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THE CHRISTIAN'S PENNY MAGAZINE;

A

Weekly Miscellany,

CONDUCTED UPON THE

PRINCIPLES OF THE PROTESTANT REFORMATION,

AND SUITED TO

EVERY DENOMINATION OF CHRISTIANS.

VOL. I.

FROM JUNE TO DECEMBER, 1832.

EMBELLISHED WITH NUMEROUS ENGRAVINGS ON WOOD.

BIBLIOTHECA BODLEIANA

LONDON:
PRINTED AND PUBLISHED BY CHARLES WOOD AND SON,
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PREFACE.

Divine Providence, under whose *patronage alone* the Christian's Penny Magazine was commenced, has brought it successfully to the close of the first year. That it has answered its professed end, in promoting the edification of the many thousands of its readers, the numerous letters from Clergymen of the Church of England, and Ministers and Friends of different denominations, acknowledging their obligation, amply testify. In thus advancing the glory of God in the welfare of men, its Conductors have richly received their most valued reward. They have endeavoured to furnish a series of the most instructive papers, illustrative of the Wonderful Works—the Universal Providence—and the Inspired Word of the ever-blessed God, worthy of the sacred title which their humble Periodical assumes; and in some good measure they have succeeded. At the same time they are confident that no sentiment has been inculcated at variance with Evangelical Charity, or with those divine doctrines, which are the glory of Protestant Christianity.

To their various and respectable *Correspondents*, the Conductors of the Christian's Penny Magazine present their grateful acknowledgments, requesting the continuance of their esteemed favours. To their numerous and increasing *Readers*, they would offer their assurance, that their Publication, in the new year, will contain an improved succession of valuable papers, from the pens of those, who have merited the esteem and confidence of the public, by their interesting writings and labours.

The appetite for intellectual food is increasing. So great is the craving for it, that no period of our history has exhibited the same degree of solicitude; and it must now receive that aliment with which it will be satisfied. The rising generation and youth of our country are thirsting; and unless the streams of "the water of life" are made to flow towards them, the enemies of God and truth will supply them with the impurities and poisons of the lake of death. While, therefore, we sincerely rejoice in the prosperity of every Society, and of every Publication, having for their object the "Diffusion of Useful Knowledge," we cannot forget that Earth is not the boundary of human existence. That which is *useful*, though necessary and good, will yet "*perish in the using;*" and nothing but that which is inseparably connected with the *Glorious Gospel of the blessed God* "is incorruptible seed, which liveth and abideth for ever." This inseparable connection we profess uniformly to regard; and determine that it shall constitute the chief glory of our pages; while, like the sacred volume of Divine Inspiration, they embrace the principal branches of that knowledge which is really and permanently *Useful.*

Patronage we have recently sought, at the suggestion of esteemed Metropolitan Clergymen, and respectable patronage we readily obtained. Under such sanction, the Christian's Penny Magazine, we are assured, will become much more extensively circulated, especially in pious Families and Sunday Schools, and among the busy Mechanics and reading Cottagers of our country. One great object especially is sought by our Publication—the preparation of our countrymen for the participation of the *Intelligence*, *Holiness*, and *Happiness* of that glorious state of our world which is approaching, because Almighty God has sworn, "As truly as I live, all the earth shall be filled with the glory of the Lord;—for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Num. xiv, 21; Isa. xi, 9. Bible and

Missionary Societies, therefore, and every Institution calculated to hasten that renovated state in our world, shall have our humble but cordial advocacy.

Again, as in the first number of their Publication, the Conductors of the Christian's Penny Magazine declare, "that their Work shall not be Political, nor Sectarian, nor Controversial, except so far as regards Infidelity and Immorality. With *them* it will urge a determined warfare, as the worst enemies of our countrymen; yet the contest will be carried on in the spirit of that name, which has been assumed for the title of this Magazine." They therefore confidently ask the countenance of all who hold sacred Knowledge and Patriotism, Morality and Scriptural Religion.

EXPLANATION OF THE VIGNETTE IN THE TITLE PAGE.

The four principal figures in the Vignette are intended to represent the chief Protestant Reformers: Luther in the centre, Cranmer on his right hand, Knox on his left, and Calvin on his extreme right: each holding in his hand a manuscript or printed copy of the word of God. The Rock, on which they are standing, is intended to denote the Truth of the doctrine of the Divine Oracles; on which, as on an immutable Rock, the Reformers rested all their claims, in labouring to restore pure Christianity. Around the Rock of Truth, the waves of Error and Superstition are seen dashing; and in that sea appear plunged and struggling for existence, the four chief supporters of the Papal Antichrist. The principal figure represents His Holiness the Pope, with his triple crown, grasping in one hand his once dreadful *Bull*, and in the other, his formerly terrible sceptre. On his right hand appears a bloated Mendicant Friar; on the left, a wily Jesuit; and on his extreme right a Romish Dignitary, each with his peculiar symbols of *hypocrisy*, *imposture*, and *terror;* but all become useless to their possessors, in the presence of the published Holy Scriptures.

Luther, Calvin, Cranmer, and Knox, have laid Europe and the whole world under the greatest obligations to them, by their courageous, indefatigable, and successful labours; overthrowing the Priestcraft of Popery, that blasphemous "Man of Sin," and "Mystery of Iniquity," 2 Thess. ii; and restoring to the people the Holy Scriptures, as their only infallible directory in matters of Religion.

Although we have adorned our Periodical with the effigies of those illustrious men, we are not prepared to call either of them "Master." We esteem One infinitely more worthy, to whom alone we are directed by their imperishable writings: "One is our Master, even Christ, and all these are brethren." Our principles are those for which the *Martyrs*, especially the British Martyrs, shed their blood; and their united testimony declares, in the language of Chillingworth, "The Bible—the Bible only—is the Religion of Protestants:" or, in the words of the Protestant clergy in Ireland, recently adopted as their noble maxim—"The Bible—the whole Bible—and nothing but the Bible."

In our future labours we shall have occasion to pourtray more fully the immortal labours of Luther, Calvin, Cranmer, and Knox; and for that reason we shall only just notice a few particulars respecting them.

Martin Luther, the father of the Protestant Reformation in Germany, was born at Isleben in Saxony, in 1483. He was educated for the law; but on becoming pious, in his twenty-first year, he retired to a monastery, to study for the service of religion. Providence directing him to a neglected Latin Bible, he became acquainted with the purity of Evangelical truth, and a most zealous preacher of the Gospel of Christ. In 1517, he began to oppose the impositions of Popery, especially in the sale of Indulgences, and the iniquitous courses of the priests and monks. In 1520 the Pope excommunicated Luther, when he publicly burnt the papal decrees before an immense concourse of people, relinquishing all connection with the Bishop of Rome, and declaring him Antichrist. Luther commenced a translation of the Holy Scriptures into the German language, and completed that inestimable work, which incalculably served the cause of truth and religion. After a series of the most important services in the cause of Christ and of his country, Luther died in the full assurance of hope, in 1546.

John Calvin, the father of the Protestant Reformation in France, was born in 1509, at Noyon in Picardy. He was educated for the church at Paris, but in reading the Holy Scriptures, his mind was renewed, and led to discover the abominations of Popery. This led him to devote himself to the study of the law: but on embracing the doctrines of Luther, he was persecuted in France, on which he fled to Switzerland, where, in 1535, he published his celebrated work, entitled "Institutes of the Christian Religion," dedicated to Francis I, king of France. In the year following he settled at Geneva, where he continued a most laborious professor of divinity, and indefatigable preacher of the Gospel, with some intermissions, until his death in 1564. Calvin's fame for learning and piety was great throughout Europe, especially in England; and after the death of Luther, he was regarded as the chief pillar of the Protestant Reformation.

Thomas Cranmer, the father of the Protestant Reformation in England, was born in 1489, at Aslacton in Nottinghamshire. He was educated for the church at Jesus College, Cambridge. Luther's writings attracted the attention of Cranmer; by which he was led to search the Scriptures, to make them the only rule of his faith, and to favour the doctrines of the Reformation. Approving of Henry VIII divorcing his Queen Catherine, who had been before married to his elder brother, he was introduced to the king, and by him promoted in 1533 to be Archbishop of Canterbury. His influence with the king was exerted in favour of the circulation of the Holy Scriptures, which had been translated into English by Tindal. Cranmer employed his power, during the reign of Edward VI, in promoting the cause of pure Christianity, and made various preliminary arrangements towards perfecting the Reformation of religion in England: but in 1556, under Mary, he suffered martyrdom.

John Knox, the father of the Protestant Reformation in Scotland, was born in that country at Haddington, or at the neighbouring village of Gifford. He was educated for the ministry in the Romish Church: but he imbibed the doctrines of the Reformation, partly from the martyr Wishart, and partly from his study of the Scriptures. Knox was some time chaplain to Edward VI, and one of the six Home Missionaries, licensed to preach the Gospel through the kingdom. He refused a bishopric, and retired to the continent, and assisted in the translation of the Geneva Bible. In 1559, he returned to Edinburgh, and became the principal agent in perfecting the Reformation in his native country, and establishing the church of Scotland. He died in 1572, greatly honoured by the principal men in the kingdom.

THE CHRISTIAN'S PENNY MAGAZINE.

No. I. PUBLISHED EVERY SATURDAY. June 9, 1832.

APPEAL TO THE BRITISH PEOPLE.

Britons! intelligent, pious, and generous Britons! A crisis has arrived in our history. Upon yourselves, under the blessing of Providence, much, far beyond all human calculation, depends, as to the interests of our country, and the circumstances of our posterity. "The schoolmaster is abroad," and we have become, not only a numerous people, but a nation of readers, from the highest to the lowest in society. This peculiarity may become an evil: but with a proper direction, it may be made to contribute to the virtue and the greatness, to the security and happiness of our country.

Judiciously has the present Bishop of London said, in his first charge, "The almost universal diffusion of elementary knowledge furnishes the enemies of Revealed Religion with abundant materials to work upon: but then it also furnishes the friends of truth with the obvious means of counteracting the influence of erroneous doctrines, and of instilling sounder principles into the bulk of the community. Any attempt to suppress, or even to check, the spirit of inquiry which is abroad in the world, would not only be a vain and fruitless attempt, but a violation of the indefeasible liberty of the human mind, and an interference with its natural constitution. To impart to that spirit a right direction, to sanctify it with holy motives, to temper it to righteous purposes, to shape it to ends which lie beyond the limits of this beginning of our existence, will be the endeavour of those who desire to make the cultivation of intellect conducive to moral improvement, and to establish the Kingdom of Christ at once in the understandings and affections of mankind."

Intelligent and benevolent Britons! Shall our fellow countrymen be carried away with the stream of deistical Freethinking? Shall we become a nation of Infidels? A large portion of the press holds a truce with Infidelity, and ridicules every thing sacred. Shall we be satisfied with their preoccupying and filling the minds of our mechanics, our labourers, and our youth, with that which is inflammatory and injurious? Sincerely may every true Christian rejoice, that there is much put forth that is "Scientific," "Entertaining," and "Useful:" but every one knows, that there is a mass of reading supplied in the cheapest form, of a character which is antichristian and destructive.

Shall we make no corresponding efforts to vindicate the honour of our Divine Christianity? Shall we practically surrender the Bible? Or shall we labour, according to our professed obligations, to counteract or cure the pernicious epidemic? Ponder seriously these momentous considerations.

A writer of no ordinary mind observes, "The storm which now threatens Europe is no passing cloud. The stream and tendency of opinion in Europe is eminently revolutionary; it is powerful to destroy, but weak to rebuild. Old institutions are rapidly falling before it; but the new institutions which were intended to supply the place of their predecessors, perish still more rapidly than those which they have supplanted. There is no stability, because there is little religion. But God is employing all these political changes and convulsions to introduce one great and permanent revolution, the change of the kingdoms of this world into the everlasting kingdom of the Saviour. The Christian, therefore, while he is warranted to rejoice that those civil and ecclesiastical tyrannies are falling on every side which have so long barred the entrance of the truth, and that freedom, which is the birth-right of every man, should at length be imparted in all probability to many nations, will yet regard this extension of liberty rather as a means than as an end, as accelerating the approach of the reign of the Just One, rather than as sufficient of itself to procure many lasting blessings to men who are as yet but indifferently prepared to receive them.

"The purpose of God is to 'overturn, overturn, overturn,' till He comes to whom by right the kingdom belongs, and these changes are likely to increase in rapidity and intensity, the nearer we approach to the advent of the universal King. While a Christian, therefore, gives thanks to God for the spread of liberty, he will be most anxiously desirous that God, by his Spirit, should teach men the true use of the blessing; nor will His views rest in these transitory mercies, or ever stop short of that glorious period when all shall partake of spiritual liberty as well as civil, and become partakers of the freedom and inheritance of the children of God."

Personally, as Christians, the servants of God have nothing to fear on earth, how tumultuous soever it may be; "for we know that all things work together for good, to them that love God." Still we have interests at stake, the greatest, and the dearest which can possibly be contemplated, next to our own personal salvation. Our children, and "our children's children," and our property, liberty, and privileges for their sakes, we must desire to transmit to them unimpaired as their inheritance. Their welfare, in every respect, is involved in the character of the present and future age; and every thing which affects their interests must be dear to us—as men—as patriots—and as Christians.

The Conductors of the "Christian's Penny Magazine" hold sacred the principles of the Protestant Reformation; and they deem it right to declare, that their Work will not be Political, nor Sectarian, nor Controversial, except so far as regards Infidelity and Immorality. With *them* it will wage a determined warfare, as the worst enemies of our countrymen; yet the contest will be carried on in the spirit of that name, which has been assumed as the title of their Magazine.

Assistance and cooperation from their talented friends, they respectfully request, in rendering effectual this humble attempt to befriend their countrymen, and to make their labours the means of furnishing rational entertainment, useful instruction, and Christian edification.

EVILS OF POPULAR IGNORANCE.

SOLOMON, by divine inspiration, has said, "That the soul be without knowledge, it is not good." Facts of the most appalling description, from every part of our country, at once prove and illustrate this heaven-born sentiment. Mr. Foster remarks—

"One of the most melancholy views in which a human being can be presented to us, is when we behold a man of perhaps seventy years, sunk in the gross stupidity of an almost total ignorance of all the most momentous subjects, and reflect, that more than three thousand Sundays have passed over him, of which every hour successively *has been his time*, since he came to an age of some natural capacity for mental exercise. Perhaps some compassionate friend may have been pleading in his behalf, Alas! what opportunity, what time, has the poor mortal ever had? His lot has been to labour hard through the week, throughout almost his whole life. Yes, we answer, but he has had three thousand Sundays; what would not the most moderate improvement of so immense a quantity of time have done for him?—But the ill-fated man (perhaps rejoins the commiserating pleader) had no advantages of education, had nothing in any sense deserving the name. There, we reply, you strike the mark. Sundays are of no practical value, nor Bibles, nor the enlarged knowledge of the age, nor Heaven, nor Earth, to beings brought up in estrangement from all discipline of their minds.

"How many families have we seen, where the parents were only older and stronger animals than their children, where they could teach nothing but the methods and tasks of labour. They naturally could not be the mere companions, for alternate play and quarrel, of their children, and were disqualified by mental rudeness to be their respected guardians. There were about them these young and rising forms, containing the inextinguishable principle, which was capable of entering on an endless progression of wisdom, goodness, and happiness; needing numberless suggestions, explanations, admonitions, and brief reasonings, and a training to follow the thoughts of written instruction. But nothing of all this from the parental mind. Their case was as hopeless for receiving this benefit, as the condition for physical nutriment of infants attempting to draw it (we have heard of so affecting and mournful a fact) from the breast of a dead parent. The unhappy heads of families possess no resources for engaging and occupying, for at once amusing and instructing, the younger minds; no descriptions of the most wonderful objects, or narratives of the most memorable events, to set, for superior attraction, against the idle stories of the neighbourhood; no assemblage of admirable examples, from the sacred or other records of human character, to give a beautiful real form to virtue and religion, and promote an aversion to base companionship.

"Now imagine a week, month, or year, of the intercourse spent in such a domestic society, the course of talk, the mutual manners, and the progress of the mind and character; where there is a sense of drudgery approaching to that of slavery, in the unrelenting necessity of labour; where there is none of the interest of imparting knowledge or receiving it, or of reciprocating knowledge that has been imparted and received; where there is not an acre, if we might express it so, of intellectual space around them, clear of the thick universal fog of ignorance; where, especially, the luminaries of the spiritual heaven, the attributes of the Almighty, the grand phenomenon of redeeming mediation, the solemn realities of a future state and another world, are totally obscured in that shade; where the conscience and the discriminations of duty are dull and indistinct, from the youngest to the oldest; where there is no genuine respect felt or shown on the one side, nor affection unmixed with vulgar petulance and harshness, expressed perhaps in wicked imprecations, on the other; where a mutual coarseness of manners and language has the effect, without their being aware of it as a cause, of debasing their worth in one another's esteem, all round; and where, notwithstanding all, they absolutely must pass a great deal of time together, to converse, and to display their dispositions towards one another, and exemplify what the primary relations of life are reduced to, when divested of all that is to give them dignity, endearment, and conduciveness to the highest advantage of existence."

THE ANTIQUITY OF THE BIBLE.

IN what point of view soever we regard the Bible, we must acknowledge that it is an extraordinary book. And whether we consider our readers as Britons or as Christians, we are persuaded that we shall render them an essential service by calling their attention to its Antiquity. We extract therefore the chapter with the above title, from a popular and valuable little work—"The Companion to the Bible."

"That the Bible has existed from very remote ages, will not be disputed, except by those who are grossly ignorant. The proofs of its antiquity are, beyond all comparison, more numerous and convincing, than can be advanced in favour of any other book in existence. It has never been without its intelligent witnesses, and zealous guardians; though some of them have been the greatest perverters of its peculiar principles, or the bitterest enemies of the Christian name.

"The Old Testament has been preserved by the Jews, in every age, with a scrupulous jealousy, and with a veneration for its words and letters, bordering on superstition; demonstrating their regard for it as divinely inspired. The Hebrews never were guilty of negligence in relation even to the words of their sacred books; for they used to transcribe and compare them so carefully, that they could tell how often every letter came over again in writing any book of the Old Testament.

"The Old Testament contains, besides the account of the former ages of the world, the code of the Jewish laws, both civil and religious; and the records of their national history, for more than one thousand nine hundred years, from the call of Abraham; as well as prophecies, which regarded a distant futurity, and which have respect to times yet to come. The celebrated Roman historian Tacitus, who lived in the apostolic age, speaks of the Jewish books as very ancient in his time. They were translated from the Hebrew into the Greek language more than two thousand and one hundred years ago; and they were possessed in both those languages by the Jews. By those Jews who lived among the Greeks, they were read in their synagogues every sabbath day, in the translation, the same as the Hebrew Scriptures were read by the native Jews: commentaries were written upon them by their learned doctors; copies of them were circulated in every nation where the Jews were scattered, and thus the sacred books were multiplied without number.

"The books of Moses, including Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, were written more than three thousand and three hundred years ago, and nearly fifteen hundred years before the Christian era; many of the other books were published above a thousand years, and those of the elder prophets about eight hundred years before the advent of Christ.

"As to the writings of uninspired men, they are modern compared with the Holy Scriptures. The earliest profane history which is known is that of Herodotus, in Greek; which was written no earlier than the time of Malachi, the last of the Old Testament writers. Somewhat more ancient than Herodotus, are the poems of Homer and Hesiod: the period in which they were written cannot be correctly ascertained; but those who allow them the remotest antiquity, place Homer only in the days of Isaiah the prophet, and Hesiod in the age of Elijah. It is not, indeed, agreed among the learned, whether there ever was such a person as Hesiod. The books of these ancient, uninspired writers are of a quite different character from the Holy Scriptures; they are filled with silly and absurd fables, and contain many impurities. They make no discovery of the just character of the only living and true God, though they contain much concerning religion. As to the history by Herodotus, it contains much that is merely fabulous and untrue; but as far as it records the transactions of his own age, or describes the things within the compass of his own observation, or details matters of fact of which he was correctly informed, his statements confirm the faithfulness and accuracy of the records contained in the holy and inspired word of the Lord."

THE FRUITS OF INFIDELITY.

Mr. Editor,

If you think the following suitable for your intended Magazine, it is at your service, with my best wishes. Z.

Infidelity continues to rage! but "great is truth, and it must prevail!" May every possible effort be made to advance the one and confound the other! The unskilful villager and inexperienced youth require the friends of wisdom and virtue to fortify their minds against the influence of pernicious principles. May these classes never be forgotten by the intelligent advocates of morality and religion.

Our divine Master has given us a comprehensive though simple rule, calculated for universal adoption, in reference not only to teachers, but also with respect to principles: "By their fruits ye shall know them." A short time ago, I was led to try its application in the case of deistical infidelity: not so much to satisfy my own mind as to lead myself into a more grateful contemplation of the value of revealed religion, of "the excellency of the knowledge of Christ Jesus our Lord."

Mentioning to a gentleman of property and of professed liberality of thinking, a case of Christian charity, for which I was soliciting contributions, he made me an abrupt reply. With a tone and countenance expressive of ineffable contempt and self-complacency, he delivered himself in substance as follows: "I am one of those persons who do not believe in that book called the *Bible*, as divinely inspired. I regard it as the work of interested priests, contrived to uphold and support their craft. The noble mind of man does not need a divinely written law as its guide of life; and I do not believe that God ever gave a written revelation."

I was astonished at the unhesitating boldness of this avowal, and a number of queries soon arose in my mind respecting the moral influence of such disbelief. "What," said I, "is the real genius of this rejection of the Bible? Is it more rational, more virtuous, or blissful, than repentance towards God and faith in the doctrine of atonement by our Lord Jesus Christ? Does it sanctify the conjugal relation? Does it excite and direct parental and filial affection? Does it contribute to the endearments of domestic intercourse? Does it strengthen the social compact? Does it inspire the sacred flame of patriotism? Does it elevate the tone of universal philanthropy? Does it afford any powerful stimulus to virtue?" I forbear to state what I know of the influence of Deism in the case to which I have made allusion. To each of the foregoing reasonable questions, veritable facts compelled me to give an unqualified negative. The practical denial of Christianity has never, in any age or nation, contributed, in the smallest degree, either to exalt the character, or to advance the happiness of man.

Are there, then, no moral benefits in existence, the fruits of Deism? If there be, where are they to be discovered? In what nation, or province, or city? Where is the town or village that they have blessed with elevating knowledge and fraternal concord? Do the fruits of Deism appear in asylums prepared for the foundling and orphan?—in the schools established for the instruction of the ignorant poor?—in the retreats erected for the repose of the aged?—in the hospitals endowed for the sick and diseased? Have its professors sent forth and supported missionaries to enlighten and civilize the barbarous and idolatrous nations?—or have they directed their united energies to emancipate the slave, and purchase liberty for the oppressed captive? Ah, no! None of these works of benevolence have been either accomplished or undertaken by the sons of infidelity, the votaries of Deism. Deism has reared to its immortal fame no monuments of mercy in any land in any quarter of the world.

Its spirit is indeed distinguished, but it is principally from being shrunk with selfishness. "Thou shalt love thy neighbour as thyself," cannot possibly have any place in its system of morals. It has no golden rule of duty, nor any solid ground of immortal anticipation. Its gloomy futurity is bounded by the impenetrable darkness of the grave, at best by the yawning gulph of terrifying uncertainty.

Let the poor, the unlearned, and the young, learn to judge of principles by their fruits, and with abhorrence they will soon reject every attack upon their most holy faith. Thus they will be prepared to say, with Dr. Watts, that example of human excellence and universal benevolence,

"Should all the forms that men devise
Assault my faith with treach'rous art,
I'd call them vanity and lies,
And bind the gospel to my heart."

ON THE CHANGES THAT TAKE PLACE IN NATURE.

Surrounded as we are by wonders of every kind, and existing only by a miraculous concurrence of events, admiration seems the natural avocation of our being; nor is it easy to pronounce amidst such a creation what is most wonderful. But few things appear more incomprehensible than the constant production and reabsorption of matter.—An animal falls to the ground and dies, myriads of creatures are now summoned, by a call, by an impulse of which we have no perception, to remove it, and prepare it for a new combination; chemical agencies, fermentation and solution, immediately commence their actions to separate the parts, and in a short time, of all this great body nothing remains but the framework or bones, perhaps a little hair or some wool, and all the rest is departed we know not whither! Worms and insects have done their parts; the earth has received a portion, and the rest, converted into gases and exhalable matters, has dispersed all over the region, which, received into vegetable circulation, is again separated and changed, becomes modified anew, and nourishes that which is to continue the future generations of life. The petal of the rose; the pulp of the peach; the azure and the gold on the wing of the insect; all the various productions of the animal and vegetable world; the very salts and compounds of the soil, are but the changes some other matters have undergone, which have circulated through innumerable channels since the first production of all things, and no particle been lost. Bearing in mind this assured truth, that all these combinations have not been effected by chance or peculiarity of circumstance, but the predetermination of an Almighty Intelligence, who sees the station, progress, and final destination of an atom, what an infinity of power and intellective spirit does this point out! An Omnipotence, the bodied minds of us poor creatures cannot conceive. Truly may we say, "who can find out the Almighty to perfection!"—*Journal of a Naturalist.*

CRIME IN ENGLAND AND WALES, &c.

The number of criminals committed during the last year, throughout England, has been in the proportion of 1 to 740 inhabitants; in Wales, 1 to 2,320; in Scotland, 1 to 1,130; and in Ireland, 1 to 490. In London and Middlesex, the proportion of commitments has been higher than in any other county in England, being 1 criminal to 400 inhabitants. In Surrey, the proportion is 1 to 680; in Kent, 1 to 730; in Sussex, 1 to 750; in Essex, 1 to 650; in Hertfordshire, 1 to 520; in Bedfordshire, 1 to 710. In the manufacturing districts, the proportion is, in Lancashire, 1 to 650; in Warwickshire, 1 to 480; in Gloucestershire (including Bristol), 1 to 630; in Nottinghamshire, 1 to 750; in Cheshire, 1 to 630. In the more remote counties, the proportion is small; that of Northumberland being only 1 to 2,700; in Westmoreland, 1 to 2,500; in Durham, 1 to 2,460; and in Cornwall, 1 to 1,600. In Rutland also, the proportion is very much smaller than in the adjacent counties. In Wales, the highest proportion of offenders is found in the most populous county, Glamorgan; while Cardigan presents the lowest proportion of crime in any county of the United Kingdom, being only 1 to 4,920. In the large manufacturing counties of Scotland, the proportion is nearly as high as in England: in Edinburgh it is 1 to 540; in Lanark, the most populous county, 1 to 600. In Ireland, the highest proportion of crime is in the city of Dublin, where there has been 1 criminal to 96 inhabitants: in the city of Waterford, the proportion is 1 to 125. Of the counties in Ireland, that which has the largest proportion is Longford, being 1 to 260: the lowest proportion is in Downshire, which has only 1 criminal to 990 inhabitants. Of the total number of persons convicted in Ireland, *viz.* 9,902, only 262 were sentenced to death; and of these, 95 were for offences against the person: of the 262 sentenced to death, 39 suffered.—*Eclectic Review for April* 1832.

Crime is well ascertained to be the consequence of ignorance: ignorance not merely of letters, but of pure, scriptural religion. He is therefore the best friend to the people, who is most successful in promulgating the unadulterated truths of Christianity.

ON A TEAR.

Oh that the chemist's magic art
 Could crystallize this sacred treasure!
Long should it glitter near my heart,
 A secret source of pensive pleasure.

The little brilliant, ere it fell,
 Its lustre caught from Chloe's eye,
Then, trembling, left its coral cell—
 The spring of sensibility.

Sweet drop of pure and pearly light!
 In thee the rays of virtue shine;
More calmly clear, more mildly bright,
 Than any gem that gilds the mine.

Benign restorer of the soul,
 Who ever flies to bring relief,
When first we feel the rude control
 Of love or pity, joy or grief.

The sage's and the poet's theme,
 In every clime, in every age;
Thou charm'st in fancy's idle dream,
 In reason's philosophic page.

That very law which moulds a tear,
 And bids it trickle from its source,
That law preserves the earth a sphere,
 And guides the planets in their course.

Rogers.

MY BOOK OF WISDOM.

Mr. Editor,

If you think any of the extracts from my "Book of Wisdom," will be useful to your readers, I shall be gratified by your using them in the projected "Christian's Penny Magazine." I herewith send you a few of them.

"No revenge is more heroic, than that which torments envy by perseverance in doing good."

"Money, like manure, does no good till it is spread. There is no real use of riches, except in the distribution: the rest is all conceit, or delusion."

"Pitch upon that course of life which is the most excellent; and habit will render it most agreeable and delightful."

"There is but one way of fortifying the soul against all gloomy presages and terrors of the mind; and that is, by securing to ourselves the friendship and protection of that Being, who disposes of events, and governs futurity."

"Truth is always consistent with itself, and needs nothing to help it out. It is always near at hand, and sits upon our lips, and is ready to drop out before we are aware: whereas a lie is troublesome, and sets a man's invention upon the rack; and one trick needs a great many more to make it good in appearance."

JAPAN.

Japan, of one of whose sacred temples the above is a representation, is a large and powerful empire near to China. It consists of three principal islands, with a number of smaller ones, lying between the east coast of Asia and the west coast of America. Japan has been said to resemble the British isles for situation and magnitude; and were South Britain divided from the North by a channel, Japan might be fitly compared to England, Scotland, and Ireland, with their islands, peninsulas, bays, and channels. The population is estimated at more than 40,000,000, being about double that of the United Kingdom of Great Britain and Ireland; but the people are sunk in the most degrading ignorance and superstition.

Japan is the European name of this empire; but the inhabitants call it *Niphon*, from the largest island belonging to it: the Chinese call it Chiphon, from its eastern situation, a name signifying the *Foundation of the Sun*. Niphon is about 850 miles long, and averaging rather more than 100 in breath. Jeddo, the capital, is said to be 60 miles in circuit; and Miaco, the second city, is said to contain 1,000,000 of inhabitants. Some of their mountains are enriched with mines of gold, silver, and excellent copper, besides tin, lead, iron, and various other minerals and fossils; whilst others abound with several sorts of marble and precious stones. Of these mountains, some may justly be ranked among the natural rarities of this country; one in particular, in the great island of Niphon, is of such prodigious height as to be easily seen 120 miles off at sea, though its distance from the shore is about 44 miles. Some authors think it exceeds the Peak of Teneriffe, which is more than 12,000 feet above the level of the sea.

The vast quantities of sulphur with which most of the Japan islands abound, makes them subject to frequent and dreadful earthquakes. The inhabitants are so accustomed to them, that they are scarcely alarmed, unless they lay whole towns in ruins, which often proves the case. On these occasions they have recourse to extraordinary sacrifices and acts of worship to their deities or demons, according to the different notions of each sect, and sometimes they even proceed to offer human victims: but in this case they take only the vilest and most abandoned, because they are sacrificed to the malevolent deities.

The Japanese are very ingenious in most handicraft trades, and excel the Chinese in several manufactures, particularly in the beauty, goodness, and variety of their silks, cottons, and other stuffs, and in their Japan and porcelain wares.

The women are subjected to a most wretched state of degradation. A husband may put his wives to a more or less severe death, if they give the least cause of jealousy, by being seen barely to converse with another man, or suffering one to come into their apartment.

The religion of the Japanese throughout the empire is paganism, including several sects, who live together in harmony, each having its own temples and priests. The spiritual emperor, Dairi, is the chief of their religion: though they acknowledge one Supreme Being. Dr. Humbey saw two temples of "the god of gods" of a majestic height. The idol that represented this divinity was of gilded wood, and of so prodigious a size, that upon his hands six persons might sit in the Japanese fashion. In the other temple, the infinite power of this god was represented by little gods to the number of 33,333, all standing round the great idol, which represented the Supreme Being. The priests, who are numerous in every temple, have nothing to do but to clean the pavement, light the lamps, and dress the idols with flowers. The temples are open to every one, even to the Dutch; and if they are in want of a lodging, when they go to the court of Jeddo, they are entertained with hospitality in these temples.

In Miaco there are multitudes of temples; and one in particular, has no less than *three thousand* idols in it. In the middle of the temple there is a gigantic figure of an idol, whose head is bald, and his ears bored through, but without a beard. On each side of his throne there are statues of armed men, moors dancing, witches, magicians, and devils. There are likewise several representations of thunder, winds, and rain, with all sorts of stones. Each idol has thirty hands, with seven heads on his breast, all made of solid gold, and all the decorations of the temple are made of the same precious materials. Near this idol is another of a most gigantic size, with forty-six arms and hands, attended by the figures of sixteen black devils. A row of idols is placed at a considerable distance, each of which has several arms, all of which are intended to signify the power they have over the affairs of this lower world. Their heads are adorned with rays of glory, and some of them have shepherds' crooks in their hands, to intimate their being guardians of mankind against all the machinations of evil spirits.

The Temple of Apes, represented in our engraving (see Carpenter's Scripture Nat. Hist.) is magnificent; richly adorned with many figures of that grotesque animal. Apes and monkeys, with a variety of other creatures, are reverently worshipped in their pagods; and each of these sapient brutes is considered as emblematical of some of the operations of nature or providence. All the attitudes in which these creatures are placed, afford subjects for the priests to enlarge on in their sermons to the people: should we with a smile say, "for their instruction or amusement?"

The doctrine of metempsychosis, or the transmigration of souls, is firmly held by the Japanese, as it is by many of the Hindoos and Chinese; and which, while it strips death of much of its terror, destroys the tenderest feelings of humanity, causing them to set scarcely any value on human life, even of their own parents.

The Japanese are so fully persuaded of the passing of human souls from their purgatorial prison in hell, into the bodies of vile creatures on earth, such as serpents, toads, insects, birds, fishes, and quadrupeds, and from them again into human bodies after a season of suffering, that they have hospitals for beasts, which are fed and supported as if they were human beings. And what is more remarkable, there is a convent near Jeddo, in which a vast number of priests reside, whose time is employed in feeding these irrational brute creatures!

British Christians cannot but mourn over such a miserable, superstitious, and degraded population. Sympathetic piety will lead the man of God to pray, "Have respect unto the covenant, for the dark places of the earth are full of the habitations of cruelty." Psal. lxxiv, 20.

Christianity, however, or rather popery, had once a considerable number of converts in Japan: but the mission was productive of little good. Many reckon it to have been pernicious, as it terminated in the most dreadful massacre of all who professed the Christian name, through the pride and the rapacity of the Jesuits, and their conspiracies against the government.

BIOGRAPHICAL SKETCH OF BISHOP WARBURTON.

Bishop Warburton was, as Mr. Grainger, in his "Biographical History" observes, "an English prelate of gigantic abilities." We introduce this great man to the contemplation of our young readers, as a worthy example of persevering and successful diligence in the paths of learning. We especially propose him as an inducement to study and application, because, as a highly respectable clergyman remarks, "Bishop Warburton, the greatest master of human learning that in modern times has adorned the English episcopacy, went to no university. The author of the 'Divine Legation of Moses' began life as an attorney's clerk, and continued in the legal profession till he was twenty-five years of age."

The subject of this biographical sketch was born at Newark, December the 24th, 1698. He was first put to school there under a Mr. Twells, but had the chief part of his education at Oakham in Rutlandshire, where he continued till the beginning of 1714, when his cousin being made head-master of the school at Newark, he returned to his native place, and was for a very short time under the care of that learned and respectable relation. In April that year, he was put out clerk to Mr. Kirke, an eminent attorney of Great Markham, in Nottinghamshire; and continued with that gentleman till 1719. He then returned to his family at Newark; devoting a considerable portion of his time to study, and became usher in a school. Having expressed a strong inclination for the church, he was ordained deacon, December the 22d, 1723, and priest, March the 1st, 1727. His first work appeared in 1724, under the title of "Miscellaneous Translations in Prose and Verse, from Roman Poets, Orators, and Historians," 12mo. The volume was dedicated to Sir Robert Sutton, and seems to have laid the foundation of his first ecclesiastical preferment. In 1727 his second work, entitled "A Critical and Philosophical Inquiry into the Causes of Prodigies and Miracles, as related by Historians," &c., was published in 12mo., and was also dedicated to Sir R. Sutton. On his Majesty's visit to Cambridge, Mr. Warburton had the honour of being in the King's list of Masters of Arts, created in consequence of the royal visit to that university. In June, the same year, he was presented by Sir Robert Sutton to the rectory of Brand Broughton, in the diocese of Lincoln, which he retained till his death, and where he spent a considerable part of his middle life in a studious retirement, devoted entirely to letters. In 1736 he published a pamphlet, which rendered him famous, entitled "The Alliance between Church and State; or the Necessity and Equity of an Established Religion and a Test Law; demonstrated from the Essence and End of Civil Society, upon the fundamental Principles of the Law of Nature and Nations." But the work, which especially has immortalized the name of Warburton, is, "The Divine Legation of Moses demonstrated on the Principles of a religious Deist, from the Omission of the Doctrine of Rewards and Punishments in the Jewish Dispensation."

This work raised up a host of opponents; because, while it vindicated the claims of Moses as a Messenger from God, it surrendered to the enemies some of his capital doctrines: but its display of prodigious learning secured him many friends. We cannot follow him through his several stages of honour and dignity, as chaplain to the king,—prebend of Durham,—D. D.,—dean of Bristol,—and bishop of Gloucester. Toward the close of his life, Bishop Warburton transferred five hundred pounds to Lord Mansfield, Sir Eardley Wilmot, and Mr. Charles Yorke, upon trust, to found a lecture, in the form of a course of sermons, to prove the truth of revealed religion in general, and of the Christian in particular, from the completion of the prophecies of the Old and New Testament which relate to the Christian church, especially to the apostacy of Papal Rome. To this foundation we owe the admirable Introductory Lectures of Hurd, and the well-adapted Continuation of Halifax and Bagot. Bishop Warburton died in June 1779, in the eighty-first year of his age, leaving the character for learning which we have quoted.

THE REV. GEORGE BURDER.

Full of days, and beloved by all denominations of Christians, this venerable man finished his mortal course, at the house of his son, Dr. Burder, in Brunswick Square, May the 29th, 1832. He had attained the eightieth year of his age; and for more than half that period, we believe, he had been minister of Fetter Lane Chapel. His literary labours were considerable and useful; and "The Village Sermons," which have been translated into many languages, will immortalize the name of George Burder. His services to the public, in promoting the cause of the Redeemer, cannot on earth be estimated; as he was for many years the able Secretary to the London Missionary Society, and the intelligent, candid Editor of the Evangelical Magazine. This excellent man has left a treasure to the world, in his eminent and honoured sons; and we rejoice that his sorrowing church is blessed with the oversight of a minister so qualified as the Rev. Caleb Morris, who for several years had been co-pastor with our departed friend. May the spirit of Elijah rest upon Elisha!

RELIGION.

By J. Montgomery.

Through shades and solitudes profound
  The fainting traveller winds his way;
Bewildering meteors glare around,
  And tempt his wandering feet astray.

Welcome, thrice welcome, to his eye,
  The sudden moon's inspiring light,
When forth she sallies through the sky,
  The guardian angel of the night!

Thus mortals, blind and weak, below
  Pursue the phantom Bliss, in vain;
The world's a wilderness of woe,
  And life a pilgrimage of pain!

Till mild Religion, from above,
  Descends, a sweet engaging form,
The messenger of heavenly love,
  The bow of promise in a storm!

Then guilty passions wing their flight,
  Sorrow, remorse, affliction cease;
Religion's yoke is soft and light,
  And all her paths are paths of peace.

Ambition, pride, revenge depart,
  And folly flies her chastening rod;
She makes the humble contrite heart
  A temple of the living God.

Beyond the narrow vale of time,
  Where bright celestial ages roll,
To scenes eternal, scenes sublime,
  She points the way, and leads the soul.

At her approach the Grave appears
  The Gate of Paradise restor'd;
Her voice the watching Cherub hears,
  And drops his double flaming sword.

Baptiz'd with her renewing fire
  May we the crown of glory gain;
Rise when the host of heaven expire,
  And reign with God—for ever reign!

A RICH INFIDEL REFLECTING ON HUMAN LIFE.

Melancholy gloom or licentious gaiety pervades the mind of even the most favoured infidel. Voltaire was rich, and honoured by the great; yet, amid his boasting, and the worship of his admirers, he was the victim of the bitterest vexation, even when in his glory; and deliberately he could record, "I WISH I HAD NEVER BEEN BORN!"

"Who," says this prince of infidelity, "can, without horror, consider the whole world as the empire of destruction? It abounds with wonders; it also abounds with victims. It is a vast field of carnage and contagion. Every species is without pity pursued and torn to pieces through the earth, and air, and water. In man there is more wretchedness than in all the other animals put together. He loves life, and yet he knows he must die. If he enjoys a transient good, he suffers various evils, and is at last devoured by worms. This knowledge is his fatal prerogative; other animals have it not. He spends the transient moments of his existence in diffusing the miseries which he suffers; in cutting the throats of his fellow-creatures for pay; in cheating and being cheated; in robbing and being robbed; in serving that he might command, and in repenting of all he does. The bulk of mankind are nothing more than a crowd of wretches, equally criminal and unfortunate; and the globe contains rather carcasses than men. I tremble at the review of this dreadful picture to find that it contains a complaint against Providence; and I WISH I HAD NEVER BEEN BORN!"

BOOKS OF STERLING MERIT.

In our Prospectus of the "Christian's Penny Magazine," we declared our intention of noticing, among other things, "New Books of Sterling Merit." Our limits will not allow us to give an *extended review* of any: but we intend to point out some of those works, which are best suited to form an economical, but valuable library for that class of readers, whose time and money render such direction indispensable; and think we cannot do better than commence with the

COMPANION TO THE BIBLE,

Intended for Bible Classes, Families, and Young Persons in General.

This little Work, price only three shillings, illustrated with three coloured Maps of Biblical Geography, has been pronounced one of the most instructive and valuable, on the best and greatest of subjects, that have ever issued from the British press. It contains a condensed mass of information, connected with almost every subject relating to the *history*, *inspiration*, and *design* of the Bible. Every young person ought to possess this work, to fortify his faith against the daring and insinuating attacks of the various classes of Infidels. A specimen of the style and manner of the work, we have given in the chapter on the "Antiquity of the Bible."

VISIT OF THE DUKE OF YORK TO MILTON.

Dr. Symonds, in his Life of Milton, produces "many effusions of malevolence of which Milton was the object during his life-time; and which fully justify his complaints, and our execration of the malignity of party.

"A story I have seen in print (but by whom told, or on what authority, I know not), shall be inserted for the amusement of my readers. It bears some internal marks of authenticity, and exhibits very justly the gay and the gloomy malignity of the two royal brothers, Charles and James.

"The Duke of York, as it is reported, expressed one day to the King his brother, a great desire to see old Milton, of whom he had heard so much. The King replied, that he felt no objection to the Duke's satisfying his curiosity: and accordingly, soon afterwards James went privately to Milton's house, where, after an introduction, which explained to the old republican the rank of his guest, a free conversation ensued between these very dissimilar and discordant characters. In the course, however, of the conversation, the Duke asked Milton, whether he did not regard the loss of his eyesight as a judgment inflicted on him for what he had written against the King. Milton's reply was to this effect; 'If your Highness thinks that the calamities which befal us here are indications of the wrath of Heaven, in what manner are we to account for the fate of the King, your father? The displeasure of Heaven must, upon this supposition, have been much greater against him than against me—for I have lost only my eyes, but he lost his head.'

"Much discomposed with this answer, the Duke soon took his leave and went away. On his return to court, the first words which he spoke to the King were,—'Brother, you are greatly to blame that you don't have that old rogue Milton hanged.' 'Why,—what is the matter, James?' said the King, 'you seem in a heat. What! have you seen Milton?' 'Yes,' answered the Duke, 'I have seen him.' 'Well,' said the King, 'In what condition did you find him?' 'Condition? why he is old and very poor.' 'Old and poor! Well, and he is blind too—is he not?'—'Yes, blind as a beetle.' 'Why then,' observed the King, 'you are a fool, James, to have him hanged as a punishment: to hang him will be doing him a service; it will be taking him out of his miseries. No—if he is old, poor, and blind, he is miserable enough in all conscience:—let him live!'"

A DEN OF RATTLESNAKES.

In Flint's Geography and History of the United States, we have an account of an emigrant family who inadvertently fixed their cabin on the shelving declivity of a ledge, that proved a den of Rattlesnakes. Warmed by the first fire on the hearth of the cabin, the terrible reptiles issued in numbers, and of course in rage, by night, into the room where the whole family slept. As happens in those cases, some slept on the floor, and some in beds. The reptiles spread in every part of the room, and mounted on every bed. Children were stung in the arms of their parents, and in each other's arms. Imagination dares not dwell on the horrors of such a scene. Most of the family were bitten to death, and those who escaped, finding the whole cabin occupied by these horrid tenants, hissing and shaking their rattles, fled from the house by beating off the covering of the roof, and escaping in that direction.

COW TREE.

On the barren flank of a rock, says Humboldt, grows a tree with dry and leather-like leaves; its large woody roots can scarcely penetrate into the stony soil. For several months of the year not a single shower moistens its foliage. Its branches appear dead and dried; yet when the trunk is pierced there flows from it a sweet and nourishing milk. It is at sun-rise that this vegetable fountain is most abundant. The blacks and the natives are then to be seen hastening from all quarters, furnished with large bowls to receive the milk, which grows yellow and thickens at its surface. Some employ their bowls under the tree, while others carry home the juice for their children. This fine tree rises like the broad-leaved star-apple. Its oblong and pointed leaves, tough and alternate, are marked by lateral ribs: some of them are ten inches long. We did not see the flower. The fruit is somewhat fleshy, and contains a nut, sometimes two. The milk obtained by incisions made in the trunk is glutinous, tolerably thick, free from all acrimony, and of an agreeable and balmy smell. It was offered to us in the shell of the tutuno or calabash tree. We drank a considerable quantity of it in the evening before we went to bed, and very early in the morning, without experiencing the slightest injurious effect. The viscosity of this milk alone renders it somewhat disagreeable. The negroes and free labourers drink it, dipping into it their maize or cassava bread. The butter tree of Bambarra, mentioned by Mungo Park, is suspected to be of the same genus as the *Palo de vaca.—Modern Traveller, Columbia*, 263.

"The infinitely wise Author of nature has so contrived things, that the most remarkable rules of preserving life and health are moral duties commanded us; so true it is that 'godliness has the promises of this life as well as that to come.'"—*Dr. Cheyne.*

TO OUR READERS.

Such is the First Number of "The Christian's Penny Magazine," which we have endeavoured to make not only "entertaining" and "useful," but conducive to the spread of Christian knowledge, the cultivation of genuine piety, and to the practice of that pure morality which can only spring from a heart governed by the principles of the Gospel. In what measure our efforts have been successful, we now leave to our Readers to pronounce. That our *aim* is approved by them we doubt not; and we therefore unhesitatingly claim their support, not merely as purchasers to keep the Work in existence; but especially to aid us by their talents in improving its character, and their influence in enlarging its sphere of usefulness. A ready and respectful attention will be paid to any suggestions for its improvement, and insertion given to whatever may be thought likely to promote its utility. And so we launch our bark with confidence, commending it to the blessing of Him who alone can give it a prosperous gale, and who we humbly trust will smile upon this attempt to promote his glory and the good of mankind.

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THE CHRISTIAN'S PENNY MAGAZINE.

No. 2. PUBLISHED EVERY SATURDAY. June 16, 1832.

THE HOME MISSIONARY SOCIETY.

This truly apostolical Society, consisting of churchmen and dissenters, was founded in 1819. Its design is the "evangelization of the unenlightened inhabitants of the towns and villages of Great Britain, by preaching the Gospel, the distribution of Religious Tracts, and the establishment of Prayer-Meetings and Sunday Schools, with every other Scriptural method for the accomplishment of this important object." The Report of the "Home Missionary Society," for the year ending March 1831, states, "the Society employs *thirty-five* missionaries; in addition to whom there are about *twenty* pastors and stated ministers, who devote a portion of their time to the objects of this Society. There are, in all, *sixty agents*, who employ every practicable mode of communicating religious instruction, by schools, by the distribution of tracts, and by regular preaching. They have 200 villages, and not fewer than 4,000 children under their care, in a population of nearly 200,000 souls. The treasurer has received during the past year 4,909*l.* 4*s.*, and paid 4,900*l.*; but the Society is still indebted not less than 700*l.*

That such a Society is founded on Scriptural principles, we need only refer to the New Testament, to read of the Home Missionary itinerant labours of our blessed Saviour and his Apostles. It corresponds with the operations of the servants of Christ in all ages of the church. We are rejoiced to know that the same system has been extensively acted upon in Ireland by the several denominations of protestants. We have heard that one of the prelates has declared his determination, not to ordain any candidate for holy orders, unless he can preach in the native Irish language. "The Irish Society," supported almost exclusively by the members of the Established Church, is formed upon the same principles of Home Missionary itinerating, and preaching the Gospel to the neglected villagers.

After much careful inquiry, we have not heard of a single instance of any individual connected with any of the Home Missionary stations, being found among the offenders against the law in the disturbed districts of our country, in the last several years. Such societies deserve universal support.

We sincerely rejoice in every effort to promote the evangelization of our countrymen, assured that Scriptural knowledge will promote the general cultivation of the mind, secure the best moral habits, and prepare the soul for a blissful immortality.

HOME MISSIONARY LABOURS OF THE CLERGY.

"Those truly sound Discourses on Repentance," published in the third folio volume of the famous Mr. Perkins (of whom Bishop Hall speaks in terms of such high commendation), were preached out of doors, to several thousands of hearers at Stourbridge Fair. The title of them is, "A faithful and plain Exposition upon the two first verses of the second chapter of Zephaniah, by that late Reverend Preacher of God's Word, Mr. William Perkins, containing a powerful Exhortation to Repentance, &c. Preached at Stourbridge Fair, in the Field; taken from his mouth, and now published for the common good. London, 1631."

BISHOP LATIMER A HOME MISSIONARY.

It is recorded of the good old Martyr Latimer, who was for a time Bishop of Worcester, that he frequently preached out of doors in different parts of his own diocese. He carried his spectacles on one side of his girdle, and on the other his New Testament. Fox, the Martyrologist, says of him, "that all King Edward's days, he travelled up and down, preaching for the most part twice every Sunday; and that he took little ease and care of sparing himself, to do the people good."

THE FRUITS OF CHRISTIANITY.

Every labourer, servant, or mechanic, cannot be supposed capable of examining all the variety of proofs by which the Christian religion is supported. But it is impossible that even the weakest should be incapable of estimating its value and its character, by considering the rich fruit which it naturally produces in every part of the world.

Such, however, are the magnitude and diversity of its heavenly benefits to mankind, that it is difficult to make a representation of them by any means corresponding to their worth and importance.

The impure and brutalizing systems of idolatry have been abolished by the merely formal and national reception of Christianity. Christianity has clearly revealed the existence, the universal providence, and the infinite perfections of the only true and living God. Christianity has both published and illustrated the holy law of the divine Majesty, as the eternal rule of moral duty for all the intelligent creation. It proclaims a future judgment, and declares that all men shall be righteously rewarded in *that* day according to the deeds done in the body. It contemplates man as he evidently is in his present circumstances, a creature, fallen from his integrity—a transgressor, guilty in the sight of his Maker. It exhibits to his awakened mind, and brings to his terrified conscience the Divine provision for full forgiveness of sins and perfect justification by the substitution of an almighty Surety. It regards the understanding of man as darkened, and his mind as depraved; and it sends him an omnipotent Sanctifier, whose invincible influences illuminate, and purify, and regenerate the soul. Christianity thus destroys the deeply-rooted enmity of the heart, and brings the alienated rebel to God as his heavenly Father, to receive the unnumbered blessings of divine adoption; and to enjoy the sweet assurances of immortality in the life everlasting.

This system of sovereign grace and mercy implants the principles and enforces the practice of every virtue which can exalt, adorn, and improve the human character. Where it has been fully received, it has annihilated the cruel barbarities and the degrading customs inseparable from every species of slavery. It has elevated lovely woman to her righteous equality with man—it has sanctified the conjugal relation—it has inculcated the duty, and exemplified the expression of domestic harmony, and of parental and filial affection—it enforces mutual forgiveness, confidence, and brotherly love, irrespective of clime, and age, and country. It binds all classes together in universal sympathy, under a sense of our common necessities, as equally children of the same Almighty Parent; and being Christians, as members of the same mystical body.

Christianity is the benevolent angel of celestial mercy to the children of wretchedness and affliction, anticipating every kind and every measure of human misery and woe.—"To the influence of Christianity are to be attributed those asylums for the relief of the miserable, which humanity has consecrated as monuments of beneficence. Constantine was the first who built hospitals for the reception and maintenance of the sick and wounded in the different provinces of the empire. These establishments were multiplied in the sixth, seventh, and eighth centuries, in Italy, France, and Spain. They were afterwards so generally adopted, that, according to Matthew Paris, not less than 19,000 charitable houses for leprosy alone existed in the Christian states in the tenth century. Rome contains forty hospitals for various charitable purposes. The number of similar establishments in Petersburgh is almost incredible to those who recollect the sudden growth of that capital. In Paris, besides private establishments, there were, before the revolution, forty-eight public foundations for the relief of disease and indigence. Since that disastrous period, the increase of physical misery and the neglect of moral good and healing mercy have afforded a melancholy proof, that the exercise of the virtues of humanity is proportional to the cultivation or decay of religion."

The metropolis of our favoured country is eminently distinguished above every city in the world by such noble monuments of Christian charity. In every part of it are to be seen, hospitals, infirmaries, dispensaries, and asylums, built and endowed by the benevolence and compassion of the disciples of Christ, provided for the relief of the sick and the poor, the blind and the dumb, the aged and the orphan. The detail would show a list of many hundreds in our British capital, besides the incalculable number of the same monumental ornaments which dignify and bless every city and town in the kingdom.

Christianity has given us our inestimable sabbaths—it has sanctified to our enjoyment this seventh part of our days for the necessary and merciful purposes of repose, instruction, and devotion. It prescribes our social meetings on the day of the Lord, to cherish fraternal affection, to increase rational and enlightened piety, and mutually to encourage our sublimest anticipations of a glorious immortality, at the termination of our earthly sorrows.

The sacred and social exercises of the Christian sabbath promote the purest, the most enlarged philanthropy, and they have been the means of constraining the disciples of Christ to care for the salvation of the souls of others. The immortal welfare of their neighbours, of their fellow countrymen, and of the earth's population, has engaged their benevolent solicitude. Probably, more than *fifty thousand* children of the indigent, are, in Britain, supported and clothed, and educated in their duty to God and man, by means of the bounty of deceased Christians. Not less than a *million* of the children of our labouring poor are collected every sabbath, and gratuitously, by a *hundred thousand* disciples of Christ, they are taught to read the words of eternal life. Thus they are directed in the practice of virtue by the doctrine of salvation, and taught how they may glorify God and enjoy him for ever. The principles of British Christians inspire them to contribute, constrained by love to their Saviour, to the amount of *four hundred thousand pounds annually* for the divine purposes of improving the condition of all the families upon earth, and for their advancement in knowledge and undefiled religion. British Christians support *six hundred Missionaries* among the degraded and perishing heathen—to learn their languages—to translate for them the oracles of God, to preach among them the unsearchable riches of Christ—to instruct their children in heavenly wisdom—to bring down upon guilty and depraved nations the unspeakable blessings of redeeming grace—and by the only Mediator between God and sinners, to lead them to the possession of life everlasting.

The numerous privations, the painful sufferings, and the difficult labours which are endured by our self-denying Christian brethren, in their Missionary services, are known only to themselves and to their gracious Master; but he supplies them richly with present divine supports and consolations; and he will crown their zealous toils with "a far more exceeding and an eternal weight of glory."

Such are the inestimable fruits of Christianity. This is, indeed, an exceedingly imperfect exhibition; but who would presume upon ability to declare the whole? "The eye hath not seen, the ear hath not heard, neither hath it entered into the heart of man to conceive what God hath prepared, even on earth, for them that love him," as the first fruits of Christian benevolence.

But has Deism or Anti-christianity, in any of its forms, produced fruit, bearing the least resemblance to this, in any measure, in any age, or in any country? Alas! no. Yet its votaries are unconvinced of their folly. They are shameless, or the wondrous facts of the sober history of Christianity would overwhelm them in confusion, while cherishing their unbelief. They obstinately reject the gospel of salvation. They caricature its celestial features, and then endeavour to expose it as an object of contempt and scorn. Shame upon their irrational, debasing, and inhuman efforts! Their wild and malicious ravings, however, supply to Christians an important lesson. They afford a demonstration of the radical corruption of the human heart, which itself is the grand reason for our holy and regenerating religion.

Should any plain and unlettered inquirer after the "truth," have no ability to examine any of the other evidences of Christianity, the *fruits* here discovered, will be found sufficient to prove its divinity against all the cavils of infidel or irreligious men. It is needful, however, for every reader to remember, that a rational conviction of the truth and divinity of the gospel is not sufficient for the salvation of the soul. Every real Christian possesses in his own bosom an inward, sanctifying, comforting evidence, impressing and transforming his mind. "The kingdom of God is within you," says our Lord. "The kingdom of God is righteousness and peace, and joy in the Holy Ghost," says his apostle Paul. John declares, "He that believeth on the Son of God hath the witness in himself."

"The gospel of Christ is like a seal or signet, of such inimitable and divine engraving, that no created power can counterfeit it; and when the Spirit of God has stamped this gospel on the soul, there are so many holy and happy lines drawn or impressed thereby—so many sacred signatures and divine features stamped on the mind, that give certain evidence both of a heavenly signet and a heavenly operator."

This inward evidence of Christianity is of serious and indispensable necessity, not to illiterate villagers only, but even to the most learned believer, as it constitutes the essence of religion; it is ever ready at hand, depending, not upon argument, intellect, or science, but upon the individual possession of the Holy Spirit: it is proof against all the temptations of the adversary—it will be present at every season of trial—it will supply the want of ministers and means, in the chamber of sickness—and it will serve as an anchor of the soul, until its possessor enjoy an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

IGNORANCE AND CRIME INSEPARABLE.

There are most melancholy exceptions to the general instruction of our countrymen, and their ignorance produces its natural fruits. The following is an affecting illustration of this fact.

"I have ever been convinced that ignorance is productive of crime: but nothing can so fully confirm that conviction as an intimate knowledge of the inmates of a prison. From Jan. 1825, to March 1826, four hundred persons came under my examination. Of these, one hundred and seventy-three could neither read nor write; twenty merely knew the alphabet; forty-nine could read very imperfectly, so as not to be able to obtain any information by it; fifty-nine could read only; and ninety-nine could read and write. But this statement by no means presents the sum of ignorance in these persons. Nothing but actual investigation can render credible the gross ignorance that painfully comes under the observation of a chaplain in a gaol. Even among prisoners who have mechanically learned to read and write, there exists, generally speaking, a lamentable ignorance of moral and religious duties and the awful sanctions of religion: and of the rest, some know as little of the very first principles of religion, as the wildest savage. And yet, the prisoners are generally willing to learn, and attentive to the instructions afforded them."—Testimony of the Rev. Mr. Brown, Chaplain of Norwich Castle.

PERILS OF THE DEEP.

From the narrative of Lord Cochrane's cruise in 1821, in search of the Spanish fleet.

The dangers and privations endured on this cruise have seldom been surpassed. The crazy ships were tossed about in a tempestuous and unfrequented sea, while the ill-paid and discontented crews, suffering from great scarcity of fresh water and of provisions, were obliged to keep constantly working at the pumps. At one time, after a long calm, and when ninety leagues from the nearest land, the stock of water in the whole squadron was reduced to less than a hundred gallons. The crews were in a state of consternation at the horrid death which seemed to await them, and which no human efforts could avert. Every eye was lifted towards heaven; fervent ejaculations were uttered; *for, on such trying occasions, there are no unbelievers.* The crews were a medley of all religions; but the same thoughts, the same fears, and the same hope in the all-powerful Director of events, pervaded every breast. When the feelings of all were approaching to frenzy and despair—when they had arrived at that pitch of heart-rending agony, of which none, but those who have experienced similar calamities, can form any idea—at this critical period the sky assumed a threatening aspect; the lightning flashed on the horizon; black clouds arose; peals of thunder resounded through the air, and every thing indicated an approaching storm. The drooping spirits of the sufferers revived, and one and all earnestly looked for the speedy bursting of the tempest. Dangers which, at other times, would have been dreaded, in such shattered vessels, were now hailed with rapture. The rain soon fell in torrents, and, as if escaped from shipwreck, the men wept with joy. Every awning and sail that could be made available was spread. It continued unceasingly for twenty-four hours, and every cask was filled. The wind, boisterous at first, soon moderated into a fair steady breeze, and the trials and danger of the sufferers were forgotten.

IMMOLATION OF WOMEN AMONG THE AFRICANS.

"Landers' Journal of an Expedition to explore the Course and Termination of the Niger," supplies us with an instructive variety of information concerning, not only the important geography of Africa, but respecting its ignorant and superstitious inhabitants. It seems that the sable Yarribanians in Africa practise some abominations similar to the degraded Hindoos in Asia. When a governor dies, one or two of his favourite wives are expected to quit the world on the same day, "to bear him company." Nature cannot but rise up and rebel against a custom so repugnant to its first dictates; as we find in the case of the sable ladies of Negroland. Two of the devoted wives of the late governor of Jenna had fled and concealed themselves with the remainder of his women, in the hope of being able to elude the honourable death, which superstition pretended would restore them to their deceased lord. Landers' account of the conduct of one of these unhappy creatures on being discovered, is deeply affecting, and we are sure it will be interesting to our readers.

"To-day one of these unfortunates (she to whom our house belongs) was discovered in her hiding-place at the governor's, and the alternative of a *poisoned chalice*, or to have her head broken by the *club* of the fetish priest, was offered her. She has chosen the former mode of dying, as being the less terrible of the two, and has come to our yard, to spend her last hours in the society of her faithful slaves. These address their mistress by the endearing name of mother. Poor creatures! as soon as they learned her misfortune, they dropped their spinning; the grinding of corn was also relinquished; their sheep, goats, and poultry were suffered to roam at large without restraint; and they abandoned themselves to the most excessive grief. But now, the arrival of their mistress has added, if possible, to their affliction.—Females have been coming all day to condole with the old lady, and to weep with her; so that we have heard and seen nothing but sobbing and crying from morning till the setting of the sun. The principal males in the town have likewise been here, to pay their last respects to their mistress; and so has her grave-digger, who has just risen from prostrating himself on the ground before her. Notwithstanding the representations and remonstrances of the priest, and the prayers of the venerable victim to her gods for fortitude to undergo the dreadful ordeal, her resolution has forsaken her more than once. She has entered our yard twice, to expire in the armsof the women, and twice has she laid aside the fatal poison, in order to take another walk, and gaze on the splendour of the sun and the glory of the heavens, for she cannot bear the idea of losing sight of them for ever. She is still restless and uneasy, and would gladly run away from death, if she durst, for that imaginary being appears to her in a more terrible light than our pictures represent him with his shadowy form and fatal dart. Die she must, and she knows it; nevertheless she will tenaciously cling to life till the very last moment. Meanwhile her grave is preparing, and preparations are making for a wake at her funeral. She is to be buried here in one of her own huts, the moment after the spirit has quitted the body, which will be ascertained by striking the ground near which it may be lying at the time, when, if no motion or struggle ensues, the old woman will be considered as dead. The poison used by the natives on this occasion destroys life, it is said, in fifteen minutes."

"Widows are burnt in India, just as they are *poisoned* or *clubbed* here. The *origin* of this abominable custom is understood to have arisen from a dread on the part of the chiefs of the country in olden time, that their principal wives, who alone were in possession of their confidence, and knew where their money was concealed, might secretly attempt their life, in order at once to establish their own freedom, and become possessed of the property. That, far from any motives to destroy her husband, a woman might, on the contrary, have a strong inducement to cherish him as long as possible, the existence of the wife was made to depend entirely on that of her lord."

WHAT IS GLORY?

ALTERED FROM P. S. COURTIER.

What is glory? Say, a feather,
 Mounted on the buoyant air,
Prey to every wind and weather,
 Often soil'd, and seldom fair.

What is glory? Ask the garter
 Twining round his grace's knee:
Wouldst thou ease and conscience barter,
 Such a thing on thine to see?

What is glory? Ask the maiden
 Wedded to a titled drone;
Sick at soul, and heavy laden,
 Empty pageantry her own.

What is glory? Ask the lawyer,
 Feeless trudging to the court;
Harder work than any sawyer,
 Ceaseless labour, less support.

What is glory? Ask the miser,
 Starving mid his bags of gold.
Ask his heir; he hardly wiser,
 Scattering wide the sordid mould.

What is glory? Ask the poet,
 Pocket low, and wishes high;
Wanting—and yet none must know it—
 All but earth, and air, and sky.

What is glory? Ask the sailor,
 Weather-beaten, tempest-tost:
Ship his prison, winds his jailor;
 Kindred, friend, and country lost.

What is glory? Hero! striding
 Madly o'er a ruin'd land.
What is glory? Time is gliding;
 Death and judgment are at hand.

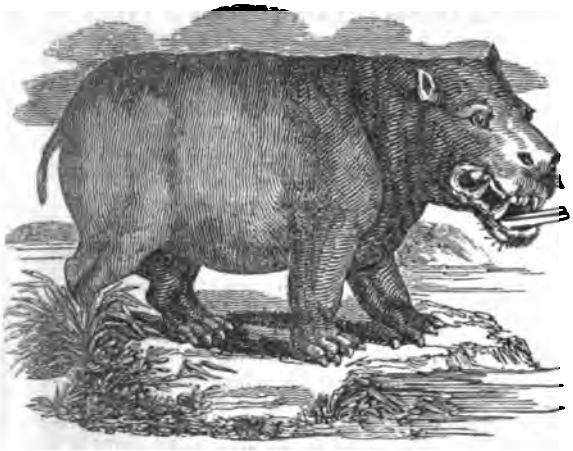
What is glory? Ask the Christian,
 Looking for immortal joys;
He can wisely solve the question,
 Heir, through Christ, of Paradise!

THE SILENT REPROOF.

Superbus was blessed in no ordinary degree by the bountiful hand of Providence, which had showered its gifts upon him in rich abundance. A healthy body, an ample estate, a thriving family, and friends on every hand. But "a man's life consisteth not in the abundance of his possessions," and with all these advantages, Superbus was unhappy. Such must be the lot of the man, whatever his earthly condition, whose happiness is derived merely from the objects around him, which all perish with the using, and leave in the soul a void that can only be filled by its Infinite Author. But Superbus had a still acuter sting in his mind. He had drank deep in the cup of infidelity; and not content with ridiculing the idea of the superintending care of the Most High, he at length proceeded to doubt, and at last to deny his existence. Respect for the opinions of others, and doubtless some remains of the working of God's vicegerent within, prevented a very open avowal of his sentiments; but such was the man in reality, however outwardly conformed to the observances of those around him.

One summer's day, while regaling himself with the beauties of creation in his pleasure grounds, which were laid out with exquisite taste, he sat down under the spreading branches of an oak, to enjoy the scene, and to pursue those speculations to which he had been long accustomed. Nature in her gayest hues was before him;—every flower the earth could produce to gratify the eye by its colour or form, to excite admiration by the peculiarity of its structure, or to regale the senses by its fragrance—while the adjoining groves were made vocal by the song of the happy inhabitants of the firmament, who were glorifying their Creator by a general chorus of praise. Amongst other objects, on a raised bed at a short distance "forth crept the swelling gourd," wantoning in all the luxuriance of its own nature, aided by the most careful cultivation. But, alas for our philosopher! as the spider extracts poison from the same flowers where the bee gathers honey; so he turned the bounties of his Creator to his own bane. "Preposterous!" said he, "How preposterous the idea, that the wonders we see around us are the production of an Almighty agent! Would a Being of infinite wisdom, or indeed of any wisdom at all, have created a plant such as I see before me; so weak as to trail its branches on the ground, yet bearing a fruit of many pounds weight; while the monarch of the forest, beneath whose ample shade I am reposing, produces only the diminutive acorn! No—doubtless these things are all the work of chance."

"The Lord knoweth the thoughts of the wise that they are vain," and not unfrequently instructs our ignorance and mortifies our pride, in a way equally unexpected and effectual. In the midst of the philosopher's meditations, the breath of heaven agitated the branches of the oak, and a falling acorn gently tapped him on the head. The most convincing train of reasoning could not have produced such a revolution in his mind, as was here wrought in an instant. He gazed a moment on the little silent monitor as it rolled at his feet, and with deeply-humbled pride and admiring gratitude he exclaimed—"What a mercy that was not a pumpkin!"



THE HIPPOPOTAMUS.

Hippopotamus, the River Horse (from two Greek words, *hippos*, a horse, and *potamos*, a river), is an enormous animal, supposed by many to be the creature called *Behemoth*, in Job xl, 15—24. Mr. Greenfield, the learned Editor of the "Comprehensive Bible," gives a striking description of it as follows—"It is nearly as large as the elephant: its head is enormously large; its mouth very wide; the jaws extending upwards of two feet, armed with four cutting teeth each twelve inches long; its hide is so tough and so thick as to resist the strokes of a sabre, and is thinly covered with hair of a lightish colour; its legs are three feet long. Though amphibious, its hoofs which are quadrifid are unconnected; and its tail is naked, about a foot in length, but exceedingly thick and strong. It inhabits the rivers of Africa; feeds on grass and other vegetables; moves slowly and heavily; swims dexterously; sleeps in reedy places; has a tremendous voice, between the lowing of the ox, and the roar of the elephant; when irritated, will attack boats and men with fury."—Note on Job xl.

Mr. Carpenter, in his "Scripture Natural History," referring to Zeringhi, an Italian surgeon, who procured one of these animals to be killed on the banks of the Nile, says, "The hippopotamus which Zeringhi brought from the Nile to Italy was sixteen feet nine inches long, from the extremity of the muzzle to the origin of the tail; fifteen feet in circumference; and six feet and a half high; and the legs were about two feet ten inches long. The head was three feet and a half in length, and eight feet and a half in circumference. The opening of the mouth was two feet four inches, and the largest teeth were more than a foot long."

Dr. Pocock mentions having seen the flesh of the hippopotami sold in the shambles like *beef:* and it is said, that their breast in particular is as delicate eating as *veal*. They are said to weigh as much as four or five oxen.

Sparman, in his "Voyages to the Cape of Good Hope," calls them *Sea Cows*, and mentions one that had been shot at the Cape, whose bulk was so great, that twelve oxen were found necessary to draw it on shore. He further says, "on my return to Sweden, I had the honour to furnish His Majesty's table with a dried *Sea Cow's* tongue, two feet eight inches long."

Various methods, both in the water and on the land, are employed in vanquishing this creature, all of which are attended with serious danger. Canoes or boats are upset, or smashed to pieces by one gripe in his enormous jaws; which are sometimes dreadfully fatal to the luckless negro hunter on land, of which, if our limits would allow, we might give some instructive instances.

HIPPOPOTAMI IN THE RIVER NIGER.

It is probable that, on account of the increase of mankind in every part of the world, monstrous beasts and reptiles are far less numerous than in former ages. Still it appears that in Africa, hippopotami are numerous, as we learn from the following extract from Landers' Travels. Descending the Niger in a large canoe, he says—"We had paddled along the banks a distance of not less than thirty miles, every inch of which we had attentively examined, but not a bit of dry land could anywhere be discovered, which was firm enough to bear our weight. Therefore we resigned ourselves to circumstances, and all of us having been refreshed with a little cold rice and honey, and water from the stream, we permitted the canoe to drive down with the current, for our men were too much fatigued with the labours of the day to work any longer.

"But here a fresh evil arose, which we were unprepared to meet. An incredible number of *hippopotami* arose very near us, and came plashing, snorting, and plunging all round the canoe, and placed us in imminent danger. Thinking to frighten them off, we fired a shot or two at them, but the noise only called up from the water, and out of the fens, about as many more of their unweildy companions, and we were more closely beset than before. Our people, who had never in all their lives been exposed in a canoe to such huge and formidable beasts, trembled with fear and apprehension, and absolutely wept aloud; and their terror was not a little increased by the dreadful peals of thunder which rattled over their heads, and by the awful darkness which prevailed, broken at intervals by flashes of lightning whose powerful glare was truly awful. Our people tell us, that these formidable animals frequently upset canoes in the river, when every one in them is sure to perish. These came so close to us at first that we could reach them with the butt end of a gun. When I fired at the first, which I must have hit, every one of them came to the surface of the water, and pursued us so fast over to the north bank, that it was with the greatest difficulty imaginable we could keep before them. Having fired a second time, the report of my gun was followed by a loud roaring noise, and we seemed to measure our distance from them. There were two Bornou men among our crew, who were not so frightened as the rest, having seen some of these creatures before on Lake Tchad, where, they say, plenty of them abound. However the terrible hippopotami did us no kind of mischief at all; no doubt, at first, when we interrupted them, they were only sporting and wallowing in the river for their own amusement, but had they upset our canoe, we should have paid dearly for it."

ANIMAL SAGACITY.

The faculty by which animals can communicate their ideas to each other is very striking; in dogs it is particularly remarkable. There are many curious anecdotes recorded, illustrative of this faculty; but we prefer giving one from our own knowledge. At Horton, in Buckinghamshire (a village where Milton passed some of his early days), about the year 1818, a gentleman from London took possession of a house, the former tenant of which had moved to a farm about half a mile off. The new inmate brought with him a large French poodle, to take the duty of watchman, in the place of a fine Newfoundland dog, which went away with his master: but a puppy of the same breed was left behind; and he was incessantly persecuted by the poodle. As the puppy grew up, the persecution still continued. At length, he was one day missing for some hours; but he did not come back alone: he returned with his old friend, the large house-dog, to whom he had made a communication; and in an instant the two fell upon the unhappy poodle, and killed him before he could be rescued from their fury. In this case, the injuries of the young dog must have been made known to his friend; a plan of revenge concerted; and the determination to carry that plan into effect formed and executed with equal promptitude.—*Library of Entertaining Knowledge.*

ON GENIUS. (By Dr. Linn.)

The following Reflections on the Nature of Genius, do much honour to the author, who was a native of America, and promised to be an ornament to his country, but was cut off at an early age, leaving behind him only some pieces on Theological Controversy with Dr. Priestley, and the "Powers of Genius," and a few smaller poems, which have been reprinted in England, but are not known equal to their merit.

"Genius is the highest power of the soul, and opens before the poet a subject interesting and extensive. The different faculties which are subservient to its influence, have frequently undergone investigation; while genius itself has seldom been examined with care. Genius receives assistance from all the intellectual powers; but it is, however, to be carefully distinguished from them. We often meet with works of great invention, abounding with errors: the defect then, is not in the genius. It is necessary to direct the wild sallies of imagination, and to regulate the course of the inventive mind. Taste is more generally bestowed upon mankind than genius, and is dependent on cultivation and rules. Genius, though always incorrect without study and investigation, still overcomes every difficulty, and penetrates through the thickest and most hidden recesses. It stoops not to the smaller niceties of taste, but heedless of them, pours along its irresistible course. An excellent taste may exist with little invention, but invention is the distinguishing mark of genius. Taste is improved by the comparison of the different grades of sublimity and beauty. Genius, disdaining any imitation, strikes out a path for itself, wild and hazardous, where foot has never trodden. 'Genius (says Lord Kaimes) is allied to a warm and inflammable constitution; delicacy of taste to calmness and sedateness: hence it is common to meet with genius in one who is a prey to every passion—but seldom delicacy of taste.'

"The greatest incorrectness is frequently connected with genius. Numerous errors spring up in the most fruitful mind. The rich soil which gave birth to the oak, which waves its head in the tempest, also produces weeds and sickly flowers. The slightest impulse is at times sufficient to rouse the full strength of genius. A spark communicated excites the most terrible explosion. The greatest river proceeds from the smallest fountain, rolls its waves over a large extent of country, and heaves its billows with the voice of the ocean." It is supposed that the fall of an apple to the ground directed Newton to the investigation and discovery of the law of gravitation; that the sound of a smith's hammer gave to Pythagoras the first hint of his theory of music; and that a wretched dramatic performance, by an Italian of the name of Adreino, awakened the soul of Milton to the grand conception of Paradise Lost. Genius implies such vast comprehension, such facility in the association of ideas, as enables a person to call in the conceptions that are necessary to execute the design in which he is engaged. We always discover that great stores of materials have been collected by his fancy, and subjected to his judgment. He darts with rapidity over the fields of his investigation; and by this rapidity his ardour becomes more inflamed. "The velocity of his motion sets him on fire, like a chariot wheel, which is kindled by the quickness of its revolution."

REFLECTIONS OF A CHRISTIAN ON HUMAN LIFE.

Haliburton was an eminent minister of the gospel in Scotland: as learned as Voltaire, but a believer, a man of God, a servant of Christ, whose life was spent in seeking the happiness of his fellow creatures. How different his reflections from those of the French unbeliever! He says, "I shall shortly get a very different sight of God from what I have ever had, and shall be made meet to praise him for ever and ever. O, the thoughts of an incarnate Deity are sweet and ravishing! O how I wonder at myself that I do not love him more, and that I do not admire him more! What a wonder that I enjoy such composure under all my bodily pains, and in the view of death itself. What a mercy that, having the use of my reason, I can declare his goodness to my soul. I long for his salvation; I bless his name I have found him, and die rejoicing in him. *O blessed be God that I was born!* O that I was where he is. I have a father and mother, and ten brothers and sisters in heaven, and I shall be the eleventh. O there is a telling in this providence, and I shall be telling it for ever! If there be such a *glory* in his conduct towards me now, what will it be to see the Lamb in the midst of the throne? *Blessed be God that ever I was born!*"

GOD IS LOVE.

All his perfections and procedures are but so many modifications of his love. What is his omnipotence, but the arm of his love? What his omniscience, but the medium through which he contemplates the objects of his love? What his wisdom, but the scheme of his love? What are the offers of the gospel, but the invitations of his love? What the threatenings of the law, but the warnings of his love? They are the hoarse voice of his love, saying, Man! do thyself no harm! They are a fence thrown round the pit of perdition, to prevent rash men from rushing into ruin! What was the incarnation of the Saviour, but the richest illustration of his love? What were the many miracles of Christ, but the condescensions of his love? What were the sighs of Christ, but the breath of his love? What were the prayers of Christ, but the pleadings of his love? What were the tears of Christ, but the dew-drops of his love? What is the earth, but the theatre for the display of his love? What is heaven, but the Alps of his mercy, from whose summit his blessings, flowing down in a thousand streams, descend to water and refresh his church situated at its base.—*Dr. Waugh.*

TRUTH OF THE SCRIPTURES.

How but from God, could men unskill'd in arts,
In different ages born, in different parts,
Weave such agreeing truths; or how, or why,
Should all conspire to cheat us with a lie?
Unask'd their pains, ungrateful their advice,
Starving their gain, and martyrdom their price?

Dryden.

RUSALEM AT THE TIME OF THE CRUCIFIXION.

By Frederick S. Muller, Esq.

Matt. xxvii, 45, 46, 50—53.

Jerusalem! Jerusalem!
What darkness veils thy diadem!
What shouts are ringing on the air!
What cries of savage fierce despair!
What vengeance in each darkened eye,
Beneath that wild and stormy sky!

Out rush from every gate and tower
Ten thousand gathered in their power;
With flash of shield, and sword, and spear,
And shouts of death and vengeance near;
With tauntings rude, and savage cry,
They bear him on to Calvary.

He bends beneath th' accursed load;
His brows are bath'd in deepest blood;
The weight of woe, the agony,
The thirsting spirit born to die:—
Was there no voice, no mighty power,
To utter vengeance in that hour?

It comes! the hour of wrath is nigh,
Pale wings are rushing through the sky,
Wild heralds of the coming hour,
When earth and heaven shall meet in power;
When hell shall sweep in vengeance by,
With rushing blast and whelming cry.

It comes! it comes! in wildest gloom,
Lone, dark despair, and wrathful doom,
Deep thunder bursting through the sky,
Pale wildness in the lightning's eye,
And crash, and groan, and trumpet swell,
And cloud, and fire, and thunder's knell.

Earth yawns beneath Jerusalem!
A grave for spear, and shield, and helm;
The temple's vail is rent in twain;
The thunder peals in louder strain;
The lightning gleams 'mid deepest gloom,
O'er temple, tower, and ancient tomb.

"Eli!" He spake! from mount and hill
The thunder's shout re-echoed still;
"Eli!" 'Twas done! from earth and sky
The clouds rolled back in majesty;
And o'er that sad and ruined scene,
Broke forth the evening's purple sheen.

The graves by every mount and steep
Gave up their dead from buried sleep:
The tomb was burst, the lightning shed
A gleam around the rising dead,
As on they went from grave and glen—
The dead towards Jerusalem.

The day is done, the starry sky
Is shining over Calvary;
The crucified are in the tomb,
Where midnight sheds her darkest gloom;
And grave, and shroud, and cypress bough,
Are hush'd in deepest slumber now.

Redeemer! Lord! Anointed King!
Thou that dost dwell where angels sing!
Earth waits thy second-advent hour,
When thou shalt come in wrath and power;
When this dark world shall pass away
To endless night, to endless day;
When song and hymn shall be alone,
"Redeemer, may thy will be done!"

Christian Lady's Friend.

THE PLANETARY AND TERRESTRIAL WORLDS.

Mr. Editor,

I sincerely rejoice in your new undertaking, and wish you the largest measure of success, in communicating improving instruction to our reading population. Perhaps you will deem the following admirable piece from the Spectator, worthy of a place in your "Christian's Penny Magazine."

"To us, who dwell on its surface, the earth is by far the most extensive orb that our eyes can anywhere behold: it is also clothed with verdure, distinguished by trees, and adorned with variety of beautiful decorations; whereas to a spectator placed on one of the planets, it wears an uniform aspect, looks all luminous, and no larger than a spot. To beings who still dwell at greater distances, it entirely disappears. That which we call alternately the morning and the evening star, as in one part of the orbit she rides foremost in the procession of night, in the other ushers in and anticipates the dawn, is a planetary world, which, with the four others, that so wonderfully vary the mystic dance, are in themselves dark bodies, and shine only by reflection; have fields, and seas, and skies of their own, are furnished with all accommodations for animal subsistence, and are supposed to be the abodes of intellectual life; all which, together with our earthly habitation, are dependent on that grand dispenser of Divine munificence, the sun; receive their light from the distribution of his rays, and derive their comfort from his benign agency.

"The sun, which seems to perform its daily stages through the sky, is in this respect fixed and immovable: it is the great axle of heaven, about which the globe we inhabit, and other more spacious orbs, wheel their stated courses. The sun, though seemingly smaller than the dial it illuminates, is abundantly larger than this whole earth, on which so many lofty mountains rise, and such vast oceans roll. A line extending from side to side through that resplendent orb, would measure more than eight hundred thousand miles: a girdle formed to go round its circumference, would require a length of millions. Were its solid contents to be estimated, the account would overwhelm our understanding, and be almost beyond the power of language to express. Are we startled at these reports of philosophy? Are we ready to cry out in a transport of surprise, "How mighty is the Being who kindled such a prodigious fire, and keeps alive from age to age such an enormous mass of flame!" Let us attend our philosophic guides, and we shall be brought acquainted with speculations more enlarged and more inflaming.

"This sun with all its attendant planets is but a very little part of the grand machine of the universe; every star, though in appearance no bigger than the diamond that glitters upon a lady's ring, is really a vast globe, like the sun in size and glory; no less spacious, no less luminous than the radiant source of the day: so that every star is not barely a world, but the centre of a magnificent system; has a retinue of worlds, irradiated by its beams, and revolving round its attractive influence, all which are lost to our sight in immeasurable worlds of ether. That the stars appear like so many diminutive and scarcely distinguishable points, is owing to their immense and inconceivable distance. Immense and inconceivable indeed it is, since a ball, shot from the loaded cannon, and flying with unabated rapidity, must travel at this impetuous rate almost seven hundred thousand years before it could reach the nearest of these twinkling luminaries.

"While beholding this vast expanse I learn my own extreme meanness, I would also discover the abject littleness of all terrestrial things. What is the earth with all her ostentatious scenes, compared with this astonishingly grand furniture of the skies? What but a dim speck, hardly perceptible in the map of the universe! It is observed by a very judicious writer, that if the sun himself, which enlightens this part of the creation, was extinguished, and all the hosts of planetary worlds which move about him were annihilated, they would not be missed by an eye that can take in the whole compass of nature, any more than a grain of sand upon the sea shore. The bulk of which they consist, and the space which they occupy is so exceedingly little in comparison of the whole, that their loss would leave scarce a blank in the immensity of God's works. If then, not our globe only, but this whole system, be so very diminutive, what is a kingdom or a country? What are a few lordships, or the so much admired patrimonies of those who are styled wealthy? When I measure them with my own little pittance, they swell into proud and bloated dimensions: but when I take the universe for my standard, how scanty is their size, how contemptible their figure! they shrink into pompous nothings."

IGNORANCE AND IRRELIGION IN LONDON.

St. Barnabas District Visiting Society was formed, January 1830, for the purpose of carrying on a system of benevolent operations, relieving the miserable, and imparting evangelical instruction to the ignorant. The following is an extract from the first Report of this Society: can we, therefore, wonder at crime in London?

"From the families already visited it is a lamentable fact, *that two out of three thousand* have been found destitute of the *Sacred Scriptures*, and unaccustomed to attend any place of *divine worship*. It appears therefore indispensably necessary that means, heretofore not resorted to, should be employed for moralizing, evangelizing, and saving the ignorant and neglected poor. The Committee respectfully and affectionately solicit you to survey the parish in which you reside, and to observe its spiritual condition. Amongst a population of *above fifty thousand* immortal souls, what proportion of these are in the habit of attending public worship? In the Churches of St. Luke and St. Barnabas, and the Chapels connected with our Dissenting Brethren of every denomination, accommodations *for one-fourth* of the population are not provided. There must therefore be multitudes of the neglected poor, whose moral and spiritual welfare should be the object of earnest solicitude to their more enlightened and affluent neighbours."

NEW MAP OF THE HOLY LAND.

To promote the study of the Word of Life is one of the principal objects of the **Christian's Penny Magazine**. We therefore announce with pleasure the following publication of the Sunday School Union, as eminently calculated to assist in a right understanding of the sacred volume.

A MAP OF PALESTINE

In the time of our Saviour, illustrative of the books of the Evangelists; also containing the principal places mentioned in the Old Testament.

It is an admirable help to the intelligent reading of the Holy Scriptures; and what we can cordially recommend to all our readers, especially Sunday School Teachers, Young Persons, and Families. The map is on a whole sheet of large vellum imperial.

OTHER TIMES, AND TIMES TO COME.

How often all curious to know
What the world may have heretofore been,
To ancient and damp musty records we go,
Or sit down and imagine within.

What castles are ruin'd and gone,
What fights have ensanguin'd our plains;
What splendours our hills and our vales have put on
In the villas where opulence reigns.

How strangely our warriors have gleam'd
Cap-a-pié in their martial attire:
With the lance and the plume they contended, nor dream'd
That the chivalrous day should expire.

And how oddly our grandsires are drest
As in fancy they seem to revive,
With the hood and the hoop, and the doublet and vest,
Like some rudely carved figures alive.

And the large chimney corner in hall,
Where the yeomen have met for good fare,
In the stiff stately mansion with windows so small,
One would think that a prison was there.

How precise in their manner they seem,
Scarcely thawed by the heat of the sun!
And how seldom the soft-flowing charities beam,
Or appear through their system to run.

But enough—there's a mist on the view,
'Tis an outline imperfect I trace;
They are seen but obscurely, as I shall be too,
When to others I stand in their place.

For my children their children shall show
What I was, and my story convey;
But the next generation will wonder to know
What the world could have been in my day.

Then of all who now bustle around,
The history a mystery will be;
For how few will be here when that period comes round,
Of the thousands—nay, millions we see!

And the world is just what it has been,
And in some degree yet must remain,
Made perfect and pure, now by reason of sin
All perturbed with affliction and pain.

But the leaven is cast in the meal,
And the earth is remember'd of God;
There's a heaven-born principle works for our weal
With an energy widely abroad.

Better times than the present or past,
Will arrive with a happy increase;
And the world all reform'd will be happy at last,
In simplicity, safety, and peace.

Edward Ashby.

We would not omit Thanks for the encouragement given to our First Number, which is sufficiently extensive not only to encourage us in proceeding, but to justify our hope and expectation of a large measure of usefulness.—Many of the articles transmitted for insertion are highly interesting, and shall meet with due attention. Our Correspondents must however be reminded that brevity is an essential quality in whatever is intended for a Penny Magazine.

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THE CHRISTIAN'S PENNY MAGAZINE.

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KING HENRY VIII ORDERING THE PUBLICATION OF THE FIRST ENGLISH BIBLE.

RITISH AND FOREIGN BIBLE SOCIETY.

wondrous Institution, the glory of our age and n, originated in the endeavours of the Rev. Thomas les, of Bala, the principal leader of the Calvinistic iodists in Wales, to supply his countrymen with loly Scriptures in their native language. On his to London for that purpose, the subject being ioned at a committee-meeting of the Religious Society, its secretary, the Rev. Mr. Hughes, sug- d the idea of a general society for supplying the world with Bibles! The friends present ap- ng the proposition, measures were taken to call a c meeting, which, on the 7th of March 1804, was it the London Tavern, consisting of about three ed persons of different denominations, including worthy Quakers. For the purpose of carrying resolutions into effect, it was deemed advisable to the patronage of some person of rank. Dr. Por- then Bishop of London, yielded to the applica- gave his cordial sanction; and recommended Teignmouth as president; an office which that guished nobleman has ever since filled with honour. al other prelates gave their names, which were led on the list of vice presidents. The Rev. Jo- Hughes, M. A., a Baptist minister, and its original tor, the Rev. Josiah Pratt, M. A., of the Church gland, and the Rev. Charles F. A. Steinkopff, D. D., ter of the Lutheran Chapel in London, were ap- d secretaries.

The fundamental law of the Bible Society declares its title as above; and also, that its object is exclusively to promote the circulation of the Holy Scriptures, without note or comment, both at home and abroad; and further, that the copies circulated in the United Kingdom, in the English language, shall be those only of the authorized version. The constitution of this great Society admits of the co-operation of all persons who are disposed to concur in its support; and it is ordained that its proceedings shall be conducted by a committee, consisting of thirty-six laymen, six of whom shall be foreigners residing in London and its vicinity; half of the remainder members of the Church of England, and the other half members of other denominations of Christians. The presidents, and all clergymen and dissenting ministers, subscribing to the Society, may vote at the meetings of the committee.

The British and Foreign Bible Society has had many enemies; but to detail its history would require volumes. It has been the means of originating similar institutions in most parts of the world in which the Bible is believed, conveying its immortal blessings to all nations. Either in England or in foreign countries, directly at the expense of the Society, or indirectly by grants to societies abroad, or to individuals, this astonishing Institution has reprinted the Holy Scriptures in 44 languages; re-translations of the Scriptures in 5 languages; in 72 languages and dialects in which they never had previously been printed; and in 32, new translations commenced or completed; making a total of 153 different languages and dialects! It had issued, up to March 1831, more than *seven millions* of copies of the Holy Scriptures; and had expended the sum of 1,779,993*l.* 5*s.* 3*d.* Besides which, nearly *five millions* of copies of Bibles and Testaments had been issued by the kindred societies in other parts of Europe, in Asia, and in America.

Worthily have the British and Foreign Bible Society directed their generous efforts to supply the poor of our own country with the Word of God; and the benefits which they have derived from these attentions are incalculable. This noble Institution claims, as it deserves, the liberal support of every Christian patriot; as it is evidently ordained to be eminently instrumental in regenerating our own nation, and of recovering all the nations of the earth to the knowledge and enjoyment of God, in the ordinances of true religion.

FIRST PUBLICATION OF THE ENGLISH BIBLE.

William Tindal, called "The Apostle of England," and "the good martyr of God" for the Holy Scriptures, deserves to be had in everlasting remembrance, by every Christian using the English language. For to that devoted man, under the gracious providence of God, we owe the English translation of the Holy Bible.

Tindal was born at the close of the fifteenth century, in or near to Wales, and received his education partly at Oxford, and afterwards at Cambridge. Being called by grace at an early period of his life, his diligence and success as a scholar were extraordinary; and his thirst after divine knowledge was insatiable. He heard of Luther's Reformation in Germany, and procured some of that great man's writings, by which his mind was confirmed in his abhorrence of the abominations of Popery. As Luther had translated the Bible into German, and thus conferred an inestimable benefit on his countrymen, Tindal determined on translating the word of God into English He attempted to accomplish that noble work in England; but the opposition and persecution of the popish priests in this country, necessitated him to withdraw to the continent; and after conferences with Luther and his colleagues, he settled at Antwerp, where in 1526, he printed an octavo edition of the New Testament.

Many of the copies of this volume were imported and sold in England; when "Archbishop Warham sent a pastoral letter to all the prelates of his province, A. D. 1526, acquainting them that certain children of iniquity, blinded by malice, had translated the New Testament into English, to spread heresy, and ruin men's souls; and that some of these pernicious books had been brought into England. He directed them, therefore, to command all persons in their diocese, who had any of these dangerous books, to deliver them up to their bishop, or his commissary, within thirty days, under the pain of excommunication, and of being punished as heretics."

Sir Thomas More, then Lord Chancellor, condemned the work; and those who sold or purchased it were sentenced to ride on horseback with their faces to the tail, the condemned volumes tied about them;—and, at the Standard in Cheapside, London, they were compelled to throw them into the fire, after which they were to pay a heavy fine to the king. Great numbers of the New Testament were sold; and, supported by the price of them, Tindal, assisted by John Frith, William Roye, and Miles Coverdale, proceeded to translate the Old Testament, which was published in 1535.

Incensed against the authors of this translation, which was extensively sold in England, the Bishops contrived the destruction of Tindal; and as he lodged in the house of Thomas Pointz, an Englishman at Antwerp, Henry Philips was employed to seek his friendship and betray him. This guilty work he accomplished: Tindal was betrayed; condemned by the officers of Charles V, and strangled at Tilford Castle near Antwerp, in 1536. This holy man, however, instead of indulging enmity against his enemies, cherished for them divine benevolence; and aware that Henry VIII had in some measure sanctioned the prelates in his ruin, he died, praying, "Lord! open the eyes of the king of England."

The Scriptures were loudly called for by many in the nation; but Henry published a proclamation against them in 1530. Dr. Cranmer being, on the death of Warham in 1533, made Archbishop of Canterbury, moved in a convocation that an application be made to the king for a translation of the Bible. Cranmer obtained the king's permission, and delivered it in parts to several learned men; but in the mean time Tindal and Coverdale were perfecting their work; and the next year, 1537, after Tindal's martyrdom, Coverdale, assisted by John Rogers, published a new edition of the Bible revised, and compared with the Hebrew, Greek, Latin, and Luther's German translation, dedicated to Henry VIII, under the feigned name of Matthews.

Cranmer *presented the Bible* to king Henry, who ordered it to be printed as newly translated; and it was committed to the care of Richard Grafton and Edward Whitchurch, who, by means of Bonner, the English ambassador in France, obtained leave to have it printed in Paris. This being made known to the priests, the French printers, their English employers, and Coverdale, who superintended the work, were summoned by the inquisitors; and the impression, consisting of 2,500 copies, was seized and condemned to the flames. Covetousness induced the officers to sell some of them for waste paper, and by this means many reached England. When Cranmer received some copies of this Bible, he said it gave him more joy than if he had received ten thousand pounds.

The proprietors of the work escaped, and succeeded in bringing the types, presses, and printers to London, where the undertaking was finished. In 1538, by the king's proclamation, dated 1537, one of these Bibles was ordered to be placed in every parish church; and in 1539, Lord Cromwell procured permission for private persons to purchase copies of the English Scriptures.

Bishop Burnet observes, that in 1541, "Bonner, seeing the king's mind was set on this, ordered six of these great Bibles to be set up in several places of St. Paul's; that all persons who could read, might at all times. And upon the pillars to which these Bibles were chained, an exhortation was set up, admonishing all that came thither to read, that they should lay aside vain-glory, hypocrisy, and all other corrupt affections, and bring with them discretion, good intentions, charity, reverence, and a quiet behaviour, for the edification of their souls.—But people came generally to hear the Scriptures read; and such as could read, and had clear voices, came often thither with great crowds about them. And many sent their children to school, that they might carry them to St. Paul's, and hear them read the Scriptures."

REMARKABLE ANAGRAM.

Pilate's question to our Saviour, "What is truth?" in the Latin vulgate stands thus: "Quid est veritas?" These letters transposed make "Est vir qui adest." "It is the man before thee."—*Youth's Magazine.*

THE CAUSE OF INFIDELITY.

Mr. Editor,

The apathy of man with respect to his uture destiny, so vividly displayed in the conduct and writings of the Atheists of our own times, is to me a ubject of wonder and astonishment. I mix with the men of the world. I see them in their business, and hear their conversation. I talk with them in private, and yet cannot find that they are at all careful of what shall be their fate hereafter: any subject seems more nteresting than religion—any topic more cheerfully argued. Why then, I am compelled to ask, is this the case? How comes it that this indifference pervades every mind, and this thoughtlessness fills every heart? Are men ignorant of their nature? Do they not know that they are destined to be the possessors of a boundless eternity—that their continuance on earth will be of short duration, and yet, that when myriads of years shall have rolled by, their spirits will be found either enjoying happiness in the bosom of their God, or writhing beneath the fell tyranny of the Evil One in the regions of the lost? That they are in ignorance of these facts, I cannot, I will not believe. Who is he that shall stand beside the death-bed of a friend, and yet profess gnorance of the nature of the spirit's departure from its earthly tabernacle? Who is he that shall see his acquaintance drop one by one into the grave, and still believe that the life of man is not transitory, and of short duration? That all men die, is a fact so evident that none can deny it. That the writer and the reader of this article will ere long be laid in the silent tomb is certain: and that the multitudes which now crowd our streets and market places will soon become food for the worms, is incontestibly proved by the years that are past. True it is, that no traveller has returned to tell the tale of what he has had to undergo; but does that form a sufficient excuse for indifference on the part of beings, who ere long will have to experience all he realities of eternity? I should have thought that uch a consideration as this would have increased rather han diminished our anxiety respecting the part we hall act, and the course we shall tread in the boundless ges of futurity. A novel or romance possesses the ower of working our feelings to the highest, and we an watch with anxiety every step which the hero of ction takes, every word that he utters, every trial he ndures, and in a painful and breathless suspense, attend to the denouement of all his plans, and the conlusion of his sufferings. The business of life has harms to engross the whole soul, and call forth every nergy of the mind, and with painful watchings we bserve every opening prospect which seems to increase r lessen our chances of success. What! shall I be old then that this same being is inattentive to the most wful of all plans, and indifferent about the termination f his own existence; that he treats with contempt the Revelation which God has given of his Son, and, drunk with the cup administered by the syren, Pleasure, reuses to drink of those waters of life which are pure, and the drinker of which is assured that he shall thirst no more. Clear it must be to every man, that some trange infatuation overwhelms the soul, for otherwise t would not be careless on these important topics. And what is this infatuation? What is it that has the power of blinding man to his best and only real interest? None other than The Devil!! Yes, Infidel, ridicule you may, and scoff you may, and jeer you may; but the awful truth is inscribed in letters which the ocean of eternity can never wash out—that you are under Satanic influence; that when you rise up it is to spend the day under the guidance of the father of lies, and when you lie down to take your rest his wings overshadow you. What an awful thought!

This is the only cause which I can discover for the reign of infidelity. It does not rest in man's own heart, for it is clear that his mind *does* look forward to futurity. It consists in him who has the power of blinding this heart to its own interest, and stilling all its secret admonitions And, therefore, I hesitate not to say, that every one who in thought, word, or deed, is indifferent to his future destiny, is the servant and slave of Satan now:—and I leave him to judge whose servant he will be hereafter.

To you, Mr. Editor, I cannot but be thankful (as one most anxious for the eternal welfare of my fellow men) for establishing a work which bids fair to shake the strong-holds of infidelity; and that it may do so, will ever be the earnest prayer of, yours most sincerely,

B. Z.

MARTYRDOM OF ST. VINCENT, A SPANISH MARTYR.

This Christian hero was a native of Saragossa, and the son of a distinguished magistrate. His learning and eloquence early introduced him to the notice of his diocesan Valerius, whose deacon he became; and as that prelate was afflicted with an impediment in speaking, on him devolved the duty of addressing the congregation from the episcopal seat. His popularity reached the ear of Dacian, who summoned both bishop and deacon before him, and who committed both, heavily fettered, to the dark dungeons of Valencia. Having passed some time in this horrible abode, with food scarcely sufficient to sustain life, both were again brought before the tyrant, who, on observing their cheerful countenances, which exhibited no marks of suffering, angrily demanded of the guards whether they had not disobeyed his commands. On hearing that his orders had been punctually performed, he artfully endeavoured to seduce by an affected moderation those on whom severity had produced no visible effect. He exhorted them to comply with the decrees of the world's great masters, who insisted that the dignity of the ancient worship should be restored, and the gods everywhere honoured by sacrifices.

Valerius attempted to reply, but seeing his embarrassed utterance, his young friend said: "Father, dost thou permit me to answer this judge?" The other replied, "My son, I have long trusted thee with the office of speaking, and I leave thee now to justify the faith for which we are standing here." In a discourse of surprising energy and eloquence, the deacon then vindicated the unity of God, and the divinity of Christ, and contrasted the sublimity of the doctrines he professed with the puerile absurdities of paganism. He concluded by asserting that entreaties no less than menaces would be unable to make them guilty of idolatry.

The intrepidity of the advocate filled Dacian with fury. "Let this bishop," he exclaimed, "be removed hence; as he has disobeyed the imperial edict, he is justly exiled: but for this fellow, who to disobedience adds insult, a heavier punishment is reserved. Apply the torture; dislocate his limbs, and let him feel a rebel's punishment." The order was promptly obeyed, and Dacian had both the gratification to witness, and the barbarity to deride, the agonies of the sufferer. The latter, whose cheek blanched not, and whose lips uttered not one word of complaint, regarding his persecutor with that calm composure which proved that his heaven was already begun, merely replied,—"I have always wished for an opportunity of proving my attachment to the religion of Christ; thou hast given it me, and I am content;" Mad with rage, the governor struck the executioners because they could not force a single groan from their victim. "What!" exclaimed the sufferer, with the most provoking coolness, "dost thou too wish to avenge me of these brutal men?" Dacian now foamed at the mouth, and roared, rather than spoke, to them,—"Cannot you extort one cry of pain from this man, ye who have so often bent the most stubborn malefactors? Is he thus to triumph over us?" Sharper instruments were now brought, the flesh of the Christian was torn from his bones, and his whole body represented the appearance of one vast wound. For a moment even the savage Dacian was, or appeared to be, softened. "Young Christian," said he, "hast thou no pity for thyself? In the flower of thine age canst thou not be persuaded to avoid a horrible death by one act of submission?" "Thy feigned sympathy," replied the other with the same unshaken tranquillity, "affects me as little as the exquisite torments thou causest me to feel. I will not deny my Maker for thy idols of wood and stone. Thy perseverance will fail sooner than my constancy."

The victim was next laid on an iron bed, the surface of which was covered with sharp projecting points, and a slow fire placed under it. His body was pressed against the spikes, boiling liquids were poured into his wounds; his bones were crushed by blows with iron bars: in short, every species of torture was employed that hellish cunning could devise. Still the heroic sufferer murmured not. At length, his mangled limbs having been dashed on a bed of sharp flints, he felt that the moment of his deliverance was at hand. In vain did the tyrant order him to be laid on a comfortable couch, and every effort made to restore him, that, on his recovery, human ingenuity might be taxed for the invention of new torments: in a few hours he expired. His corpse was carried out to sea, and plunged into the waves: it was soon washed on shore, was found by some Christians, and secretly buried. The report of his superhuman constancy was rapidly spread throughout Christendom; and in the time of St. Augustine his festival was celebrated in every Christian place.—*Lardner's Cyclopedia, History of Spain and Portugal.*

ON THE GROWTH OF PLANTS.

The astonishing power with which God has endued the vegetable creation to multiply its different species, may be instanced in the seed of the elm. This tree produces one thousand five hundred and eighty-four millions of seeds; and each of these seeds has the power of producing the same number. How astonishing is this produce! At first one seed is deposited in the earth; from this one a tree springs, which in the course of its vegetable life produces one thousand five hundred and eighty millions of seeds. This is the first generation. The second generation will amount to two trillions five hundred and ten thousand and fifty-six billions. The third generation will amount to fourteen thousand six hundred and fifty-eight quadrillions, seven hundred and twenty-seven thousand and forty trillions. And the fourth generation will amount to fifty-one sextillions, four hundred and eighty-one thousand three hundred and eighty-one quintillions, one hundred and twenty-three thousand one hundred and thirty-six quadrillions! Sums too immense for the human mind to conceive; and when we allow the most confined space in which a tree can grow, it appears that the seeds of the third generation from one elm would be many myriads of times more than sufficient to stock the whole superficies of all the planets in the solar system!

Thistles multiply enormously: a species called the carolia sylvestris bears ordinarily from twenty to forty heads, each containing from one hundred to one hundred and fifty seeds. Another species called the acanthum vulgare, produces above one hundred heads, each containing from three hundred to four hundred seeds. Suppose we say that these thistles produce, on a medium, only eighty heads, and that each contains only three hundred seeds; the first crop from these would amount to twenty-four thousand. Let these be sown, and their crop will amount to five hundred and seventy-six millions. Sow these, and their produce will be thirteen billions, eight hundred and twenty-four thousand millions; and a single crop from these, which is only the third year's growth, would amount to three hundred and thirty-one thousand seven hundred and seventy-six billions; and the fourth years' growth will amount to seven thousand nine hundred and sixty-two trillions six hundred and twenty-four thousand billions;—a progeny more than sufficient to stock not only the surface of the world, but of all the planets in the solar system, so that no other plant or vegetable could possibly grow, allowing but the space of one square foot for each plant.—*Dr. Adam Clarke's Commentary on the Bible.*

DIVISIBILITY OF MATTER.

Divisibility is that property of matter by which its parts may be divided and separated.

Thus, as matter cannot be annihilated by division, so, however small the particles into which it is divided, each will have an upper and under surface, which may be separated by suitable instruments.

Exp. 1. A grain of gold, melted with a pound or 5,760 grains of silver, and a single grain of the mass dissolved into diluted nitric acid, the gold, though only the 5,761st part of a grain, will fall to the bottom, and be visible; but the silver will be dissolved in the acid.

2. A grain of silver may be beaten till a microscope shows 1,000 distinct parts; if one of these be then dissolved, it will tinge 18,000 grains of water; a grain is therefore divisible into 18,000,000 sensible parts.

3. A pound of cotton has been spun so fine, that it would extend 168,000 yards, or 95 miles.

4. A grain of gold may be hammered by the gold beater, so that the naked eye can see the two millionth part of the grain.

5. Also till it will cover 50 square inches, and is only then the hundred thousandth part of an inch.

6. In addition to these experiments, there are animalculæ so small, that many thousands together are smaller than the point of a needle.

Mr. Lewenhoeck says, there are more animals in the milt of a cod-fish, than men on the whole earth; and a single grain of sand is larger than four millions of these animals. Moreover, a particle of blood of one of these animalculæ has been found by calculation, to be as much less than a globe of 1-10th of an inch diameter, as that globe is less than the whole earth. He states, that a grain of sand, in diameter but the hundredth part of an inch, will cover 125,000 of the orifices through which we perspire; and that of some animalculæ, 3,000,000,000 are not equal to a grain of sand.

7. The natural divisions of matter are still more wonderful. In odoriferous bodies a surprising subtility of parts is perceived; several bodies, in a long time, scarcely lose any sensible part of their weight, and yet continually fill a very large space with odoriferous particles.

Dr. Keill computes the magnitude of a particle of assa fœtida, to be only thirty-eight trillionths of a cubic inch. One grain of musk will diffuse its odour for many years.—*Blair's Natural and Experimental Philosophy.*

NATURAL HISTORY.

As this beautiful and interesting science will form one among the departments of our Magazine, it has been thought, that it would prove acceptable to many, especially to our junior readers, to give a few papers, with the view of exciting attention to those objects, which lie immediately within their reach, and of assisting them in their observations. We shall endeavour to divest our descriptions of all the technicalities of science, or, if we are compelled to use them, shall afford such explanation, that they will easily be understood. We shall offer no apology for using what may have been written by other people; our object is to instruct, and we wish to do it in the most pleasing and in the most efficient manner; at the same time, we shall duly acknowledge to whom we are indebted, for any matter we may introduce to our readers. We begin with

THE SPARROW.

(*Fringilla Domestica*, Linn. *Passer Domesticus*, Ray).

This well-known little bird is found all over Europe, and also in Africa and Asia. It may be called the companion of man, never appearing but where he has erected his dwelling; and, as Col. Montague observes, "on the extensive and dreary mountain not a sparrow is to be seen, and the sight of one bespeaks some habitation near." It seems to depend on man for its supplies, taking its place with much audacity among the poultry, and feeding upon what has been thrown to them. It will also visit the garden, and pick up the seeds sown by the gardener, unless he takes some method to prevent it; and although it prefers grain of all kinds, yet it will take its station in a gooseberry or currant bush, especially the latter, and help itself very freely, "without having been invited."

From the circumstance that these birds build either about the house, or on trees, it has been popularly inferred that there are two kinds; but this is not the case. The bird usually selects some warm situation for its nest, either upon or near the dwelling of man, sometimes building in holes under the tiles, &c., and sometimes in trees. Its nest is made in a very slovenly manner, and consists of the refuse of the work table, sweepings of the house, bits of bass from the garden, &c. Mr. Rennie says (Architecture of Birds, p. 319), "a pair of these birds, unfortunately for themselves, carried off from the garden a long piece of bass; but when this had been successfully stowed in the nest under the tiles, it appeared that they had not sufficient skill to work it into the fabric, and in their endeavours to manage it, both the birds entangled their feet so inextricably in the folds, that they were held close prisoners, one only having line enough to flutter about a foot beyond the entrance. How long they had remained thus entangled, we know not, as our attention was called to their situation by the more than ordinary cackling of their neighbour sparrows, who had assembled, it appeared, more to scold the unfortunate pair for their carelessness, than to assist them in getting rid of the bass, for not one attempted to aid them. We therefore had them taken down, but they were so exhausted with their struggles that they did not long survive; and a pair of their scolding neighbours took possession of their premises a few days afterwards." It is very amusing to watch the birds collect materials for their nests; they will be seen to carry away pieces of coloured silk, feathers, or any thing that they can work up.

Mr. Rennie observes (Architecture of Birds, p. 320), "It is worthy of notice, that sparrows always proportion the quantity of materials to the size of the nest-hole, which is generally packed close, leaving only a sufficient cavity for hatching the eggs, and rearing the young. We have one of these nests, for example, which could almost be hid in the hollow of the hand, and another built about a yard from it which would fill a hat. When the nest is built on a tree, however, it is always nearly of the same dimensions, about a foot in diameter each way." "But wherever the nest is placed, a roofing seems to be an indispensable requisite; and when built on a tree, a dome of straw is piled together in the loose, lumbering, inartificial style of the rest of the structure, an entrance being formed under this, in the side, sufficient to admit the birds, but not neatly rounded. When sparrows build in the ivied wall of a house, as they often do, they do not consider the thick clustering of the leaves above the nest as a sufficiently warm coping; and in such cases, usually, if not always, they construct a dome of straw, though much more slight than in nests built on the exposed branches of trees." Mr. Rennie has placed this bird in a class which he ingeniously calls dome-builders.

"This bird lays six eggs of a whitish colour, spotted with dusky brown or ash grey" (Col. Montague's Ornithological Dictionary, p. 486); but there is a remarkable difference in the marking of the eggs, no two being exactly alike. The writer of this paper possesses specimens taken from different nests about his house, in which this is particularly the case; and this difference does not only exist in the eggs of different birds, but between the eggs of the same bird; however, the general character is as described above: he has two specimens taken from a nest under the tiles, in which the colour is dusky brown, spotted with darker shades of the same colour. The sparrow weighs about seven drachms: it produces three broods in a year.

SIGNS OF RAIN.

The following "Signs of Rain" may prove acceptable to our readers in this beautiful but variable month of June. They form an excuse to a friend for not accepting an invitation to make an excursion with him, by the late Dr. Jenner.

"The hollow winds begin to blow:
The clouds look black, the glass is low;
The soot falls down, the spaniels sleep,
And spiders from their cobwebs peep.
Last night the sun went pale to bed,
The moon in halos hid her head;
The boding shepherd heaves a sigh,
For, see! a rainbow spans the sky.
The walls are damp, the ditches smell,
Clos'd is the pink-eyed pimpernel.
Hark! how the chairs and tables crack;
Old Betty's joints are on the rack;
Loud quack the ducks, the peacocks cry;
The distant hills are looking nigh.
How restless are the snorting swine;
The busy flies disturb the kine;
Low o'er the grass the swallow wings;
The cricket too, how sharp he sings.
Puss on the hearth, with velvet paws,
Sits, wiping o'er her whiskered jaws.
Through the clear stream the fishes rise,
And nimbly catch th' incautious flies.
The glow-worms, numerous and bright,
Illum'd the dewy dell last night.
At dark the squalid toad was seen,
Hopping and crawling o'er the green.
The whirling wind the dust obeys,
And in the rapid eddy plays.
The frog has chang'd his yellow vest,
And in a russet coat is drest:

Though June, the air is cold and still,
The mellow blackbird's voice is shrill.
My dog, so altered is his taste,
Quits mutton-bones, on grass to feast;
And see, yon rooks, how odd their flight,
They imitate the gliding kite,
And seem precipitate to fall,
As if they felt the piercing ball.—
'Twill surely rain, I see with sorrow;
Our jaunt must be put off to-morrow."

ORIGIN OF THE ART OF PRINTING.

Printing by moveable types is one of the most wonderful arts which Divine Providence has ever enabled man to discover. Benefits and blessings innumerable have been enjoyed by this means; and it appears evidently designed to be instrumental in overthrowing the reign of ignorance and misery throughout the world. "Knowledge is power." Knowledge is one of the chief elements of happiness. Knowledge is essential to true religion; and Christianity is especially a religion of knowledge: we hail, therefore, the "wondrous art," as ordained of God to be an admirable auxiliary in the promotion of the emancipation, the regeneration, and the salvation of the human race.

Our readers cannot but be interested in learning the origin and progress of that art, from which they have derived so much pleasure and improvement.

Some writers have ascribed the origin of the Art of Printing to the East, and affixed a very early period for its invention. But these have evidently confounded the European mode of printing, with the *engraved tablets* which to this day are used in China.

The honour of having invented this most useful art has been claimed by three different cities of Europe, and by three different individuals connected with them: *viz. Laurentius* of *Haerlem, Fust* or *Faustus* of *Mentz*, and *Guttemberg*, or *Gutenberg*, of *Strasburg*. Without troubling our readers with a tedious detail of the claims on each side, or the various arguments and circumstances adduced in their respective support by different authors, we shall only state it as our decided opinion, that the whole series of facts appears to be entirely in favour of *Laurentius* of Haerlem, who first made use of *separate wooden* types about the year 1430; and that Faustus and Guttemberg had only acquired and improved the art in consequence of his original invention. Along with this fact, Junius mentions a number of trivial circumstances, of which one is chiefly worthy of notice; *viz.* that Laurentius made his discovery in consequence of cutting some letters on trees in a wood, afterwards rubbing them with ink, impressing a piece of paper upon them, and taking off the impression to amuse his grandchildren. After this accidental discovery, Laurentius, who was the son of *John Koster*, or *Custos*, or *Æditous* (i. e. keeper) of the cathedral at Haerlem, then a respectable office, made first wooden types of beech, in whole pages, with which he printed an anonymous work on one side; but the pages were afterwards pasted together, and the book entitled, *Speculum nostræ Salutis* (the Mirror of our Salvation). His ingenuity led him to contrive moveable wooden types, with which he printed many works; afterwards he formed his types of lead, and at last he mixed a portion of tin in the composition. When his types were useless, he melted them; of which he made several "wine pots," which his grandson Gerard Thomas possessed, above a century after. Laurentius, finding his trade increase, multiplied the number of his workmen; but one of them, John Faustus, having seized a collection of the types and other implements, set off with an accomplice, first to Amsterdam, then t Cologne, and last to Mentz, where he settled an wrought "with the tools he had stolen." Some sa that John Genfleish was the thief, and others that i was Guttemberg, and that Faustus, who was a wealth man, assisted the first printers with money, to carry o their art at Mentz.

Perfect information on this subject may not be attainable, nor is it necessary for us: we learn, however that the two brothers, *Genfleishes*, hired the house o *Zum Jungen*, at Mentz, in 1443; and being assiste with money by *Faustus*, he and *John Meidenbachi* and some others, were admitted partners; and in 144 they were also joined by *Guttemberg*, who for that purpose left Strasburg. The *Genfleishes* made further improvements in their metal types; and after som smaller attempts, they printed in 1450, an edition o the Bible in Latin!

The same year the partnership was dissolved, and new one formed between Faustus and Guttemberg; b whom the art of printing was improved during seve years, and in 1457, a "magnificent edition" of th Psalter was published by Faustus and Schoeffer; bu which owed much of its elegance to the ingenuity o Guttemberg. This was the first book that was printe with a date: after which the practice of prefixing o subjoining the date and printer's name became common.

Peter Schoeffer, who had been a kind of foreman, or under-partner of Faustus, completed the discover of the art by the efforts of his own genius. For afte various experiments, he found that the character might be *cut* in a *matrix*, in which the letters might b singly *cast* instead of the tedious process of cuttin every one. He then privately cut matrices for th whole alphabet; and when he showed his master th types cast from these matrices, Faustus was so overjoyed, that he promised him his only daughter Christina in marriage; which fair portion he soon possessed, the well-earned reward of his persevering ingenuity. The method of hardening the metal he soon afterwards discovered, by which he completed the whole of this inestimable invention.

Faustus and his son-in-law were accustomed to make their workmen take an oath to keep their improved art a secret. But the city of Mentz being taken and sacked, October 27, 1462, by Abp. Adolphus, of Nassau, their compositors were dispersed, and the invention spread throughout Europe, to diffuse its marvellous benefits. From this period to 1466, Faustus and Schoeffer continued to print a great number of books, mostly on vellum, and beautifully ornamented with gilt and painted head and tail pieces, like the old manuscripts. In 1466, Faustus carried a large numbe of Bibles to Paris, and sold them at first as manuscript, obtaining from five hundred to six hundred crowns fo a single copy: but afterwards he lowered the price t sixty, and even to forty crowns.

William Caxton, a mercer and citizen of London, i commonly honoured as having introduced the art o printing into England, in 1471. But a small book i the public library at Cambridge, which had not bee observed before the Restoration, affords clear evidenc that Caxton was not the first English printer. Thi book, consisting of eighty-two quarto pages, was printe at Oxford, in December 1468. In that it is stated that "as soon as the art of printing made some noise i Europe, Thomas Bourchier, Abp. of Canterbury, move the king (Henry VI), to use all means for procurin a *printing mould* to be brought into this kingdom. Th king, a good man, readily hearkened to the motion. He devoted first one thousand merks towards the expense, and afterwards five hundred more; the arc bishop gave three hundred. Mr. Robert Turnour, the master of the robes to the king, was appointed commissioner; who took with him Mr. Caxton, he being an experienced trader to Holland. His business afforded him good pretence for the journey. Accordingly, they accomplished their object, and *Frederick Corsellis* stole off with them in disguise, and was quickly brought to London, and thence sent to Oxford under a strong guard, till he accomplished his engagement of teaching several Englishmen the whole art of composing, printing, distributing, &c. Thus the first British press was set up at Oxford; and this press at Oxford was at least *ten years* before there was any printing in Europe, except at Haerlem and Mentz.

Corsellis perhaps must be allowed priority in point of time, but the merit of being the first printer in England, who used *fusile types*, belongs to William Caxton. This benefactor to his country was a very respectable character; and in 1464 had been employed by Edward IV along with R. Whitehall, Esq., to conclude a treaty with Edward's brother-in-law, the Duke of Burgundy. In the Bodleian library there is a copy of Æsop's Fables, printed by Caxton, which is believed to be the first book which has its leaves numbered. After living to be upwards of 80 years of age, Caxton died in 1494.

Since the days of Caxton, the father of the typographic art in England, how wonderfully has this most wonderful invention been improved! We cannot here enlarge upon the ingenious contrivance of stereotype plates; nor speak of the immense printing establishment at Oxford, which now is said to print at the rate of ONE BIBLE PER MINUTE, nor of the still more magnificent establishment at New York, in which, with *sixteen steam presses*, they are able to print at the astonishing rate of FIVE BIBLES PER MINUTE through the year. But to what a degree of perfection it is possible to carry this amazing invention, we are utterly at a loss to conceive, when we are assured, that the Times Newspaper can be struck off by means of their steam apparatus at the rate of *fifty copies per minute!!*

SURREY ZOOLOGICAL GARDENS.

THIS is an establishment highly worthy of the encouragement, especially of our citizens, and the inhabitants of the eastern parts of the metropolis, as it affords to them an evening's most delightful walk and amusement, every way rational and instructive. To have the mind thus employed after the fatigues of business, in contemplating the wonders of creation in some of the more noble animals, would be highly beneficial; while the walk would, we doubt not, contribute much to the health of those who of necessity are kept within the "smoke of London" all the day.

It would be impossible to do any thing like justice to these gardens within the limits of a single paper; we wish to draw the attention of our readers to them, and we advise that they should inspect them for themselves. They will find among the animals some very fine specimens. That of the Barbary lion is most magnificent, and those of the true Asiatic lion are well worth attention. These, as well as other exotic animals, are kept in a magnificent building, designed by Mr. H. Phillips of Brighton. It is circular, and three hundred feet in circumference, and is inclosed by about thirty thousand panes of glass: it will be warmed by hot water, in order to preserve the animals from the rigours of our climate in winter. There is another smaller building also inclosed in glass; this is used as a monkey-house, and will prove effectual, we hope, in preserving these animals during the winter. We were pleased to see there, in a visit we paid the other day, two fine specimens of the boa constrictor, each about thirteen feet in length, and one specimen of what was called an African boa just received. We were gratified also in observing that many of the plants and trees had their names attached to them, a plan that cannot be too strongly recommended in all public institutions of this character. The whole gardens comprise an extent of fifteen acres, and there is a piece of water of about three acres which gives a beautiful effect. The animals are fed twice a day, in the morning, and at five o'clock in the afternoon; an organ, which is stationed in the circular building, gives notice to the animals that the feeding time has arrived, and a bell is rung in the gardens to give the same notice to the company. We think this is one of the best times to visit them, as the animals then of course are particularly lively. The effect of the music upon the animals is curious, making the lions roar, &c. We understand that an elephant is shortly to be placed among the collection. In conclusion, we cordially wish the proprietors every success in this spirited undertaking.

CHRISTIANITY RECOMMENDED BY AN INFIDEL.

DR. ELLIOTT was well acquainted with Colonel Allen, a celebrated infidel in America, and made him a visit at a time when his daughter was sick and near dying. He was introduced to the colonel in his library, where he read to the Doctor some passages of his writings with much evident self-complacency, and asked, "Is not that well done?" While they were thus engaged, a messenger entered, informing Colonel Allen that his daughter was dying, and desired to speak with him. Immediately he hastened to her chamber, accompanied by Dr. Elliott, who was desirous of witnessing the affecting interview. The wife of Colonel Allen was a pious woman, who had carefully instructed her daughter in the principles of Christianity. As soon as her father appeared at her bed-side, she said to him, "I am about to die: shall I believe in the principles you have taught me, or shall I believe in what my mother has taught me?" The infidel colonel became extremely agitated: his chin quivered, his whole frame shook; and after waiting a few moments, he replied, "Believe what your mother has taught you."

THE HEAVENLY CROWN.

DURING the last French war, a French officer, who was a prisoner upon his parole at Reading, met with a Bible; he read it, and was so struck with its contents, that he was convinced of the folly of his sceptical principles, and of the truth of Christianity, and resolved to become a Protestant. When his gay associates rallied him for taking so serious a turn, he said in his vindication, "I have done no more than my old school-fellow Bernadotte, who has become a Lutheran." "Yes," but he became so, said his associates, "to obtain a crown." "My motive," said the Christian officer, "is the same; we only differ as to the place. The object of Bernadotte is to obtain a crown in Sweden, mine is to obtain a crown in heaven!"

HOW TO ENJOY LIFE.

"Live while you live," the Epicure would say,
"And seize the pleasures of the present day."
"Live while you live," the sacred preacher cries,
"And give to God each moment as it flies."
Lord! in my views let both united be:
I live in pleasure when I live to thee.

DODDRIDGE.

A MORNING IN JUNE.

BY W. AND M HOWITT.

The morning bursts—all heaven has shed
Its light and music round thy bed:
The birds are busy in the eaves;
The sunlight dances on the leaves
That tremble round the window's rim;
And to and fro the shadows skim
Of busy wings without, that ply
In quest of lava, worm, or fly.
Throw now the sunny casement wide,
In flows the warm and odorous tide
From dew-besprinkled shrub and flower,
That blossom round that sylvan bower.

But, oh! thou world of light and glee!
What soul can ever picture thee?
As strays the fond enthusiast eye
Round the green earth and flaming sky,
From every meadow, bush, and tree,
Rings morning's loudest melody.
Hark to the cuckoo's wand'ring notes!
Hark to the lark, whose music floats
Through the wide air!

The dew yet lingers on the grass,
As down the long green lane you pass,
Where, o'er the hawthorn's snowy wreaths,
The woodbine's honied perfume breathes;
And the wild rose's arching spray
Flaunts to the breeze above your way.
What palace proud—what city hall,
Can match these verdant boughs that fall,
Vaulting o'er banks of flowers, that glow
In hues of crimson, gold, and snow?
Where, 'midst the wild-briar's emerald leaves,
Her gauze-like nest the white-throat weaves.
What sense of joy hath ever stole,
From song, or harp, into thy soul,
Like this, from young birds all unseen,
Chirping amongst the foliage green?

CULTIVATION OF COCHINEAL.

The nopal is a plant consisting of little stem, but expanding itself into wide thick leaves, more or less prickly according to its different kinds: one or two of these leaves being set as one plant, at the distance of two or three feet square from each other, are inoculated with the cochineal, which, I scarcely need say, is an insect: it is the same as if you would take the blight off an apple or other common tree, and rub a small portion of it on another tree free from the contagion, when the consequence would be that the tree so inoculated would become covered with the blight: a small quantity of the insects in question is sufficient for each plant, which, in proportion as it increases its leaves, is sure to be covered with the costly parasite. When the plant is perfectly saturated, the cochineal is scraped off with great care. The plants are not very valuable for the first year, but, from questions I put to the steward about the produce, it appeared that they might be estimated as yielding, after the second year, from a dollar to a dollar and a half profit on each plant.—*Thompson's Visit to Guatemala.*

MAMMOTH CAVE.

In Warren County, Kentucky, is a cavern in limestone, which has been explored by gentlemen of science for the astonishing distance of ten miles, without finding the end.—*Mag. of Nat. History.*

MARYLAND (U. S.) SUNDAY SCHOOL UNION.

Learning and religion flourish in America, under the Divine blessing, through the pious, generous, and indefatigable zeal of the servants of Christ. When did Infidelity ever contemplate such a benefit for the poor, as the following resolution expresses?

At a late meeting of the Sunday School Union of the State of Maryland, it was unanimously resolved, that the said Union "undertake, in humble reliance upon the aid of Almighty God, in the space of two years, to institute, or cause or procure to be instituted, in every town, village, congregation, society, or section of the State of Maryland, where it is practicable, a Sabbath School or Schools, for the purpose of instructing the rising generation to read the sacred Scriptures."

The Society for Promoting Christian Knowledge has recently resolved to present any National School with books and tracts to the amount of Five Pounds, if books and tracts to the same amount be purchased by the School from its own funds. This is to encourage the formation of National School Lending Libraries throughout the kingdom.

SIR ISAAC NEWTON.

Sir Isaac Newton, universally acknowledged to be the ablest philosopher and mathematician that this or perhaps any other nation has produced, is also well known to have been a firm believer, and a serious Christian. His discoveries concerning the frame and system of the universe, were applied by him to demonstrate the being of a God, and to illustrate his power and wisdom in the creation.

Reading is to the mind what food is to the body, it nourishes, refreshes, and invigorates it. Be careful therefore that all mental food be of good quality. Let nothing be received into the mind, but that which will produce such effects. Let every thing be well digested, and laid up in the storehouse of the memory, to be applied by the judgment, as occasion may require.

TO OUR READERS.

Several Clergymen, Dissenting Ministers, and Members of Parliament, besides many Sunday School Teachers, have expressed their high approbation of the Christian's Penny Magazine. We return them our sincere thanks for their countenance and promised support; and beg to assure them, that arrangements have been made to render it more permanently useful and instructive, particularly to Families and Sabbath Schools.

The Christian's Penny Magazine may be delivered weekly in the Towns of the United Kingdom, by those Booksellers and Newsmen to whom Subscribers address their orders. Being unstamped, it cannot be transmitted by post as a Newspaper. But for the convenience of our country friends and others, who cannot obtain the publication *weekly*, it will be published every *four* weeks in parts, each including four numbers; excepting in June and December, in each of which a part will be published containing six numbers. No extra charge will be made for the wrapper: so that the whole annual expense of the Twelve parts will be 4*s*. 4*d*.

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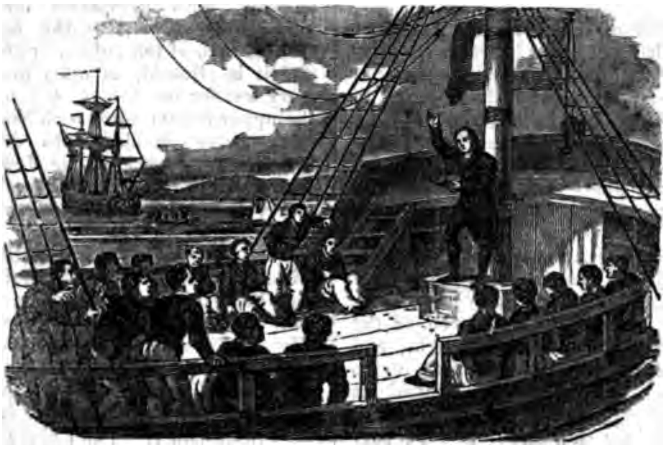

BRITISH SAILORS.

sailors, of whom it is computed there are
0,000, deserve and demand the kindest sym-
all their countrymen. To them, under Divine
ce, we owe much of our security, and many of
forts as a nation. Yet they were formerly no
rious for their *wickedness* than celebrated for
very. Many of them still are not less depraved
ast years, addicted to every species of vice and
ity. But, generally speaking, the character
h seamen is improving greatly, and not a few
have become real Christians; intelligent, pious,
nplarily correct in their morals, as well as spi-
d devotional in their disposition and habits.

s the most noble and disinterested have been
individuals and societies during the last fifteen
nd several Institutions have been formed to
their general improvement and their eternal
. The "Port of London Society," the
Union," and the "British and Foreign Seamen
liers' Friend Society," have been the means of
blessings to those, among whom their labours
n exercised.

al Lord Gambier, and his worthy relatives,
ny other officers of the royal navy, have done
es immortal honour by their active counte-
f these Institutions. Several missionaries are
d among the sailors in the port of London, and
a-ports of the kingdom. Preaching to the
n board their ships has been the means of eternal
o many. Bethel meetings for prayer are held
l those vessels whose captains are pious, or in-
sanction the religious improvement of their
ne of the agents writes, "I frequently behold
, and even seven lanterns, the humble but sig-
symbols for divine worship;" and at these
s, chiefly in the vessels of colliers, he says, "four,
, and more of the sailors engage in prayer."

ngenuity has contrived various plans for the
nt benefit of sailors; among which, besides the
and Military Bible Society," "Sailors' Maga-
zines," "Ship Libraries," and Tracts of different kinds must not pass unnoticed. "A Mariner's Church," near the water, a "Floating Chapel," on the river Thames, and more recently by some zealous churchmen, an "Episcopal Church," have been fitted up for divine worship, by which means we believe great good has been done among seamen and watermen, and many officers have declared that their pious men are the best sailors.

Numerous anecdotes might be given of the beneficial effects of religious instruction among both sailors and soldiers, but the following will perhaps be most interesting to our *young* readers.

The Young Praying Sailor.—"Some time ago, in a dreadful gale of wind, in which a vessel called the Betsey was lost, and all hands perished except the master and carpenter, there was one of the ships whose master was often at the prayer-meetings, and his vessel was always open for these exercises. The gale was so severe, and the ship was so much injured by it, that she became almost a wreck, and quite ungovernable; the master gave up all for lost, as every human effort seemed in vain, and nothing but a watery grave awaited them. There were two little boys in this vessel, one cried very much, and said he should be drowned; the other said, 'Don't cry, Jack; I am not afraid,—it is now eight o'clock, and they are praying for us on board some ships in the Thames; you know they always pray for us when we are at sea.' The captain heard the remark; it seemed to invigorate him; he and all hands used every exertion; and it pleased God to abate the severity of the gale, and in thirty-eight hours afterwards they were safely moored in the river, when they hoisted the signal flag for prayer, and had a meeting for praise and thanksgiving for their great deliverance. A friend who was on board at the time, and spoke to the lads, said to the one who made the above remark, 'Was it you, Dick, that cried during the gale, and was afraid of being drowned?' 'No, it was Jack: I was not afraid. Don't you always pray for our ship in London?' 'Yes, and didn't you pray?' 'Yes, I did.' 'And what did you say, my lad?' 'I said, O Lord, save my master! O Lord, save the ship! Let Daniel's God save the ship!' 'I trust you always pray.' 'Yes, ever since the prayer-meeting was held on board our ship; I never get into my hammock without first praying; but Jack won't, although I tell him he ought.'"

NOAH'S ARK.—GEN. VII.

THE prodigious magnitude of which Noah's Ark must have been constructed, has occasioned serious speculation and ingenious calculations. Infidels, as was natural to expect from them, have zealously laboured to discredit the account which has been given of it by Moses: but their attempts have only manifested their enmity and folly; while they have been the means of calling forth the talents of pious mathematicians, who have demonstrated the groundless nature of all their objections.

The materials of which the ark was made are mentioned by Moses. Noah was instructed to build it of *gopher wood;* and to "pitch it within and without with pitch." The timber is believed to have been of the cedar, or of the cypress tree: very strong, light, and durable wood, not easily subject to rottenness, or to decay through worms. The cypress abounded in Assyria, where the ark is supposed to have been made; and it was frequently used for ship-building, especially by Alexander the Great, by whom a fleet was built from the groves of cypress growing near to Babylon. The pitch was a kind of bitumen, a natural fat clay, found in abundance in the same country, and it is impenetrable by the worm or by water.

The dimensions and capacity of Noah's ark have been regarded by prejudiced unbelievers as a reason for their rejection of the writings of Moses. But a little calculation and reflection will show that the objection is founded in error. The form of the ark was an oblong square, with a flat bottom and a sloping roof, not suited for a distant voyage, but admirably adapted to float steadily upon the water. It was so contrived as to admit light and air on all sides, which is intimated by the general term *window.* It seems to have had another covering besides the roof, probably made of skins; which being thrown over, would hang before the window, to prevent the entrance of the rain. This Noah could easily remove, when he looked out and saw that the earth was dry.

The dimensions of the ark, as given by Moses, were 300 cubits in length, 50 cubits in breadth, and 30 cubits in height. Some learned men, who take the lowest computation, reckon the cubit at about 18 inches, by which the ark was 450 feet long, 75 feet wide, and 45 feet high; or nearly as long as St. Paul's cathedral in London, and about half the size of that immense building. By this measurement, Dr. Hale shows, that "it would be of 42,413 tons burthen; and as a first rate man-of-war is about 2,300 tons burthen, it would hold as much as *eighteen* of the largest ships now in use; and might carry 20,000 men with provisions for six months, besides the weight of 1,800 cannons, and all requisite military stores. Can any one, therefore, doubt of its being sufficient to contain eight persons, and about two hundred, or two hundred and fifty pairs of four-footed animals, a number to which, according to Buffon, all the various distinct species may be reduced? The fowls are to be added, and such insects and reptiles as cannot live in water, with provisions for twelve months."

But the Hebrew cubit is generally allowed to have been equal to nearly 22 inches, which would show the length of the ark about 550 English feet, its breadth 91 feet, and its height 55 feet. Upon this scale Dr. Arbuthnot has computed the ark to have been 81,062 tons burthen; and as the largest East India merchant ships are reckoned at about 1,300 tons burthen, the ark of Noah must have had capacity equal to more than *sixty* of those surprising vessels.

The ark contained, besides the eight persons of Noah's family, one pair of each species of unclean animals, and seven pairs of each species of clean animals, with provisions for them all during a year. Moses describes the ark as divided into three stories, each of ten cubits, or about eighteen feet high; and it is allowed, as most probable, that the lowest story was for the beasts, the middle for the food, and the upper for the birds with Noah and his family; each story being divided into different apartments or "rooms." Josephus, the Jewish historian, reckons, with much reason, another under story, or convenient place, to receive the filth of the whole living creatures in the ark.

The learned and ingenious Bishop Wilkins computes all the carnivorous animals equivalent, as to the bulk of their bodies, and their requirement of food, to 27 wolves, and all the rest to 280 oxen. For the former he allows 1,825 sheep; and for the latter 109,300 cubits of hay, all of which might be contained in two of the stories, and much room to spare. As to the third story, no one can doubt that it would be sufficient for the fowls, with Noah and his family. Upon the whole, the Bishop remarks, that of the two, it appears much more difficult to assign a number and bulk of necessary things to answer the capacity of the ark, than to find sufficient room for the several species of animals already known. This he attributes to the imperfection of our list of animals, especially of those of the unknown regions of the earth; and he adds, that the most expert mathematicians of this day could not assign the proportions of a vessel better accommodated to the purpose than is here done. Hence he concludes, that the capacity of the ark, which has been made an objection against Scripture, ought to be esteemed a confirmation of its divine authority; since, in those ruder ages, men, being less versed in arts and philosophy, were more obnoxious to vulgar prejudices than at the present time: so that, had it been a human invention, it would have been contrived, according to those notions, and from a confused and general view of things, as much *too large,* as it has been represented by inconsiderate persons as *too small.* Beside the places requisite for the beasts and birds, and their provisions, there was room, therefore, sufficient for Noah's utensils, instruments of husbandry, and seeds for the ground after the Deluge: for which purposes he might spare room in the third story for thirty-six cabins; besides a kitchen, a hall, four chambers, and a space of forty-eight cubits in length for the convenience of exercise in walking.

We may observe further, a vast multitude of persons must have been employed in building the ark under the direction of Noah, and also in furnishing its provisions; and few of them, it is probable, gave heed to the preacher's ministrations. How truly affecting the consideration, that great numbers of the workmen were disobedient to the prophet's doctrine, and unbelievers in the mission of Noah; and who, consequently, were excluded the ark and perished in their sins! But such has been the case in all ages of the church of God. Many, who have been instruments in building it up, have sacrificed all portion in its saving blessings, by their secret infidelity of heart, and their evident unholiness of life. Matt. vii, 22, 23.

STATISTICS OF THE BRITISH EMPIRE.

The empire of Great Britain far surpasses every other in the world. It is sometimes said that "The sun never sets on the British dominions." Extravagant as this expression may appear to some persons, it will probably be admitted as correct, when it is considered that the subjects of the crown of Great Britain are more than 150,000,000, more than a sixth portion of the human family; dwelling, not only in Europe, but in Asia, Africa, America, and Australasia.

The United British Empire consists of the two large islands of Great Britain and Ireland, with other smaller islands in their vicinities; of extensive colonies in North and South America, in the West Indies, in Africa, and the East Indies; of New Holland, the largest island in the world, Van Dieman's Land, and other islands in the vast Pacific Ocean; and of the fortresses of Gibraltar and Malta in the Mediterranean.

By means of its powerful and unequalled navy, the British government is enabled to extend its authority over all seas; and in the language of poets, Britannia is justly called, "The Mistress of the Ocean," and "Queen of the Isles." Its territories, and the population depending upon the British government, equal or exceed any of the four great monarchies of antiquity.

Great Britain itself is an island, including the three distinct divisions and ancient kingdoms of England, Wales, and Scotland, now united under one government: it is about 550 miles long, and from 120 to 300 miles broad. Great Britain contains 65,000,000 of acres of land; of which there are 42,000,000 in England, 5,000,000 in Wales, and 18,000,000 in Scotland: but of these nearly 20,000,000 are still uncultivated.

Ireland in its greatest length is about 200 miles, and in its greatest breadth about 200; containing nearly 20,000,000 of acres, two-thirds of which are in cultivation. The population of both islands, according to the returns of 1831, is for

England	13,089,336
Wales	805,336
Scotland	2,365,807
Ireland	7,734,365
Army and Navy	277,017
	24,271,861

Great Britain enjoys a temperate climate, and is covered with perpetual verdure: its soil amply rewards the toil of the husbandman, yielding abundance of grain, fruit, vegetables, wool, cheese, butter, and all other necessaries of life; neither is the science of agriculture better understood in any country, nor practised with such diligence and success. Though it has no Alpine mountains, like Switzerland and Italy, its scenery is diversified, romantic, and beautiful, and in Wales and Scotland mountainous and grand.

"——— A fairer isle than Britain, never sun
View'd in his wide career: a lovely spot
For all that life can ask; salubrious, mild.
Its hills are green, its woods and prospects fair;
Its meadows fertile; and, to crown the whole
In one delightful word, it is our home,
Our native isle, where pure religion dwells."

The United Empire possesses peculiar sources of transcendent wealth, in her inexhaustible mines of iron, copper, tin, lead, and coals; in her extensive manufacture of woollens, cottons, linen, cutlery, hardware, jewellery, &c.; and in her unexampled commerce, which is five times greater than that of any other nation, ancient or modern.

The present population of the British islands, is composed of descendants of the ancient Britons or Welch, the Irish, the Picts, the Romans, the Saxons, the Danes, the Normans, and those of various nations, who through a series of ages have settled in these islands, as a secure asylum. Britain is further distinguished by its language above any other nation, as it contains the beauties of all those which have been esteemed as the most learned or polished. It is derived from the Welch, the Latin, the French, the German, the Italian, and the Greek; so that the English language is the most copious of any now spoken by mankind, and adapted to every species of literary composition, scientific, poetical, or theological.

Besides all these advantages essential to national greatness is *public liberty*: this arises preeminently from just views of religion, and liberty has increased with the advancement of scriptural knowledge. While, therefore, rational liberty secures to individuals the rights of property, it confers independence on the industrious. The representatives of the people in the Commons' House of Parliament, have the power of refusing money supplies to the government; and juries protect their fellow subjects from vexatious accusations, and illegal punishments: these two are the great supports of civil liberty. As long, therefore, as the House of Commons and juries are independent, and do their duty, under the blessing of Almighty God, the English must remain a free and a prosperous people.

The wealth of the United Kingdom of Great Britain is prodigious, corresponding with the favoured circumstances of its industrious inhabitants.

Private property is estimated at	£.2,570,000,000
Public property	100,000,000
Colonial property	140,000,000
	2,810,000,000
Mortgaged for repayment of the national debt, about	810,000,000
Balance	£.2,000,000,000

From this brief view of the distinguished eminence of the British Empire, we learn several most important and interesting lessons.

First, That the four seasons of the year are experienced on the same day in the various parts of the British dominions.

Secondly, That the territory of the whole British empire equals in square miles the greatest empires of antiquity.

Thirdly, That in consequence of the universal diffusion of the British empire, all the natural productions of the earth, and all the industrious ingenuity of the whole human race, contribute to the wealth, luxury, and gratification of the inhabitants of Britain.

Fourthly, That Great Britain possesses the means of increasing or diminishing the prosperity and happiness of all nations; and that the whole human race depend in a great degree upon British wisdom, benevolence, and activity.

Fifthly, That the greatness and importance of the English nation arise from the influence of public liberty, independent representatives in the parliament, and trial by honest juries.

Sixthly, That the ascendancy of Great Britain in a great degree arises from the intelligence of her people, and that this is chiefly produced by the liberty of the press, which, though in many instances highly pernicious through abuse, is yet an inestimable blessing.

Seventhly, That the intelligence, liberty, industry, wealth, and national influence of Great Britain, arise directly or remotely from the possession of the Divine Revelation in the Holy Scriptures. These, while they make provision for mankind, as fallen guilty creatures, proclaiming forgiveness, a future life, and the resurrection to eternal glory through an Almighty Saviour, authoritatively teach and enforce the obligation of every personal and social duty, enjoin the cultivation of universal knowledge (much of which itself supplies), and the pursuit of liberty as essentials of religion; and requires the most enlarged benevolence to all the family of man, irrespective of clime or kindred.

ON CHRISTIAN UNION.

The following, which we extract from Flavel, will be found as suitable for the present times as for those in which that eminent servant of God lived:—

"God hath distributed variety of gifts and graces in different degrees amongst His people. The improvement of these gifts and graces to the glory of God, and our mutual edification, is the very scope and end of communion. Every man hath his proper gift of God, and the gifts and graces of all are this way made useful and beneficial. Job was exemplary for plainness and patience: Moses for faithfulness and meekness: Josiah for tenderness, and a melting spirit. Athanasius was prudent and active: Basil heavenly and of a sweet spirit: Chrysostom laborious, and without affectation: Ambrose resolved and grave. One hath quickness of parts, but not so solid a judgment: another is solid, but not ready and quick. One hath a good wit; another a better memory; a third excels them both in utterance. One is zealous, but ungrounded; another well principled, but timorous. One is wary and prudent; another open and plain-hearted. One is trembling and melting; another cheerful and full of comfort. Now the end and use of church-fellowship is to make a rich improvement unto all by a regular use and exercise of the gifts and graces found in every one. One must impart his light, and another his warmth. The eye (*viz.* the knowing man) cannot say to the hand (*viz.* the active man) I have no need of thee. Unspeakable are the benefits resulting from spiritual and orderly communion; but whatever the benefits be, they are all cut off by schisms and dissensions; for as faith is the grace by which we receive all from God, so love is the grace by which we share and divide the comfort of all among ourselves. The excellent things of the Spirit are lodged in earthen vessels, which death will shortly break, and then we have no more benefit by them; but these jars and divisions render saints, as it were, dead one to another whilst they are alive. Ah! how lovely, how sweet and desirable it is to live in the communion of such saints as are described, Mal. iii, 16. To hear them freely and humbly open their hearts and experiences to one another! After this manner, some say, the art of medicine was found out. As any one met with an herb, and discovered the virtue of it by any accident, he was to post it up; and so the physician's skill was perfected by a collection of those posted experiments. But, woe to us! we are ready to post up each other's failings and infirmities, to the shame and reproach of religion; and to furnish our common enemies with matter of contempt and scorn against us all."

INFLUENCE OF THE GOSPEL.

A slave in one of the islands of the West Indies, who had originally come from Africa, having been brought under the influence of religious instruction, became singularly valuable to his owner, on account of his integrity and general good conduct. So much so, that his master raised him to a situation of some consequence in the management of his estate. His owner, on one occasion, wishing to purchase twenty additional slaves, employed him to make the selection, giving him instructions to choose those who were strong and likely to make good workmen. The man went to the slave market, and commenced his scrutiny. He had not long surveyed the multitude offered for sale, before he fixed his eye intently upon one old and decrepid slave, and told his master that he must be one. The master appeared greatly surprised at his choice, and remonstrated against it. The poor fellow begged that he might be indulged; when the dealer remarked, that if they were about to buy twenty, he would give them the old man into the bargain. The purchase was accordingly made, and the slaves were conducted to the plantation of their new master: but upon none did the selector bestow half the attention and care he did upon the poor old decrepid African. He took him to his own habitation, and laid him upon his own bed, he fed him at his own table, and gave him drink out of his own cup; when he was cold, he carried him into the sunshine; and when he was hot, he placed him under the shade of the cocoa nut trees. Astonished at the attention this confidential slave bestowed upon a fellow-slave, his master interrogated him upon the subject. He said, "You could not take so intense an interest in the old man, but for some special reason: he is a relation of yours, perhaps your father?" "No, Massa," answered the poor fellow, "he no my fader!" "He is then an elder brother?" "No, Massa, he no my broder!" "Then he is an uncle, or some other relation?" "No, Massa, he no be of my kindred at all, nor even my friend!" "Then," asked the master, "on what account does he excite your interest?" "He my enemy, Massa," replied the slave; "he sold me to the slave-dealer; and my Bible tell me, when my enemy hunger, feed him; and when he thirst, give him drink."—*Missionary Intelligence.*

THE PASS OF UPSALLATA (S. AMERICA).

"It is impossible to convey an adequate idea of the solitary grandeur of those immeasurable ridges, whose peaky summits seem to pierce the firmament. The wearisome, and almost never-ending, ascents and descents along the course of rumbling torrents, so far beneath as to be, though within *hearing*, not always within *sight*, impart a character of loneliness not common to mountain barriers, when enlivened by a few scattered human habitations. In the Cordillera it is a pleasure to meet even the stag-like gaze of the guanaco, and equally a relief to look at the condor, as, with unfluttering wing, it floats almost movelessly above, bearing the same relative proportion to the eagle of Europe that his native Andes do to the Alps. The snow in some of the highest table-lands is difficult to pass, because it dissolves in such a manner as to leave an irregular surface, like fields of sugar-loaves of different sizes. Mules frequently sink to the girth, and surmount these obstructions with great toil. The strange noises made by gusts of wind in the reverberating valleys sound to the ear of the timorous guide like moans; and he does not fail to recount long stories of travellers that have perished, and whose souls he supposes still haunt the vicinity of their unburied remains." —*Memoirs of General Miller.*

THE PIGEON OF THE EAST.

The bird let loose in eastern skies,
When hast'ning fondly home,
Ne'er stoops to earth her wing, or flies
Where idler wanderers roam;

But high she shoots through air and light,
Above all low delay,
Where nothing earthly bounds her flight,
Or shadow dims her way.

So grant me, God, from every stain
Of sinful passion free,
Aloft, through virtue's purer air,
To steer my course to thee!

No sin to cloud, no lure to stay
My soul, as home she springs:
Thy sunshine on her joyful way,
Thy freedom on her wings.

FLOWERS AND FRUITS.

Flowers and Fruits in all their luxuriant loveliness cover the whole face of nature at this welcome season. Britain's varying climate is not indeed the most favourable to the perfection of flowers: but admirers of these loveliest ornaments of creation have no need to seek the emperor of Persia's celebrated garden at Negauristan, to enjoy their enchanting beauty and delightful fragrance. Our own gardens present them to us in the hardy snowdrop, the timid crocus, the smiling primrose, the modest violet, the splendid auricula, the gaudy tulip, the fair anemone, the gay carnation, the bold ranunculus, the delicate lily, and the brilliant rose, in

> " Infinite numbers, delicacies, smells,
> With hues on hues beyond expression, paint
> The breath of Nature, and her endless bloom."

Sir Robert Ker Porter represents the rose especially as the glory of Negauristan, which abounds with the most beautiful trees. He speaks of two plants full fourteen feet high, *laden with thousands of flowers, in every degree of expansion, and of a bloom and delicacy of scent, that imbued the whole atmosphere with the most exquisite perfume.* Probably ours are neither so fragrant nor so beautiful; but we have seen in the royal gardens at Kew, *more than a hundred varieties* of the rose, perhaps little less lovely than those of Persia.

An elegant writer observes, " The *kitchen garden* presents us with a new train of benefits. In its blooming ornaments, what unaffected beauty! in its culinary productions, what diversified riches! It ripens a multitude of nutrimental esculents, and almost an equal abundance of medicinal herbs; distributing refreshments to the healthy, and administering remedies to the sick. The *orchard,* all fair and ruddy, and bowing down beneath its own delicious burthen, gives us a fresh demonstration of the Creator's kindness; regales us, first, with all the delicacies of summer fruits, next, with the more lasting succession of autumnal dainties.

" What is nature but a series of wonders, and a fund of delights! That such a variety of fruits, so beautifully coloured, so elegantly shaped, and so charmingly flavoured, should arise from the earth! than which nothing is more insipid, sordid, and despicable. I am struck with pleasing astonishment at the *cause* of these fine effects, and no less surprised at the manner of bringing them into existence. I take a walk in my garden, or a turn through the orchard, in the month of December. There stand several logs of wood fastened to the ground. They are erect indeed, and shapely, but without either sense or motion. No human hand will touch them, no human aid will succour them: yet, in a little time, they are beautified with blossoms, they are covered with leaves, and at last are loaded with mellow treasures, with the downy peach and the polished plum; with the musky apricot and the juicy pear; with the cherry and its coral pendants, glowing through lattices of green;

> ' ———————— and dark,
> Beneath her ample leaf, the luscious fig.'

" I have wondered at the structure of my watch; wondered more at the description of the silk mills; most of all at the account of those prodigious engines invented by Archimedes. But what are all the inventions of all the geometricians and mechanics in the world, compared with these inconceivably nice *automata* of nature! These *self-operating* machines dispatch their business with a punctuality that never mistakes, with a dexterity that cannot be equalled. In spring, they clothe themselves with such unstudied, but exquisite finery, as far exceeds the embroidery of the needle, or the labours of the loom. In autumn, they present us with such a collation of sweetmeats, and such blandishments of taste, as surpass all that the most critical luxury could prepare, or the most lavish fancy imagine. So that those *coarse* and *senseless* logs first decorate the divine creation, then perform the honours of the table."

Pope has represented Pride as saying,

> " For me kind Nature wakes her genial pow'r,
> Suckles each herb, and spreads out every flow'r,
> Annual for me, the grape, the rose renew
> The juice nectareous, and the balmy dew."

But piety may adopt the same language. The Christian philosopher, and every, even the youthful, admirer of the operations of nature, should reverence nature's God, and say with Thomson—

> " HAIL, SOURCE OF BEING! UNIVERSAL SOUL
> Of heaven and earth! ESSENTIAL PRESENCE, hail!
> To THEE I bend the knee, to THEE my thoughts
> Continual climb; who, with a master-hand,
> Hast the great whole into perfection touch'd.
> By THEE the various vegetable tribes,
> Wrapt in a filmy net, and clad with leaves,
> Draw living ether, and imbibe the dew:
> By THEE disposed into congenial soils
> Stands each attractive plant, and sucks, and swells
> The juicy tide, a twining mass of tubes!
> At THY command the vernal sun awakes
> The torpid sap, detruded to the root
> By wintry winds, that now in fluent dance
> And lively fermentation mounting, spread
> All this innumerous-colour'd scene of things!"

PROPORTION OF BRITISH EXPENDITURE FOR RELIGIOUS INSTITUTIONS.

Our population exceeds twenty-four millions. The rental of our landed property is rated at sixty millions a year; the interest of our funded debt is thirty millions; and to these the untold profits of professional pursuits, merchandize, traffic, and labour, must be added, to show the total income of the inhabitants of this country. Our taxes on luxuries may also, in some measure, illustrate our means of voluntary expenditure, remembering that these taxes are but a limited proportion of the real sum which we pay for luxuries taxed. In 1830, the amount of the customs in the British isles on foreign articles imported, was twenty-one millions; the amount of the duties on British and foreign spirits, was upwards of eight millions; the taxes on carriages and horses for riding, raised above 700,000*l*.

Contrast, then, exertions in missions by Protestants of every land, with the manifested resources of this country. Our national rental and funded interest, the more independent part of our national annual income, exclusive of the profits of professions, merchandize, traffic, and labour, averages about seventy-five shillings a year for each individual of our twenty-four millions of inhabitants. The aggregate sum given to all the religious institutions put together, averaged but sixpence a year for each individual inhabitant of our country. The bare taxes on luxuries, or injurious indulgences, make us blush for our country, by showing us how totally disproportionate is our whole expenditure for missionary objects. The mere customs are thirty-five times as much; the bare duties on British and foreign spirits are thirteen times as much as all Protestant Christians give to religious societies. The taxes on our carriages and riding horses exceed the whole annual income of all religious societies of Protestant nations! May we each gather a practical lesson—to give more to the cause of Christ than we do to vain pleasure; and not to be among those who are *lovers of pleasure more than lovers of God.—Rev. E. Bickersteth.*

COLONIZATION OF AMERICA.

EMIGRATION to America is talked of all over the nation, and thousands, annually, are seeking their fortunes in that amazing country. We conceive that a short notice of its first colonization will be acceptable to our Readers, as we are aware that many are extremely ignorant of its history. We shall give it in the language of an interesting new publication, "Church History through all Ages," by T. Timpson.

"America, in every point of view, cannot fail to be most interesting to the Christian. Though a 'new world,' the church of God has flourished in it in a degree far greater than in any country upon earth.

"The southern continent of America was colonized by Spain and Portugal during the sixteenth century: but the original population was mostly destroyed by the brutal oppressions of the colonists, aided by the terrible operations of the popish Inquisition. The forms of religion were retained by the Spanish and Portuguese settlers; but learning and scriptural knowledge had scarcely any existence; and the fine countries of that extensive region are still overspread with ignorance, superstition, and misery, under a jealous popish priesthood. Popery, in all its characteristic forms, holds the wretched inhabitants in mental and moral darkness; though various efforts have been made to promote education among the people, and to circulate the word of God.

"The northern continent was discovered in the commencement of the seventeenth century, and called North Virginia: but no European settled there till 1608. At this period, the persecutions which the Puritans endured, drove multitudes of them to the Continent, particularly to Holland. Among these were the celebrated Henry Ainsworth, famous for his Hebrew learning, John Canne, author of the marginal references to the Bible, and John Robinson. They were Independents in their views of church order; and a considerable church of that form existed and flourished among the English exiles. In a foreign country they were perplexed with many inconveniences, among a people of different language and manners. It was resolved, therefore, after prayer-meetings for Divine direction, that the younger part of Mr. Robinson's congregation should remove to America, under the crown of England; that so they might enjoy the liberty and purity of religion, and be capable of encouraging their persecuted friends and countrymen.

"They obtained from the government of England a patent for a settlement, and observed a day of fasting and prayer; when the venerable Mr. Robinson addressed to them an affectionate exhortation. He, with his elders, accompanied them to the port, where they spent the night in prayer, and, to the number of one hundred and twenty, with their minister Mr. Brewster, they embarked for America, July 2, 1620. They landed at Cape Cod, and called their settlement New Plymouth. Hardships of the most distressing kind they were necessitated to suffer during the first winter, by which their number was reduced to about sixty sickly persons: but as the spring returned, they recovered; and receiving supplies from their friends in England, they thus laid the foundation of 'New England,' the noblest settlement of America, a secure asylum for the oppressed servants of Christ.

"Feeble as was this colony at first, it rapidly increased, by the successive emigrations of the oppressed Puritans. For Charles I, pursuing the same course of policy as his bigoted father had done, employed some of the most worthless of men as his ministers; at the head of whom was the unprincipled Villiers, duke of Buckingham, with Archbishop Laud. Lord Clarendon declares, that the Attorney General Noy, and all the judges, were a scandal to their profession. The king's proclamations were established for laws, and the Council Table, the Star Chamber, and the High Commission Court, carried on the chief business of the nation, instead of the legal courts. By such means, some of the Puritan ministers were silenced and deprived every week, and their families reduced to distress; and as there appeared no prospect of relief, but rather the approach of a violent storm, they projected a further settlement in New England. Several of the Puritan nobles, disgusted with the unlawful and oppressive proceedings of the court, engaged in this design, and obtained a charter, May 4, 1628-9, constituting a body corporate and politic, by the name of Massachusett's Bay.

"The new planters being all Puritans, engaged Mr. Higgison and Mr. Skelton, two silenced ministers, to be their chaplains, who, with several of their friends, united to strengthen the colony. The little fleet that went upon this expedition consisted of six sail of transports, of from four to twenty guns, with about three hundred and fifty passengers, men, women, and children. They carried with them one hundred and fifteen head of cattle, as horses, mares, cows, &c., and forty-one goats; six pieces of cannon for a fort, with muskets, pikes, drums, colours, and a large quantity of ammunition and provision. They arrived in New England, June 24, 1629, and called their new settlement Salem, the Hebrew word signifying Peace.

"As the chief motive for their retreating to those foreign wilds, was to enjoy the privileges of pure religion, their earliest attentions were paid to its sacred ordinances: accordingly, the 6th of August was appointed as a day of fasting and prayer, and a church was formed under Mr. Higgison, each one making a public profession of faith in Jesus Christ, and declaring their determination to walk through life according to his gospel, agreeably to a covenant drawn up by their pastor.

"The persecutions under Laud continuing in England, the colony was recruited next year, by the arrival of two hundred persons, ministers, gentlemen, and others, thus driven out from their native homes. On leaving their country, they published an address, requesting the prayers of their brethren and friends, and promising, 'so far as God shall enable us, to give him no rest on your behalf, wishing our heads and hearts may be fountains of tears for your everlasting welfare, when we shall be in our poor cottages in the wilderness.'

"By such various accessions, the New England colonies were greatly augmented, both in numbers and wealth, as well as piety: for when it appeared that the planters could subsist in their new settlements, great numbers of their friends, with their families, flocked after them every summer.

"Remarkably singular was the circumstance mentioned, of Oliver Cromwell being prevented by Charles I from retiring to America. In 1638, there were eight sail of ships at one time in the river Thames, bound for New England, and filled with Puritan families, among whom were Oliver Cromwell, afterwards the lord protector of the Commonwealth of England, the famous John Hampden, and Arthur Haselrigge; who, seeing no termination to the oppressions of their native country, determined to spend their days in America: but the council being informed of their design, issued an order, dated May 1, 1638, to detain those ships, and to bring their provisions on shore. And to prevent the like for the future, his majesty prohibited all masters and owners of ships to set forth any vessels for New England with passengers, without special license from the privy council: this remarkable reason is assigned for the order, 'Because the people of New England are factious and unworthy of any support from hence, in regard of the great disorders and want of government among them, whereby many that have been well affected to the church of England have been prejudiced in their estates by them.' The truth of the case was, crowds were hastening their escape from prelatical tyranny, to the manifest loss of the country, and New England was too far from the reach of the Star Chamber.

"During the twelve years of Laud's administration, there went over from England about four thousand Dissenters, to settle as planters, and laid the foundation of several towns and villages, having carried with them, in materials, money, and cattle, an amount of property equal to about £200,000, besides the merchandize intended for traffic with the Indians. It has been computed, that from the commencement of the colony in 1620, to the year 1640, no less than twenty-one thousand two hundred British subjects settled in the four provinces of New England, *viz.* New Hampshire, Massachusett's Bay, Rhode Island and Providence Plantations, and Connecticut, and they had drained England of four or five hundred thousand pounds, which was a vast sum in those days."

ON THE INSECTS WHICH ARE HURTFUL TO MANKIND.

An insect is generally regarded as the most insignificant of created beings, and the word is often used to express our sense of the worthlessness of the object to which it is applied. The Scriptures, however, give us a juster notion of the importance of these minute creatures by calling them God's "great armies," and by the terrible display of his wrath in using them as the ministers of his vengeance against the proud king of Egypt. The following particulars of some of the many species of insects which are hurtful to mankind (from Kirby and Spence's Introduction to Entomology) will we doubt not be acceptable to our Readers.

Many insects seem to attack the human body solely for the purpose of feeding on the blood. Some of these produce exquisite pain when they strike their tremendous apparatus of knives and lancets into our skin. The horse fly will take away as much as eight drops of blood, when it attacks the human subject. The sand fly of America, called the burning fly from the intense burning pain which its bite occasions, will make the blood run down the face in streams, although it is so small as to be hardly perceptible. The bite of the stomoxys calcitrans, a fly not unlike the common house fly, produces almost as much pain as the sand fly; and an anecdote is related of a gentleman being dreadfully teased by an insect for several nights, so that he could not sleep; when it was found that a swallow fly had strayed from its natural habitation, the nest and skin of the swallow, and made a lodgment between the sheets of his bed. None of these torments however are more terrible than the many species of gnats or musquitoes. The rostra or beaks of these insatiable blood-suckers consist of five lancets besides the sheath; some of the lancets being barbed for the purpose of fastening the instrument in the skin, so that it may act as a syphon, and draw away the luckless sufferer's blood. In hot climates these insects form so great a pest, that the hum of a musquito becomes more terrible than the roar of a lion. Dr. Clarke relates, that in the Crimea, the Russian soldiers are obliged to sleep in sacks, and still some of these occasionally die in consequence of mortification produced by the bites of musquitoes. In America, soldiers have been obliged to dig holes in the earth with their bayonets, and sleep with their heads inserted in those holes, and their hammocks tied round their necks.

Some insects sting only out of revenge. In these the piercing instrument, which is essentially of the same kind, is fixed in the animal's tail, and generally their stings are venomous. The Linnæan order Hymenoptera comprises the majority of these insects. Ichneumon flies will occasionally attack the human subject, and the powers of the bee, the wasp, and the hornet are well understood. Ants also sting in the same way, and some of them give exquisite pain. A black ant at Ceylon, called coddia, produces as much pain as a coal of fire; but it is said to be of a noble nature and never to sting unless irritated. Scorpions come next under consideration. Some of them are a foot long. Their sting consists of a simple incurved mucro, terminating in an ampullaceous joint. These animals are exceedingly cruel and ferocious. Other insects produce injury simply by biting. The scolopendra or centipedes are of this class. Dr. Lister mentions one scolopendra which is eighteen inches long. The bite of some of these large ones is said to be mortal. Spiders also use their very strong jaws for the same purpose. The tarantula, which is a spider, is famed throughout the civilized world. The bite of the tarantula however is not dangerous; but that of another Mediterranean spider is said to be mortal to man as well as to animals. This insect is as large as a hornet, and its web is so fine as to be almost invisible.

A third class of insects produces great annoyance in other ways. A very minute creature, the thrips physapus excites an intolerable sensation in sultry weather by merely creeping upon the skin. Several foreign insects produce still greater evils. The common house fly acquires this power of annoyance when it walks upon the skin at the close of the summer; but Mr. Arthur Young relates, that an annoying fly is so numerous in certain parts of France, that he could manure four or five acres every year with dead flies. The eye fly of the East Indies is a very minute insect, which torments persons by flying into their eyes. It is well known that the hairs of the cowhage produce very great irritation on the skin: in the same way, the stiff hairs of certain caterpillars are very tormenting. Ladies standing near the nests of these insects have had numerous tumours produced on their necks, occasioned by short hairs, brought by the wind. Probably these hairs are barbed, and thus make their way into the skin; as is the case with certain seed vessels, those of the travelling oat for instance, which thus creep along the ground, or with the fur used by hatters, which is consolidated, so as to form felt, by favouring the operation of this barbed nature of the fur.

The juices of spiders are often very irritating to the skin; whilst in South America, if a fiery red acarus called coya or coyba be crushed on the skin, its fluids produce large tumours, which are often followed by death.

It is still necessary to mention that some insects actually live in the human stomach. The meal worm, a species of beetle, has been voided both by male and female patients. Maggots have often been discharged from the nostrils in certain patients; and a case occurred at Ashbornby in Lincolnshire, where a pauper was found in the middle of June, literally devoured by maggots before his death. He had concealed meat about his person, which became putrid and full of maggots; and these maggots by proceeding to attack the living substance caused the man's death.

AN INSCRIPTION FOR MY DAUGHTERS' HOUR GLASS.

Mark the golden grains that pass
Brightly through this channelled glass,
Measuring by their ceaseless fall
Heaven's most precious gift to all!
Busy, till its sand be done,
See the shining current run;
But, th' allotted numbers shed,
Another hour of life hath fled!
Its task performed, its travail past,
Like mortal man it rests at last!
Yet let some hand invert its frame,
And all its powers return the same;
Whilst any golden grains remain,
'Twill work its little hour again.
But who shall turn the glass for man,
When all his golden grains have ran?
Who shall collect his scatter'd sand,
Dispers'd by Time's unsparing hand?
Never can one grain be found,
Howe'er we anxious search around!

Then, daughters, since this truth is plain,
That time once GONE ne'er comes again,
Improv'd bid ev'ry moment pass—
See how the sand rolls down your glass!

M'CREERY.

TRACT OF COUNTRY COVERED WITH LAVA.

THIS tract is situated in Mexico, and the singular scene is thus described by Mr. Bullock. "The whole country for leagues was an entire mass of cinder, scoria, lava, and pumice, piled up in every form that can be conceived, and still remaining in the same state as when first left by some dreadful explosion of an unknown volcano: in some places huge pinnacles threatening to fall and crush the passing traveller; in others, the liquid lava seems to have burst like an immense bubble, leaving arches of solid crust, from sixty to eighty feet high, and three or four thick, all hollow underneath, and spread at the bottom with loose cinders. This valley is bounded on the left by a ridge or wall of immense height, as if the great flood of melted matter had been chilled and stopped in its course. In some parts, it seemed as if the lava and scoria had been in part decomposed, and in these, several species of aloes, yucca, dracinæ, and other strange and picturesque plants, were thriving luxuriantly. In other places thousands of trunks of huge trees, dead and crumbling into dust, added wildness to the scene of desolation. Still further on the left, the mountain of pines, of extraordinary size, and others covered with stunted oaks, served by contrast to exhibit the picture of this tremendous-looking and savage region with greater force. After travelling about four miles over this bed of eruptive matter, which was constantly varying in its features, we came suddenly upon a clayey and sandy soil, and soon after, to the Indian village of Los Vegos, built with planks and logs of wood, and covered with shingles, in the same manner as the mountain villages of Norway and the Alps."

DREADFUL ACCIDENT

Accompanied with curious phenomena at the Thorncliffe Iron-works near Barnsley, Yorkshire.

ON the 19th of July, 1820, during a tremendous thunder-storm, a number of workmen and boys belonging to the works, together with the acting partners and managers, altogether more than one hundred persons, were assembled at the casting house, as was customary when any thing particular was about to be cast, for the purpose of witnessing the casting of a tilt shaft, above five tons weight, in a perpendicular mould. When the casting was nearly complete, the liquid mass suddenly shot up like a cataract of molten lava from the orifice of a volcano, and, mingled with clouds of heated sand, fell in red-hot flakes on every side. Of the persons present twenty-two were burnt more or less severely, three perished on the spot, and six others died in a few days. The immediate cause of the catastrophe could not be satisfactorily ascertained: it did not arise from any failure in the cast-iron moulds, for these were found perfect after the accident; from moisture within the pit it seemed impossible, the mould having been comparatively filled with metal before the eruption took place. It was the opinion of the proprietors, that some communication took place between the electric fluid, with which the atmosphere was highly charged at the time, and the dense sulphureous vapour produced by the upright column of molten mineral in its matrix, whereby this explosion, resembling an earthquake in violence, noise, and fatality was occasioned. Happily occurrences of this sort are exceedingly rare; that at the place in question, formed the only instance of an accident having taken place, during twenty-five years.—*Lardner's Cyclopædia.*

THE BAPTIST ANNIVERSARIES.

WE have great pleasure in complying with the wishes of several of our friends, to mention the Anniversaries of the "Baptist Missionary Society," the "Baptist Home Missionary Society," the "Baptist Irish Society," and the "Baptist Continental Society," held in London this month. We most cordially rejoice in their successes, and delight to acknowledge the obligations under which the world has been laid by their devoted missionaries, Ward, Marshman, and Carey: the latter of whom has justly been pronounced "the most learned oriental scholar in the world."

DONATION OF FOUR HUNDRED POUNDS.

ONE morning (June 25, 1832), two gentlemen called at the office of the HOME MISSIONARY SOCIETY, 11, Chatham Place, Blackfriars, and gave, without their names, the above noble sum, to promote the great objects of that truly patriotic and evangelical Institution.

TO OUR READERS.

WE have much pleasure in announcing to our Friends the increasing Sale of THE CHRISTIAN'S PENNY MAGAZINE. No effort shall be spared to render it worthy of a still more enlarged Patronage. The FIRST PART, consisting of Four Numbers, stitched in a Wrapper, price 4*d*, is now ready for delivery.

The CHRISTIAN'S PENNY MAGAZINE may be delivered weekly in the Towns of the United Kingdom, by those Booksellers and Newsmen to whom Subscribers address their orders. Being unstamped, it cannot be transmitted by post as a newspaper. But for the convenience of our country friends and others, who cannot obtain the publication *weekly*, it will be published every *four* weeks in parts, each including four numbers; excepting in June and December, in each of which a part will be published containing six numbers. No extra charge will be made for the wrapper: so that the whole annual expense of the twelve parts will be 4*s*. 4*d*.

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THE CHRISTIAN'S PENNY MAGAZINE.

5. PUBLISHED EVERY SATURDAY. JULY 7, 1832.

CESSION OF THE DISTRICT OF MATAVAI, IN THE ISLAND OF OTAHEITE, TO CAPTAIN WILSON, FOR THE USE OF THE MISSIONARIES OF THE LONDON MISSIONARY SOCIETY.

n the right, seated on the ground, is Pytcea, the principal Chief of the district of Matavai; behind him stand Mr. and Mrs. Henry, d the Missionaries are behind them; Mr. Jefferson, the Secretary, stands behind Captain James Wilson, the principal person: tween him and his Nephew, Capt. W. Wilson, stands a Child of Mr. Hassel, and Mrs. Hassel with an infant is before them. ter the Swede acts as interpreter; by him stands Ideea the wife of Pomarre. Their son Otoo, who is carried on men's shoulders, th his Queen in a like situation, are the King and Queen of the country. Next Otoo stands Pomarre, uncovered before his own n, but still retaining the chief authority: behind him is the grandfather Happai. The High-priest Mannee Mannee, old and arly blind, is crouching in the attitude of address to Capt. Wilson, making a formal surrendor of the district. On his right hand the young wife of Pomarre. A rope was drawn round the place of audience to keep off the people. The Bread Fruit plant and coa Nut trees mark the most useful productions of the island.

THE LONDON MISSIONARY SOCIETY.

RISTIANITY is essentially missionary in its spirit, bracing in its benevolence the utmost longitude and itude of the habitable earth. Sincere and intelli- nt Christians, in every age, influenced by their sacred inciples, have regarded the Saviour's last command obligatory upon them: but it was not till the latter d of the last century, that evangelical Missions to e Heathen were determined upon, as they have since en carried on, upon a broad and extensive system.

This god-like spirit received a new impulse in 1795, en the "London Missionary Society" was formed: nsisting of several liberal-minded clergymen, and the incipal ministers of the Independent denomination, th several of the Scotch secession, and of the Calvinistic Methodists. At their first annual meeting in May, 1796, it was resolved, that, "to prevent, if possible, any cause of future dissension, it is declared to be a fundamental principle of the Missionary Society, that its design is not Presbyterianism, Independency, Episcopacy, or any other form of church order; but the glorious gospel of the blessed God to the heathen; leaving the converts to the Scriptures for church government." This Society originated in a great measure with Dr. E. Williams, an Independent minister of Birmingham, publishing an address to his brethren in the ministry, in the Evangelical Magazine, in 1794, which was established in that year. By this address, the servants of God were led to take measures for this institution. The Rev. Dr. Williams, Dr. Haweis, Dr. Bogue, Mr. Eyre, Mr. Rowland Hill, Mr. Matthew Wilks, were among its principal founders The South Sea Islands were chosen as the first field of operations. Captain Wilson offered himself to the Directors, to take charge of the voyage contemplated; the ship Duff was purchased; and thirty Missionaries, of whom six had wives and three children, embarked in the river Thames, August 10, 1796. They set sail from Portsmouth, September 23, and after a prosperous voyage, cast anchor in Matavai Bay, March 7, 1797. They were received by the natives of Otaheite (*Tahiti*) with every expression of delight; and having delivered their presents, and made known their intentions, by means of two resident Swedes who could speak English, Pomarre yielded to their wishes, and on the 16th of March, 1797, granted them the district of Matavai, in the presence of a grand assembly, as represented in our Engraving. Many years these devoted missionaries laboured with but little success; but at length, the Divine blessing descended, the whole population renounced idolatry, destroyed their idols, and embraced Christianity; many of them with sincere affection, "in spirit and in truth."

The work of God's grace continued to spread, and native teachers have been raised up as missionaries to other islands: but to give a detailed account of the instruction and civilization of these once barbarous islanders, the translation of the Scriptures, and other valuable books for their use, is impossible within our limits.

The African islands (but especially South Africa) have been marvellously blessed by means of the London Missionary Society; and the benefits of the British constitution have been extended to the enslaved Hottentots, and other natives of Africa, by the zealous exertions of Dr. Philip. The East Indies have many successful labourers of this Society; and an Anglo-Chinese college has been founded by Dr. Morrison, the late Dr. Milne, and their colleagues at Malacca, destined to be an incalculable blessing to the East. China has been blessed with a translation of the whole Bible into its difficult language, by Dr. Morrison; which, with his Grammar and Dictionary, has been considered the noblest work of any uninspired writer, or of any agent in the church of God since the days of the apostles. This translation of the Holy Scriptures opens the treasures of eternal life through Christ to nearly one-third of the human population in China, and the regions around. Various other translations of the Scriptures have been made by the missionaries of this Society, the particulars of which we cannot here detail. The stations of the Society are eighty; having ninety European missionaries, besides twenty-one printers, schoolmasters, and artisans, and many native ministers and teachers, amounting to about four hundred. The schools of the missionaries are numerous, containing about twenty thousand scholars.

The average expenditure of the London Missionary Society is about 40,000*l.* The receipts for the year ending April 1832, are stated at 40,113*l.* 15*s.* 5*d.*, which is contributed in principally small sums; though we rejoice to hear that on Monday, June 25, a Donation was paid to the Treasurer of 400*l.* from some unknown friend.—Contributors of a penny per week and upwards are entitled to the interesting *Missionary Sketches.*

MISSIONARY MUSEUM.

Our young readers in London, and those who may visit the metropolis from the country, will find an hour's most delightful and instructive occupation any Wednesday at the Missionary Museum, Austin Friars, Old Broad Street, London. No charge is made for admission: but tickets must be obtained from some of the Directors, many of whom are Ministers both in London and the country. The "Museum" contains a great variety of curiosities from all parts of the globe; more particularly of the Idols, which have been delivered up to the Missionaries, after the conversion of the once deluded and brutal heathen to the knowledge and enjoyment of the gospel of Christ.

A SABBATH IN THE SOUTH SEAS.

Confirmation the most ample of the regeneration of Tahiti and other islands in the South Seas, has been furnished by officers of ships, both French and English. They have given the most unqualified testimony of the prevalence of piety among the inhabitants, and of the success of the missionaries in their benevolent labours. Perhaps nothing could better illustrate the vast improvement of these once savage and barbarous people, than the account given by the Rev. Daniel Tyerman and George Bennett, Esq., of their first Sabbath in Tahiti. These gentlemen were a deputation from the London Missionary Society, to visit their different stations in the several parts of the world. Their "Journal" has been dedicated to his Majesty William IV. In that most interesting work, these gentlemen say:—"At sunrise, we went to the chapel on the beach, near Mr. Nott's house,—a neat structure, having bamboo walls, thatched with palm leaves, furnished with benches made of bread-fruit-tree planks, and capable of holding about four hundred persons. It is now used only as a school and prayer-meeting house. On our arrival, we found the place filled with natives of both sexes and various ages. They were all kneeling, while one of them was offering up prayer in the most fervent and devout manner. Scarcely a head was lifted up when we entered, and stepped as softly as might be to a place near the person who was officiating at the time. When he had finished his address to the Deity, he gave out a hymn, which was sung with much animation by the people. He then read a portion of St. John's Gospel, many of those who were present producing their Testaments, and following his voice, with their eyes on the words of the book. Another prayer was then offered up, and the assembly departed in the most quiet and becoming order to their houses, after having continued together about an hour in this spontaneous service; for none but natives were present except ourselves—two strangers, who, coming into their meeting under such circumstances, though we understood not a word that was sung or said, yet were constrained, by evidence which we could not mistake, to confess that God was in the midst of them; and so, falling down, we felt that we could with them worship Him who is 'no respecter of persons, but who accepteth those in every nation, that fear him and work righteousness.'

"After breakfast, at nine o'clock, we accompanied Mr. Nott to public service, in the greater chapel over the river. This we found filled with a silent, decorous, and neatly-clothed congregation, of nearly six hundred persons: many of the females wore bonnets of the English shape, and other parts of European dress. Mr. Nott preached from the words, 'Sanctify them through thy truth,' John xvii, 17. And what indeed but truth—the truth of God—could have sanctified such a people as they were within this generation,—yea, less than seven years ago? The audience was exceedingly attentive, and appeared to join heartily in songs of praise, and silently to engage in prayer with the minister. We dined at Mr. Wilson's, whose house is hard by; from whence, learning that some native teachers would catechise the children, we returned to the chapel; and there witnessed a scene at once exhilarating and affecting. About sixty young persons were on their knees when we entered, while a chief of the district was praying with them. During the catechism which followed, the questions and answers were repeated to us in English, when we were gratified to observe that the former were well adapted, and the latter, for the most part, intelligent and satisfactory. At four o'clock there was public worship again. Mr. Wilson preached from Heb. ii, 3, '*How shall we escape, if we neglect so great salvation.*'"

Two services also in English blessed this day: on which they observe:—"We closed this first Sabbath among these Christians of the Gentiles with edifying conversation, in company with Mr. Nott, and Mr. Wilson, our host. What we have witnessed and recorded now, we believe to be a fair exemplification of what occurs every Sabbath here, and at all the missionary stations in these parts. Oh that every friend of this cause, at home, could see the things that we have seen, and hear what we have heard, and feel what we have felt, this day, of the presence and power of God to heal, revive, yea, new create the souls which sin hath fatally wounded, and exposed to *the second death!* How would their zeal, their faith, their hope, their love be increased, and their labours, their prayers, and their sacrifices multiplied in proportion!"

FORMER INFANTICIDE AT TAHITI.

Voyagers have successfully testified the brutality of the South Sea islanders towards their wives, and of their custom of *murdering* their *children*. Some particulars from the "Journal" of the Deputation will not fail to be affectingly interesting to our readers. They observe:—"We conversed with Mr. Nott, who has resided here from the commencement of the mission, on the subject of INFANTICIDE, and learned, with horror, that it had been practised to an extent incredible except on such testimony and evidence as he and the brethren on other stations have had the means of accumulating. He assured us, that *three-fourths* of the children were wont to be murdered as soon as they were born, by one or other of their unnatural parents, or by some person employed for that purpose—wretches being found who might be called *infant assassins by trade*. He mentioned having met a woman, soon after the abolition of the diabolical practice, to whom he said, 'How many children have you?' 'This one in my arms,' was her answer. 'And how many did you kill?' She replied, 'EIGHT!' Another woman, to whom the same questions were put, confessed that she had destroyed SEVENTEEN! Nor were these solitary cases. Sin was so effectually doing its work in these dark places of the earth, that, full as they were of the habitations of cruelty and wickedness, war, profligacy, and murder were literally exterminating a people unworthy to live; and soon would the 'cities have been wasted without inhabitant, the houses without a man, and the land been utterly desolate.' But the Gospel stepped in, and the plague was stayed. Now the married, among this Christianized population, are exceedingly anxious to have offspring; and those who have them, nurse their infants with the tenderest affection."

ABOLITION OF INFANTICIDE IN OTHER ISLANDS.

Similar barbarities to those of Tahiti, characterized all the islands of the Pacific; and, by the power of the Gospel, the like transformations were produced as those which we have noticed. A few extracts from the "Journal," relating to Raiatea will confirm this:—

"Dec. 22. On this Sabbath, a hundred and fifty-one persons, of both sexes, and various ages, including parents and children, in families, were baptized by the missionaries, Williams and Threlkeld. The services on this occasion were very solemn; and a deep sense of the power of Christ rested upon the church here, while so goodly a company was added to its members. In the evening we took an affectionate leave of our Christian brethren and sisters gathered from among the heathen, as well as their excellent teachers, by whom we have been so hospitably entertained.

"Feb. 9. Having been detained here (Tahaa) by contrary winds during the past week, after we had taken leave previously to embarking for Borabora, we have had the privilege, this day, to witness the baptism of *a hundred and ninety-eight* candidates, of whom eighty-four were adults, and a hundred and fourteen children Of the latter, sixty-five were boys, and forty-nine girls; and of these, ten or twelve only appeared to be upwards of seven years old. It was an affecting consideration, as we looked upon the lovely and innocent countenances of these little ones, to reflect, that a large majority of them owed their lives to the Gospel. These ought indeed to be children of God; for previously two-thirds of the infants that came into existence were put out of it as soon as they breathed the atmosphere of a region under the dominion of the prince of the power of the air, who wrought in the hearts of the parents, without natural affection, to destroy their own flesh and blood."

SCENERY AND FERTILITY OF JUDEA.

Professor Millman, in his History of the Jews, speaking of that land "flowing with milk and honey," says, "no part of it was waste, very little was occupied by wood, the more fertile hills were cultivated in artificial terraces; others were hung with orchards of fruit trees; the more rocky and barren districts were covered with vineyards. Even in the present day, the wars and misgovernment of ages have not exhausted the natural richness of the soil." "Galilee," says a traveller, "would be a Paradise were it inhabited by an industrious people, under an enlightened government. The climate was healthy, the seasons regular; the former rains, which fell about October, after the vintage, prepared the ground for the seed; the latter rains, which prevailed during March and the beginning of April, made it grow rapidly. Directly the rains ceased, the grain ripened with still greater rapidity, and was gathered in before the end of May. The summer months were dry and very hot, but the nights cool and refreshed by copious dews. In September, the vintage was gathered. Grain of all kinds grew in great abundance—the wheat commonly yielded thirty for one. Besides the vine and the olive, the almond, the date, figs of many kinds, the orange, the pomegranate, and many other fruit trees, flourished in the greatest luxuriance. Great quantity of honey was collected. The balm-tree which produced the balsam, a great object of trade, flourished about Jericho and in Gilead—hence the passage, 'Is there no balm in Gilead?'"

THE WIND SAMIEL.

"A friend of mine, who had been bathing in the Tigris, not far from the ancient city Ctesiphon, and within five days' journey of Bagdad, having on a pair of Turkish drawers, one of these hot winds, called by the natives Samiel, passing rapidly across the river just as he had got out of the water, so effectually dried him in a moment, that not one particle of moisture was left, either on his body, or in his bathing dress!"—*Dr. Adam Clarke's Commentary.*

SCRIPTURE BIOGRAPHY.

ADAM.

DIED A. M. 930. B. C. 3074 YEARS.

The Holy Scriptures, containing the Oracles of God, above all things demand, as they deserve our study. They were given by inspiration of God, written for our admonition, and mercifully designed to make us wise unto salvation through faith in Christ Jesus. The manner in which they present to us the lessons of eternal wisdom, is not the least remarkable: it is not a tedious detail of uninstructive facts, or a dry systematic code of severe laws—but chiefly by exhibiting to us in the liveliest simplicity, the lives, principles, and practices of mankind, of every description of character.

As believers in Divine Revelation, and candidates for immortal blessedness, no study can be so profitable to us, as the recorded lives and actions of those holy men of God, who are commended to us as the "great cloud of witnesses" of the faithfulness of God, by whose faith we are encouraged, whose examples we are to follow, and with whom we hope to sit down and dwell for ever, in the kingdom of our Lord and Saviour.

Sect. I.—*The Creation of Adam.*

Adam was the first man that God made, and the father of all mankind. As our universal ancestor, our acquaintance with his life and character ought to be familiar and perfect. The wondrous history of his creation,—his original dignity in the image of God,—his fatal disobedience and fall from innocence and happiness,—the nature of his religion,—and the circumstances of his family, cannot fail to be interesting to us his reflecting children, especially to intelligent young persons. We will, therefore, endeavour to collect his brief memorials, as they have been preserved by the inspired writers.

Adam, in the Hebrew language, is a word which signifies *red earth;* and this name was given to the first of human beings, because he was fashioned by his Creator from a fragment of common clay. By divine inspiration Moses says, "And the Lord God formed man of the dust of the ground," Gen. ii, 7. "In the day that God created man, in the likeness of God made he him: male and female created he them; and blessed them, and called *their name Adam,* in the day wherein they were created." Gen. v, 1, 2.

In this passage we are informed, that our first parents were both called *Adam* by their Maker: yet afterwards, this name was limited to the man only, the woman having another name given to her by her husband. "And Adam called his wife's name Eve: because she was the mother of all living." Gen. ii, 20.

When the Almighty Creator had fitted up the vast fabric of this lower world,—when he had formed and arranged the innumerable and various tribes of animal and vegetable existences, and by his divine benediction had prepared them for fruitfulness, he fashioned his lovely work, the master-piece of the terrestrial creation, *Man,* in the sacred likeness of Himself.

The Scriptures, in their own peculiar and striking simplicity, record the history of man's creation. "So God created man in his own image, in the likeness of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. i, 27, 28.

That Adam was a person of very exalted worth and dignity, is clearly evident from the account which is given of his creation. The manner of it was far different from that of all the other works of God. When the Almighty created the heavens and the earth, the sun and the moon, and the host of stars, he only said, "Let there be light: and there was light," Gen. i, 3. "Let there be a firmament—and it was so. And God called the firmament Heaven," ver. 6—8. "And God said, Let the earth bring forth the living creature after his kind, cattle and creeping things, and beasts of the earth after his kind, and it was so," ver. 24.

But Adam was not called into existence simply with a word, like the other natural and inanimate things of the earth and heaven; nor yet like the irrational animals. To represent to us the superior excellency of Adam, the Scriptures speak of God as making a serious pause, and as looking for a model, after which to frame this exquisite piece of workmanship.

The adorable Trinity, Father, Son, and Holy Spirit, consulted and deliberated on the momentous subject. It is observed by the inspired writer, "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth," ver. 26.

How fair must have been the body of Adam, that wonderful and ingenious machine, framed immediately by the finger of God! It was the contrivance and execution of the infinitely wise and powerful Creator of the universe. He moulded it into form, as a potter models his clay according to his will, and produced from the dust of the ground the most curious and beautiful figure of the human frame.

A careless, irreligious observer may not notice or understand its complicated wonders: nor consider, as the pious Psalmist reflected upon his own body, saying, "I am fearfully and wonderfully made." Psalm cxxxix, 14. But serious physicians, whose profession has led them minutely to examine the different parts of the human body, have always been struck with astonishment at the admirable skill with which the whole has been contrived. Galen, an ancient physician of the greatest fame for his knowledge, was affected even to tears, on contemplating the wisdom of God as seen in the human frame; and challenged any one, after the study of a hundred years, to show how the smallest sinew, or vein, or artery, could have been more commodiously placed, either for use or beauty.

But the soul of Adam was still more wonderful: it was the immediate breath of God. The body was fashioned supremely beautiful: but it was yet only a senseless lump of clay, until "God breathed into his nostrils the breath of life; and man became a living soul." Gen. ii, 7. The "living soul" of Adam, how capacious! qualifying him for all the exercises and actions of a rational, social, intelligent being, far elevated above the beasts of the field—to think and reflect, to remember and discourse, and even to contemplate the wondrous works and the infinite perfections of his ever-blessed and glorious Creator!

Adam, no doubt, in reflecting upon himself, felt the pious sentiments which we sometimes utter, as expressed by Dr. Watts, in his version of Psalm cxxxix.

> "When I with pleasing wonder stand,
> And all my frame survey,
> Lord, 'tis thy work, I own thy hand
> Thus built my humble clay.
>
> Heaven, earth, and sea, and fire, and wind,
> Show me thy wondrous skill;
> But I review myself, and find
> Diviner wonders still."

The exalted piety of Adam would assuredly lead hi to cherish such devout exercises of mind: and unde this conviction, Milton, the great poet, with equal el gance and sublimity, represents Adam as describing, in striking language, the first operations of his own mind, immediately after his creation.

"Myself I then perus'd, and limb by limb
Survey'd, and sometimes went, and sometimes ran
With supple joints, as lively vigour led:
But who I was, or where, or from what cause
Knew not: to speak I try'd, and forthwith spake;
My tongue obey'd, and readily could name
Whate'er I saw. 'Thou sun,' said I, 'fair light,
And thou enlighten'd earth, so fresh and gay,
Ye hills, and dales, ye rivers, woods, and plains,
And ye that live and move, fair creatures, tell,
Tell, if ye saw, how came I thus, how here?
Not of myself; by some great Maker then,
In goodness and in pow'r pre-eminent;
Tell me, how I may know him, how adore,
From whom I have that thus I move and live,
And feel that I am happier than I know.'"

PARADISE LOST.

(*To be continued.*)

THE EFFECTS OF INFIDELITY.

MR. EDITOR,

Having in a previous paper traced Infidelity to its true source, *viz.* the Devil, I think it is but right that I should set forth some few of its consequences: adequately to describe all the horrors of this awful crime is not in the power of man; imagination fails to delineate, and human reason shrinks abashed from the task. It will however, I think, need but little argument to convince every reasonable man, that the effects which spring from so dreadful a cause as I have described, must be most appalling, "for men cannot gather grapes of thorns, or figs of thistles:" the prince of evil cannot be the author of good.

Let us look then for a moment at the *national* consequences of Infidelity. What would become of justice or truth, if it were possible for atheists to prove that there is no God? Does not by far the most important part of the distribution of the laws, rest upon the solemnity of an oath? Is it not by this that our properties are protected, that criminals are brought to justice, and such as are in need and necessity have right? Nay, do not our very lives depend upon it? Remove then the idea, that God is the witness of what we say and do — take away all considerations of eternal punishment, allotted to the liar and the perjurer, and what will be the result? To satisfy private revenge, men will dare to stand up and accuse him who is the object of their hatred, of some crime which he in truth never committed; for the sake of gain and money, the widow will be robbed of her portion, the fatherless of his right; injustice, treachery, cruelty, malice, and all that awful catalogue of crimes, the very mention of which makes the blood run cold in our veins, will fill every portion of our land. Order and happiness will have fled for ever, and our coasts will resound with the fell cry of the midnight robber and murderer, the shriek of the destitute, and the groan of the forsaken. Let it not be thought that this is visionary, that such results would not ensue, for experience has taught us that more, much more is the effect of this awful crime. Remember Robespierre, and remember France, and then let the Infidel stand forward if he dare, and recommend a system written with the iron pen of tyranny on the broken hearts of the destitute in characters of human blood.

But I must not stop here, for the half even of this awful tale has not been told. What is it that renders Britain so truly great, — what is it that ennobles her, and exalts her to the top of the nations? Is it not because she is a Christian country? Is it not because her land is full of charity and benevolence? Turn on what side you please, enter any street almost throughout her coasts, and institutions, whose object is to ameliorate human sufferings, and ease the weight of human woe, will meet your view. Who established all these? we may justly ask. Christians, is the reply. *Never has Atheism or Deism done one action for the good of society.* They have endeavoured to shake the principles of our people, to rob the destitute of their only consolation, to double the weight of human cares, and increase the horrors of a yawning grave. They have undone the hopes and destroyed the soul of many a poor and ignorant sinner. They have done all that could be done, to injure and oppress the pilgrim of earth, to increase his woe and augment his misery, and then — they have deserted him. In sickness he has found no deistical physician, in sorrow he has been attended by no deistical comforter, in death he has found no benefit from deistical principles. What, then! are these the men to whom we are to yield the principles and doctrines of a religion, which has established every honourable and praiseworthy society in existence? Can men be so blind as to think, that bloodshed is better than peace, misery than happiness, the caverns of hell than the mansions of blessedness?

It always affords me a degree of satisfaction when I hear that the death-bed of an Infidel has been a scene of woe. Not, believe me, because I rejoice in the sufferings of my fellow-creatures, but because I am certain such an event has a great influence on society. Suppose a young man to be very much entertained by the writings of Voltaire or Thomas Paine, and to admire the principles urged by those celebrated men; he would of course be disposed to adopt their sentiments and act accordingly. But if it should so happen that the account of the death of either of these men should be laid before him, what would be the result? Is it to be supposed, that as a reasonable being he would follow a system which produced only the most awful misery and dreadful despair? The best cure for Infidelity would be to publish the death-bed scenes of its supporters. Christianity does this, and is always benefited by so doing — let then our opponents do so likewise, and we should soon see that there is an immortal difference between these two religions. But I must draw to a close, lamenting much the necessity which calls upon Christians to recommend their religion by arguments, when, if we had common sense to deal with, facts would be sufficient. Nay, as it is, facts go a great way towards subverting Infidelity, and would, I think, be quite successful were it in the power of human language to describe the horrors of hell. Here is a subject which never can be exhausted; here is an argument which shall last for ever; and when eternity has swallowed up all the workers of wickedness, and time is no more, dreadful will be the testimony borne to the folly of atheism in the groans of the undying, and the curses of the lost. While yet then such awful misery may be averted, let us "be wise and consider these things, let us remember our latter end." I remain, Sir,

Yours most sincerely,
B. Z.

TO A PROFESSED INFIDEL.

You slight "the faith" — on *solid ground*, you say;
And while you stand on *solid ground* you may.
But when your limbs beneath Death's withering hand,
Shall find the *solid ground* as shifting sand;
No *solid ground* will then for mirth appear,
Your smiling confidence transform'd to fear;
While dread conviction starting into birth,
Proves — all your *solid ground* was sinking earth!

F. R. R.

THE GYMNOTUS, OR ELECTRICAL EEL.

These electrical eels inhabit the Rio Colorado, the Guarapiche, and several small streams which cross the Chayma missions, as well as the Orinoco, the Meta, and the Maranham; and in the llanos, particularly in the environs of Calaboza, the pools of stagnant water, and the streams which fall into the Orinoco, are filled with them. They are at once dreaded and detested by the natives. The muscular part of the flesh is tolerably good eating, but the electric organ, which fills more than two-thirds of the body, is slimy and disagreeable, and is, accordingly, carefully separated from the rest. The presence of the gymnoti is considered as the principal cause of the want of fish in the ponds and pools of the llanos. They kill many more than they devour; and all the inhabitants of the waters, lizards, frogs, and tortoises, dread and endeavour to escape from their society. The Indians sometimes take young alligators and gymnoti in the same net, and the latter are never found in that case to display the slightest wound, having evidently disabled the alligators before they could attack them. It was found necessary to change the direction of a road near Uritucu, because these electrical eels were so numerous in one river, that they killed a great number of mules every year as they forded the water.

Desirious of making some experiments on these remarkable fish, M. Humboldt repaired to a stream in which they abound, and where the Indians offered their services in fishing for them with horses. Having caught about thirty wild horses and mules, they forced them to enter the pool.

"The extraordinary noise caused by the horses' hoofs, makes the fish issue from the mud, and excites them to combat. These yellowish and livid eels, resembling large aquatic serpents, swim on the surface of the water, and crowd under the bellies of the horses and mules. A contest between animals of so different an organization, furnishes a very striking spectacle. The Indians, provided with harpoons and long slender reeds, surround the pool closely; and some climb upon the trees, the branches of which extend horizontally over the surface of the water. By their wild cries and the length of their reeds, they prevent the horses from running away and reaching the bank of the pool. The eels, stunned by the noise, defend themselves by the repeated discharge of their electric batteries. During a long time they seem to prove victorious. Several horses sink beneath the violence of the invisible strokes which they receive from all sides in organs the most essential to life; and, stunned by the force and frequency of the shocks, they disappear under the water. Others, panting, with mane erect, and haggard eyes, expressing anguish, raise themselves, and endeavour to flee from the storm by which they are overtaken. They are driven back by the Indians into the water: but a small number succeed in eluding the active vigilance of the fishermen. These regain the shore, stumbling at every step, and stretch themselves on the sand exhausted with fatigue, and their limbs benumbed by the electric shock of the gymnoti.

"In less than five minutes, two horses were drowned. The eel, being five feet long, and pressing itself against the belly of the horses, makes a discharge along the whole extent of its electric organ. It attacks at once the heart, the intestines, and the plexus cœliacus of the abdominal nerves. It is natural that the effect felt by the horses should be more powerful than that produced upon man, by the touch of the same fish at only one of his extremities. The horses are probably not killed, but only stunned. They are drowned from the impossibility of rising amid the prolonged struggle between the other horses and the eels.

"We had little doubt that the fishing would terminate by killing successively all the animals engaged; but, by degrees, the impetuosity of this unequal combat diminished, and the wearied gymnoti dispersed. They require a long rest and abundant nourishment, to repair what they have lost of galvanic force. The mules and horses appear less frightened; their manes are no longer bristled, and their eyes express less dread. The gymnoti approach timidly the edge of the marsh, where they are taken by means of small harpoons fastened to long cords. When the cords are very dry, the Indians feel no shock in raising the fish into the air. In a few minutes, we had five large eels, the greater part of which were but slightly wounded.

"It would be temerity to expose ourselves to the first shocks of a very large and strongly irritated gymnotus. If by chance you receive a stroke before the fish is wounded, or wearied by a long pursuit, the pain and numbness are so violent, that it is impossible to describe the nature of the feeling they excite. I do not remember having ever received from the discharge of a large Leyden jar a more dreadful shock, than that which I experienced by imprudently placing both my feet on a gymnotus just taken out the water. I was affected the rest of the day with a violent pain in the knees, and in almost every joint.

"Gymnoti are neither charged conductors, nor batteries, nor electro-motive apparatuses, the shock of which is received every time they are touched with one hand, or when both hands are applied to form a conducting circle between two heterogeneous poles. The electric action of the fish depends entirely on its will; whether because it does not keep its electric organs always charged, or by the secretion of some fluid, or by any other means alike mysterious to us, it is capable of directing the action of its organs to an external object. We often tried, both insulated and uninsulated, to touch the fish, without feeling the least shock. When M. Bompland held it by the head, or by the middle of the body, while I held it by the tail, and standing on the moist ground did not take each other's hand, one of us received shocks, which the other did not feel. It depends upon the gymnotus to act toward the point where it finds itself the most strongly irritated. The discharge is then made at one point only, and not at the neighbouring points. If two persons touch the belly of the fish with their fingers, at an inch distance, and press it simultaneously, sometimes one, sometimes the other, will receive the shock."—*Modern Traveller, Colombia.*

PSALM XCIII.

The following is taken from a version of the Psalms by Sir Philip Sydney and the Countess of Pembroke.

Clothed with state, and girt with might,
Monarck-like Jehova raignes;
He who Earthes foundations pight[*],
Pight at first, and yet sustaines.
He whose stable throne disdaines
Motions shock and ages flight,
He who endless one remaines,
One, the same, in changelesse plight.

Rivers, yea, though rivers rore,
Roring though sea-billowes rise;
Vex the deepe, and break the shore,
Stronger are thou, Lord of Skies.
Firme and true thy promise lies,
Now and still as heretofore;
Holy worshipp never dies
In thy Howse, where we adore.

[*] Pitched.

THE FOLLY OF ATHEISM SEEN IN THE WONDERS OF NATURE.

When I survey the works of nature with a more attentive eye, I am surprised to find with what marvellous exactness every creature draws its own picture, or propagates its own likeness; though in different manners of operation. The fox produces a living fox; the goose drops her egg, and hatches the young goose; and the tulip lets fall its seed into the earth, which ferments and swells, and labours long in the ground, till at last it brings forth a tulip.

Is it the natural sagacity of foxes that enables them to form their own image so accurately? By no means; for the goose and the flower do the like. The sprightly and the stupid, the sensible and the senseless, work this wonder with equal regularity and perfection; and the plant performs as well as the animal.

'Tis not possible that any of them should effect this by any peculiar rules of art and contrivance, for neither the one nor the other are at all acquainted with the composition or progress of their work. The bird is entirely ignorant of the wondrous vital ferment of her own egg; either in the formation of it, or the incubation: and the mother-plant knows as much of the parts of the young plant, as the mother-animal knows of the inward springs and movements of the young little animal. There could be no contrivance here, for not any of them had any thought or design of the final production: they were all moved—the beast, bird, and flower—by the material and mechanical springs of their own nature to continue their own species, but without any such intent or purpose.

Give souls to all the animal race, and make those souls as immaterial and as intelligent as you can: attribute to them what good sense you please in other affairs of their puny life: allow the brutes to be as rational and as cunning as you could wish or fancy, and to perform a thousand tricks by their own sagacity; yet in this matter those intellectual powers must all stand by as useless. The senseless vegetable has as much skill here as the animal; the goose is completely as wise as the fox or the greyhound: they draw their own portraits with as exquisite art and accuracy, and leave as perfect images behind them to perpetuate their kind.

Amazing proof, and incontestible argument of some superior wisdom! Some transcendant contriving mind, some Divine artificer, that made all these wondrous machines, and set them at work! The animal and the vegetable in these productions are but mere instruments under His supreme ruling power; like artless pencils in a painter's hand, to form the images that his thought had before designed. And 'tis that God alone who, before all worlds, contrived these models of every species in His own original idea, that appoints what under-agents He will employ to copy them.

Ever since the week of the creation, God has ordered all these creatures to fill the world with inhabitants of their own kind; and they have obeyed Him in a long succession of almost six thousand years. He has granted (shall I say) a divine patent to each creature for the sole production of its own likeness, with an utter prohibition to all the rest. Without His immediate commission not one creature can invade the province of another, nor perform any thing of this work but within its own peculiar tribe. Even Man, the glory of this lower creation, and the wisest thing on earth, would in vain attempt to make one of these common vegetables, or these curious, animated, moving machines. Not all the united powers of human nature, nor a council or club of the nicest artificers, with all their enginery and skill can form the least part of these works; can compose a fox's tail, a goose quill, or a tulip leaf. Nature is the art of God, and it must for ever be unrivalled by the sons of men.

Yet man can produce a man!—Admirable effect, but artless cause! A poor, limited, inferior agent! The plant and the brute in this matter are his rivals, and his equals too. The human parent and the parent-bird form their own images with equal skill, and are confined each to its own work. So the iron seal transfers its own figure to the clay with as much exactness and curiosity as the golden one: both can transfer only their own figure.

This appears to me a glorious instance wherein the wisdom and power of God maintain their own supremacy, and triumph over all the boasted reason and intellectual skill of men; that the wisest son of Adam in this noblest work of nature, can do no more than a flower or a fly; and if he would go out of his own species, and the appointed order of things, he is not able to make a fly nor a flower; no, not a worm nor a simple bulrush. In those productions wherein mankind are merely the instruments of the God of nature, their work is vital and divine; but if they would set up for prime artificers, they can do nothing. A dead statue, a painted shadow on a canvass, or perhaps a little brazen clock-work, is the supreme pride of their art, their highest excellence and perfection.

Let the atheist then exert his utmost stretch of understanding; let him try the force of all his mechanical powers, to compose the wing of a butterfly, or the meanest feather of a sparrow; let him labour, and sweat, and faint, and acknowledge his own weakness: then let him turn his eye, and look at those wondrous composures, his son or his little daughter; and when their infant tongues shall inquire of him, and say, ***Father, who made us?*** let him not dare assume the honour of that work to himself, but teach the young creatures that There is a GOD! and fall down on his face, and repent and worship.—*Dr. Watts.*

MUNIFICENCE OF AN AMERICAN CHRISTIAN.

Religion is believed to flourish in the United States of America, more than in any other country upon earth. An evidence of the intelligent, discriminating piety of a wealthy Christian lately deceased in that country, cannot but command the admiration of our Readers. He was a Christian Patriot, a "Friend of the People," and his works have brought him immortal honour, while they testify his cordidial belief in the doctrines of eternal salvation by grace, through the atonement of Christ.

Joseph Burr, Esq., was a member of an independent church, at Manchester, in the State of Vermont, New England; and we copy a list of his bequests, extracted from a paper of that city.

	Dollars.
To the American Board of Commissioners for Foreign Missions	17,000
To Home Missionary Society	10,000
To American Colonization Society	7,000
To American Tract Society	10,000
To American Bible Society	15,000
To Vermont Domestic Missionary Society	5,000
To Middlebury College	12,000
To Manchester Congregational Society	5,000
To the same Society, for preparing Pious Young Men for the Ministry	10,000
To Williams and Dartmouth College	2,000
To North Western Branch Education Society	3,000
Total	96,000

THE SUMMER MORNING.

By Clare.

The cocks have now the morn foretold,
The sun again begins to peep,
The shepherd, whistling to his fold,
Unpens and frees the captive sheep.
O'er pathless plains at early hours
The sleepy rustic sloomy goes;
The dews, brush'd off from grass and flowers,
Bemoistening sop his hardened shoes.

While every leaf that forms a shade,
And every floweret's silken top,
And every shivering bent and blade,
Stoops, bowing with a diamond drop.
But soon shall fly those diamond drops—
The red round sun advances higher,
And, stretching o'er the mountain tops,
Is gilding sweet the village spire.

'Tis sweet to meet the morning breeze,
Or list the giggling of the brook;
Or, stretched beneath the shade of trees,
Peruse and pause on Nature's book.
When Nature every sweet prepares,
To entertain our wish'd delay,—
The images which morning wears,
The wakening charms of early day!

Now let me tread the meadow paths
While glittering dew the ground illumes,
As, sprinkled o'er the withering swaths,
Their moisture shrinks in sweet perfumes;
And hear the beetle sound his horn;
And hear the skylark whistling nigh,
Sprung from his bed of tufted corn,
A hailing minstrel in the sky.

SUMMER TWILIGHT.

By D. M. Moir.

The clouds pass away, and are leaving the sky,
A region of azure unclouded and bright;
And the star of the twilight, with tremulous eye,
Comes forth like an angel that heralds the night.

Not a zephyr is curling the breast of the stream,
Not a zephyr is stirring the leaves on the tree;
And low hollow sounds, like the hum of a dream,
Steal over the vale from the voluble sea.

All is tranquil and still, save the spirit of man;
All is peaceful and pure, save the dream of his breast;
And the fanciful hopes that illumine his span,
Draw him on like a spell from the mansions of rest.

When around there is joy, then within there is strife;
On his cheek is a smile, on his bosom is care;
And daily and hourly the waves of his life
Dash, breaking in foam, on the rocks of despair.

SALT.

"The use of salt, as it is generally grateful, appears almost necessary to health. The appetite for salt is shared by many of the higher animals. The beasts of prey, that inhabit the central parts of the African and American continents, are known to travel immense tracts for the purpose of visiting the salt springs that are occasionally met with; and it is said that these springs have been in some instances discovered by means of their footsteps, and the hovering of birds over them."—*Bostock's Physiology.*

JEWISH TRADITION.

Amongst the many traditions possessed by the Jews concerning their great progenitor, the father of the faithful, is one to the following effect:—whether founded in fact or not, it contains a profitable lesson on the Divine forbearance, contrasted with the impatient spirit too often manifested by the most devoted servants of God.

As Abraham was one day sitting at the door of his tent, an aged traveller passed by, apparently fatigued with his journey, and standing in need of refreshment and repose. With the characteristic hospitality of those primitive times, the good patriarch invited him in, to rest his limbs and refresh his wearied spirits. The offer was thankfully accepted by the old man, who, entering the tent, was furnished with water to cleanse his feet, and left awhile to that repose which his exhausted frame required. Thus far fitted to resume his journey, his benevolent host set before him an abundant supply of provision, and bade him a hearty welcome. But with pious grief he beheld the stranger take his food without first presenting a thank-offering to the Most High; and in the warmth of his excited feelings, after reproaching the man with his ingratitude, he rudely drove him from his dwelling. When the irritation of the patriarch had subsided, and his mind had become sufficiently calm to receive instruction, the voice of the Lord was heard calling to him, to demand why he had thus driven the traveller from his door. "Because, Lord," said the venerable Hebrew, "he feared not thee, nor was grateful for the bounties of thy hand." "Abraham! Abraham!" said the Divine voice, "fourscore years have I borne with the ingratitude of that sinner, and couldst not thou have patience with him for one day?"

PERSIAN PUNISHMENT.

A terrible mode of punishment among the ancient Persians was, to shut the malefactor between two boats of equal size, except that the head and feet were left bare. These parts were moistened with honey, and on being exposed to the sun, the honey attracted the insects. The unhappy victim was obliged to take food, so that he lived often for many days. One is mentioned who lived seventeen days, and on taking off the upper boat, his flesh was found to be full of worms!

DAMORY'S OAK,

In Dorsetshire, was the largest of which mention is made. Its circumference was sixty-eight feet; and the cavity of it, which was sixteen feet long and twenty feet high, was, about the time of the Commonwealth, used by an old man for the entertainment of travellers as an ale-house. The dreadful storm in 1703, shattered this majestic tree; and in 1755 the last vestiges of it were sold as firewood.

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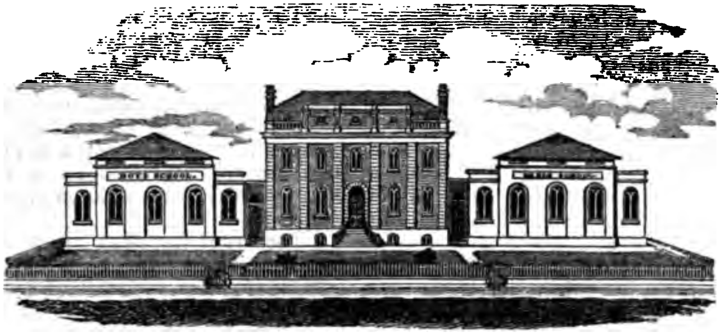

CENTRAL SCHOOL OF THE BRITISH AND FOREIGN SCHOOL SOCIETY, BOROUGH ROAD, SOUTHWARK.

BRITISH AND FOREIGN SCHOOL SOCIETY.

ıııs most noble national Institution, under the pa-onage of His Majesty William IV with an annual ıbscription of *one hundred pounds*, seems destined to e a blessing not only to Great Britain, but to every ation of the world. Its design is "the education of e labouring and manufacturing classes of society, of ery religious denomination;" and it arose out of the ealous exertions of Joseph Lancaster, an ingenious hoolmaster, who is generally considered the inventor f the system of *mutual instruction*. His own exertions ere surprising; and he soon enjoyed the patronage of is Majesty George III, and of the Royal Dukes of ent and Sussex. A society was formed in 1805, and noble building for a model school was erected in outhwark, and schools were soon established in dif-rent parts of the kingdom upon the same plan. It is law of this society, that the schools in connection with , "shall be open to the children of parents of all de-ominations: the lessons for reading shall consist of ex-racts from the Holy Scriptures; no catechism or pecu-ar religious tenets shall be taught in the schools, but ery child shall be enjoined to attend regularly the lace of worship to which its parents belong." As no reference was given to the peculiarities of the church f England, and no provision made for the use of its techism, prejudices and opposition were excited nong the more zealous of its members. It was said be an engine for the multiplication of dissenters: but is prejudice was overruled for good, as churchmen ere roused to take part in the education of the poor, r the formation of what are called National or Paro-ial Schools. These were therefore established in ry many parishes through the kingdom, in which it is ported there are now about 280,000 scholars taught a similar plan, somewhat modified by Dr. Bell, ter his return from Madras.

The Reports of the British and Foreign School So-ety are among the most interesting documents of the nd ever published; exhibiting its various correspon-nce, and branch operations, not only in England, but many states of Europe, Asia, Africa, America, and e islands of the Great South Sea, with the general state of education in those countries. From this society have originated, not only the National Schools, but many others in different parts of the world, among which we must mention the "Society for Promoting the Education of the Poor in Ireland," called the Dublin Kildare Street Society, which had, in 1829, 1553 schools on its list, containing 124,449 scholars. This society has received a grant of money annually from Parliament. The Irish Report states also — "the total number of schools assisted from your funds during the past year, including the new schools, is 1,222; the gross amount of grants is 6,830*l.* 9*s.* 6½*d.*, exclusive of gratuities to deserving teachers, and of the expense of the training department."

In the central schools of the Society in London, there are regularly above 500 boys on the books, and 18,850 have been received for instruction. There are 300 girls kept on the books, and 9,180 have been received since the commencement: total, 28,000. The various schools in London, now in connection with this Society, contain about 15,000 scholars. "During the past year, *sixty-two candidates* either for Boys' or Girls' Schools have been admitted; *thirty-nine* have been boarded and instructed wholly or in part at the expense of the Society; *thirty-eight* have been appointed to schools; three have sailed for foreign stations, and nineteen remain on the list. Eight Missionaries have also attended to learn the system."

The expenditure of the British and Foreign School Society, during the past year, was 4309*l.* 10*s.* 5*d.*, including 1736*l.* 9*s.* 7*d.*, specially contributed for the advancement of scriptural education in Greece.

Prejudice and ignorance have misrepresented this great Institution, which we believe adapted and designed to be the means of advancing a religious education through all nations.

ARAB YOUTHS EDUCATED IN ENGLAND.

"I beheld close in front of me," says a visitor to the Model School, "a number of the descendants of Ishmael, who had been brought to the school to receive instruction; nor has there been any want of success in the attempts to cultivate their minds, as will appear by the following statement. There are fourteen Arabian youths in this class, of various ages and shades of colour. They appeared to be from thirteen to seventeen years of age. When they first entered into the school, in December, 1829, they were very uncivilized. They all appeared to follow the old maxim of the Bedouins, 'Let him take who has the power.' This was exemplified in some striking instances among the boys, from whom they forcibly took several things, and it was with difficulty they were prevented from hurting some by their violent conduct.

"They were at first taught by motions and gestures. All of them can now read with tolerable correctness, and even with good emphasis. They attempted explanations of words and sentences, and succeeded in several, chiefly by employing their own methods of illustration, which, though often curious, appeared extremely natural. They have also received instruction in writing, arithmetic, geography, and map drawing, in all of which they are making satisfactory progress. They are now quite docile, having learned the necessity of refraining from violence, and of conducting themselves in an orderly and peaceable manner. The present state of the whole of this class, is perhaps one of the most important and indubitable instances of the beneficial effects of education, as proving its irresistible tendency to soften the manners, by enlightening the mind."

Who can conceive the benefits which will result to Egypt, "the basest of kingdoms," and to the whole north of Africa, by the sound scriptural and scientific education of these fourteen Arab youths?

PRESENTATION OF THE BIBLE TO QUEEN ELIZABETH.

Queen Elizabeth succeeded to the crown of England in 1558, on the death of her sanguinary sister Mary. Elizabeth was a Protestant; and she restored the profession of the doctrines of the Reformation. On this account, the citizens of London made her a suitable present on the day of her coronation. As she rode in state through Cheapside, they contrived to let down a child dressed in white, having a splendid copy of the English Bible, to present to her Majesty. Elizabeth received the present, kissing the hands of the child; and having kissed the sacred volume, she pressed it to her bosom, thanking her good citizens of London for their valuable gift, at the same time declaring that she esteemed it of more value than her crown, and that she would make it her study and the rule of her life.

ON SELF-EXAMINATION.

The serious and impartial retrospect of our conduct is indisputably necessary to the confirmation or recovery of virtue, and is therefore recommended under the name of self-examination, by divines, as the first act previous to repentance.

It is indeed, of so great use, that without it, we should always be to begin life, be seduced for ever by the same allurements, and misled by the same fallacies.

"Let not sleep," says Pythagoras, "fall upon thine eyes, till thou hast thrice reviewed the transactions of the past day; that thou mayest know where thou hast turned aside from rectitude, and what thou hast left undone, which ought to have been done."—*Dr. Johnson.*

THE EVIDENCES OF CHRISTIANITY.

For a well-educated young person to be unable to give an intelligent reason why the Bible is received as the word of God, is exceedingly to be regretted. Such, however, is the case in very numerous instances. Nor is this ignorance to be found solely among those, whose friends are regardless of religion. It is not peculiar to those who are strangers to evangelical truth. It is common, even among those who have been brought up to attend the ordinances of divine worship, and whose parents are members of Christian churches; and it is presumed that every intelligent observer of the mode in which the young are educated, and the comparatively little attention which is paid to their establishment, in very many congregrations, in the demonstrative evidences of the divinity of Christianity, will be convinced of the lamentable fact. It is admitted that much attention has lately been paid to this momentous subject; but still, far too much is taken for granted, as to the knowledge of our young people on these points.

The writer has been led to these remarks, from a case recently mentioned to him, by a respectable minister in one of the midland counties. It was in substance as follows:—A young lady, who attended his ministry, and who appeared to be serious in "pressing towards the mark, for the prize of her high calling of God in Christ Jesus," and active in "every good word and work," in a little time manifested a disinclination to submit her mind to the inspired dictates of the gospel of Christ. Previously to her entering upon the duties of her station, as governess in the family of a nobleman, she paid a visit to a distant friend, who had imbibed the sceptical notions of modern infidelity. The authenticity and inspiration of the Scriptures were doubted; the necessity of a propitiatory sacrifice for sin, and the regenerating influences of the Holy Spirit, were disregarded or disbelieved; and the mind of this intelligent, accomplished young person, became subverted. Her manner towards her affectionate pastor, when he sought an interview with her, was cold, reserved, self-sufficient, and haughty; and in this state of mind she entered the family of one of our nobles, to take the charge of educating his children. Unspeakably painful must such a case be to a sincere minister of the gospel of Jesus Christ: but what may be the consequences to her young charge, who can tell?

The primary cause of such an apostacy, whether it prove final, or only temporary, must be sought in the depravity of the heart. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." (Rom. viii, 7.) But it is highly probable, that had the young lady been well instructed in the Evidences of Christianity, her intelligent mind would have rejected the profane and ignorant insinuations against the divinity of our most holy faith.

Blame does not appear to attach to her late pastor, as her attendance on his ministry had been but for an inconsiderable time. Culpability must, however, attach to her parents or teachers, or both, for having her mind unfurnished with that knowledge, which is so nearly connected with salvation. Criminality, as well as loss, must be hers: for had she devoted a tenth part of the time to the search of divine truth, which either of her elegant accomplishments had required, she would not have "been led away with the error of the wicked, nor fallen from her own steadfastness." (2 Pet. iii, 17.)

The impressions produced by the affecting case above stated, were deepened by reading the following passage in the Essay of the Ecclesiastical Knowledge society, "On the Present State of Religion in England, and the Impediments to its Advancement." "It is to be feared, however, that many young persons are suffered to grow up into life, without ever being taught to direct their minds to the foundations of the Christian faith. While great attention is often laudably paid in families to catechetical instruction, *the Evidences of Christianity*, on which so many small and easy treatises are extant, and which might be rendered interesting to many young minds, are sadly neglected. It is extremely probable, that to this neglect of inculcating intelligent views of Christianity and its evidences, are, in a great measure, to be attributed the numerous instances which have occurred of the children of Christian parents becoming infidels. 'I cannot,' says the late eminent Mr. Ryland, of Northampton, 'forbear declaring, with a degree of warmth that borders upon bitterness, grief, and indignation, that out of above five hundred persons, of all ages, who have come under my care, I have never had *one* youth, who had been instructed in the solid evidences of the Christian religion, by his parents or former tutors.' This passage, which is in the author's 'Contemplations,' was written about half a century ago; but it is to be feared, that the evil complained of is as yet but very partially remedied in Christian families."

It must be doing a service to the heads of Christian families, to invite their consideration of this momentous subject; and it may not be unseasonable, at least with respect to many, to point out to them some of the most valuable treatises on the Evidences of Christianity. Among the most valuable of modern works, the following may be recommended:—Grotius on the Truth of the Christian Religion; Addison's Evidences of Christianity; Doddridge's Evidences, Three Discourses; Paley's Evidences; Gregory's Letters, 2 vols.; Bishop Porteus's Evidences; A Father's Reasons for Christianity; Companion to the Bible.

May the imperative obligation upon parents, tutors, and pastors, be deeply felt, so as to lead them to give the proper and necessary attention to the rising generation; that their minds may be instructed, and established against all the profane and pernicious sophistry of modern infidels.

SCRIPTURE BIOGRAPHY.

ADAM.

Sect. II.—*The Dignity of Adam.*

ADAM, as a being of reason and intelligence, created in the image of his Maker, must have been truly noble! But the full import of that expression, "the image of God," includes something far beyond intellectual dignity; or else evil spirits, who are "held in chains of darkness" would be like God. What can be said more of a creature, than that he is made in the likeness of his Creator? "God is a spirit," John iv, 2; his image, therefore, in Adam must have been spiritual; yet it consisted not merely in his intellectual powers, but "in knowledge, righteousness, and true holiness." Eph. iv, 24; Col. iii, 10.

Adam was like God in his knowledge; possessing an understanding capacious, comprehensive, and richly furnished: he resembled his Maker in holiness, delighting only in that which was right and just: and his happiness was spiritual and divine; for he partook, without interruption, of the overflowing felicity of his Creator. Adam bore some small degree of resemblance to his Maker, also, in his dominion and sovereignty, which the inspired Psalmist has instructively celebrated. Referring to the dominion of Adam, he says concerning man, "Thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands, thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea; and whatever passeth through the paths of the sea." Psalm viii, 5—8. This testimony of David is in exact accordance with the record of Moses in Genesis; and thus was Adam constituted the representative of the Almighty on the earth, as the Apostle Paul calls him, "The image and glory of God." 1 Cor. xi, 7.

The knowledge of Adam must have been surprisingly great, as is evident from his giving different and suitable names to all the various living creatures. The account of this procedure, as written by Moses, is equally instructive and beautiful, affording a remarkable illustration of his constituted and rightful sovereignty. "And the LORD God formed every beast of the field, and every fowl of the air, and brought them to Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field." Gen. ii, 18, 19.

The LORD himself brought the tribes of living creatures to Adam, to call forth his powers of reason and speech. The terrible and majestic lion, the fierce tiger, the huge elephant, and the noble horse, were equally led by their Creator and presented to Adam to do him homage, as their appointed ruler and lord.

An old tradition is said to have been heard in Egypt by the philosopher Plato, that "the first man was the greatest philosopher." There seems abundantly sufficient reason to regard that tradition as founded in truth, especially when we remember, that the God of nature himself was the instructor of Adam in the formation and use of language; and by his inspiration, the different natures of the beasts were perceived, so that Adam would be able to appropriate names to them all, corresponding to their several qualities. It is probable, that in these things Adam was far superior in knowledge to Solomon, the wise king of Israel; though it is said concerning that prodigy of wisdom, that "he spake of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes." 1 Kings iv, 33.

The wise king of Israel attained his vast knowledge by the Divine blessing on his observations and studies: but Adam was created perfect at once. The moment he came into being, he existed in all the dignity and strength of reason and intelligence. The whole volume of nature was open to his capacious and comprehensive understanding, and a small measure of experience would be sufficient to develop his amazing powers of understanding.

> "With him his noblest sons might not compare,
> In godlike feature, and majestic air;
> And as in form excelling, so in *mind*
> The sire of men transcended all mankind."
> WORLD BEFORE THE FLOOD.

In the delightful place which was prepared for the habitation of Adam, the riches of divine benevolence were largely seen. Moses observes, "And the LORD God planted a garden eastward of Eden: and there he put the man whom he had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight and good for food; and the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden." Gen. ii, 8—10.

Eden is believed to have been situated on the Euphrates, near to the Persian Gulf. It is still possessed of the richest soil in the Turkish empire; and if cultivated, would be one of the most lovely places in nature. When we think of Paradise, our minds are filled with the idea of the seat of overflowing delight. The very name of its situation, Eden, which signifies *pleasure*, warrants the thought of perfect felicity. But the enjoyment of Adam did not consist in doing nothing. Occupation was necessary, both for the preservation of his health, and for the continuance of the sweetness of his satisfaction. As we read in the sacred history, "the LORD took the man, and put him in the garden to dress and to keep it," we are taught to regard it as a place in which Adam was to be exercised in beneficial employment. He was to be nourished by feeding upon the delicious fruits of Paradise: he received his food by a particular grant from God, that he might be continually reminded of Jehovah being in all things his only and sovereign Lord. He was farther instructed, that his present condition in Paradise was not a state of established bliss, nor yet the limit of his happiness: but that after a course of perfect obedience to the holy will of his Maker, he might expect to be confirmed in the enjoyment of unutterable felicity in a superior and eternal world.

Adam, still, amidst all this luxuriant munificence of his Creator, and reigning as sovereign of the whole earth, filled with delight, in which the brute creation was not able to participate, was alone. "But for Adam," on the wide and spacious globe, "there was not found an help for him." Infinite goodness supplied the desirable blessing, and perfected the felicity of Paradise. "And the LORD God caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs, and closed up the flesh instead thereof: and the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man." Gen. ii, 21, 22.

> "Grace was in all her steps, heav'n in her eye,
> In every gesture dignity and love."

The intelligent and penetrating mind of Adam manifested itself on this occasion. He received this last gift of divine bounty, in a manner expressive of his lively gratitude to the beneficent Author, of affection to his lovely partner, and of his sense of the intimacy and equality of their inseparable union. Marriage was instituted and blessed by the great Creator himself. "And Adam said, This is now bone of my bone, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh," ver. 23, 24.

What additional satisfaction would Adam now experience in contemplating the frame and course of nature, possessing the most exalted and pure of human joys, that of imparting knowledge to a beloved object! How would the spirit of devotion be heightened in the holy man, now that he could join in the elevating exercise of social worship! How would he delight to instruct his beloved Eve in the wonders of creation, and unfold to her the nature, perfections, and commandments of their adorable Creator! Even the luscious fruits of Paradise would acquire a new and more delicious flavour, when gathered by the hand of conjugal affection, and recommended by the smile of complacency and love.

(*To be continued.*)

HUMILITY AND UPRIGHTNESS THE WAY TO HONOUR.

IN the evening of the day Sir Eardly Wilmot kissed his Majesty's hand, on being appointed chief justice, one of his sons, a youth of seventeen, attended him to his bed-side. "Now," said he, "my son, I will tell you a secret worth your knowing and remembering. The elevation I have met with in life, particularly this last instance of it, has not been owing to any superior merit or abilities, but to my *humility*; to my not having set up myself above others, and to a uniform endeavour to pass through life void of offence towards God and man."

SACRED ANTIQUITIES.

THE MIRACULOUS ROCK.—EXOD. XVII, 6.

THE celebrated rock which Moses struck, is near the middle of the valley of Raphidin, about a hundred paces from Mount Horeb. In travelling through a long and pretty open road, we observe a high rock among several small ones, which has by a long succession of time been detached from the neighbouring mountains. This rock is a huge mass of red granite, and its figure is almost round on one side, but it is flat on the side that looks towards Horeb; it is twelve feet broad, and as many thick; its breadth is greater than its height; it is about fifty feet in circumference, and pierced with twenty-four holes, which are easily counted; each hole is a foot long, and an inch broad; the flat surface of the rock contains twelve of these holes, and the round side opposite as many, which are placed horizontally about two feet from the superior edge of the rock, are only some inches distant from each other, and also ranged very nearly in the same line.

The holes on one side are so far from communicating with those of the other, that they are not so much as opposite to each other. It is to be observed, that this and the other rocks are in a very dry and barren ground, and that no spring, nor any other kind of water, is to be found near them. The traveller relates,

1. We easily observe a perfect smoothness from the inferior lip of each hole to the ground.
2. This smoothness is only observed in a small trench or groove made in the surface of the rock, and runs along the whole of this groove from one end to the other.
3. The edges of the holes and grooves are lined with a fine slender green moss, though not the smallest herb appears on any other part of the rock, the whole surface of which, except the edges of the holes and grooves, is pure stone.

Now what is signified by this smoothness of the inferior lips of the holes—these grooves equally polished from top to bottom—this fine moss, which only covers the edges of the holes and grooves, without any change happening for three thousand years past? What signify all these appearances, so sensible, if not that they are so many incontestible proofs, that formerly a copious and miraculous water flowed from these holes?

MOUNT ARARAT,

ON which the ark of Noah rested when the waters of the deluge subsided, is ten or twelve leagues from Erivan to the south-east. The Armenians have so great a veneration for it, that as soon as they perceive it they fall prostrate to the ground and kiss it. They call this mountain Mesesoufat, that is, "the mountain of the ark." It is supposed to be the Gordian mountain of the ancient geographers; and its summit is divided into two points always covered with snow, and almost continually surrounded with clouds and fogs, which render them invisible. At the foot of the mountain are moving sands, interrupted by some barren downs. A littl higher are dreadful black rocks, piled upon each other which, on account of the steepness of the mountain the abundance of the sands, and the defect of water are very difficult of access.

GYPSIES.

our earliest years we have heard many strange said concerning that singular class of wandering , *the Gypsies.* By some writers they are called ptians," from a belief that they originally emi- from among that people, and from which appel- they are called Gypsies.

people are said to swarm as banditti in several ean nations, in Asia, and in Africa. Europe is d to contain 700,000 of them. Spain is said to shelter for 40,000 or 60,000: some say for twice amber. They abound in Italy, and are scattered h France, Germany, Denmark, Sweden, and . In Spain they are called *Gitanos*, in France *ians.* Writers of the greatest authority say that ave wandered through the earth ever since the 517, having at that period refused to submit to rkish yoke under Sultan Selim, the conqueror of . They revolted under Zinganeus their leader, whom the Turks call them Zinganees. Being nded in their revolt, they were banished from . They agreed to unite in small parties, and to se all over the earth, professing an acquaintance ome secret and mysterious science, by which they sed a knowledge of the future destinies of men.

hat age of superstition and credulity, they ac- a surprising measure of influence over the minds ignorant; and in a few years they gained such a er of proselytes, who assumed their language, y art imitated their complexion, that through nal-practices they became troublesome and even lable to most of the states of Europe.

n act of parliament so early as 1530, they are de- d, by stat. 22 Henry VIII, chap. 10, as "an out- h people, calling themselves Egyptians, using no ior feat of merchandise, who have come into this , and gone from shire to shire, and place to place, at companies, and used great, subtile, and crafty to deceive the people; bearing them in hand that y palmistry could tell men's and women's for- ; and so many times by craft and subtilty have ed the people of their money, and also have com- many heinous felonies and robberies." On this at they are directed to avoid the realm, and not rn under pain of imprisonment, and forfeiture of oods and chattels; and upon their trials for any which they may have committed, they shall not itled to a jury *de me dictate linguæ.*

Thus for about three hundred years the Gypsies have wandered through the world, assuming disguises and strange habits, speaking a cant language, and pretending to tell the fortunes of the ignorant and vain. As knowledge has advanced and civilization has increased in England, the Gypsies have decreased, settling in large towns, learning mechanic trades, and so becoming lost in the mass of the people. Still there are many scattered throughout our country, retaining many of the peculiar habits, but far less remarkable than fifty years ago. Many of them have gained considerable knowledge of letters, and some are believed to live in the fear of God.

The Home Missionary Society has instructed its agents to direct their attention to these wanderers, and much good has already resulted from their benevolent labours to serve them. Many of their children have been received into Sunday Schools, while they have continued in particular neighbourhoods. Tracts and the blessed word of God have been delivered to them, and many of them, we have no doubt, have been reclaimed from their vagrant habits, and brought to a knowledge of salvation by Jesus Christ. "I lately met," says one of their agents, "with three camps of Gypsies, containing twenty persons, and not one of them could read. I spent nearly an hour with them in reading tracts, conversation, exhortation, and prayer. The behaviour of these pitiable outcasts of society was very becoming, interesting, and praiseworthy. They seemed in no small measure sensible of the attention manifested to them, and returned many thanks for what they heard, and promised to do and observe the important things which I had unfolded and recommended to them. As I was leaving this group, expressing their deeply felt gratitude, one of the company solicited one of the tracts which I read, which was '*Poor Joseph.*' I asked why he desired a tract, when neither he nor any one belonging to the three camps were able to read. He replied, 'If you will be so kind as to give me one, I will in my travels easily get some one to read it to me:' so I supplied him with a few tracts."

CHILD-STEALING BY GYPSIES.

"CHILD-STEALING," half a century ago, we believe was not uncommon among gypsies, and many an unhappy parent was deeply afflicted with the heaviest calamities by their means. Rather more than a century ago, "as the *Trekschuyt*, or Hackney boat, which carries passengers from Leyden to Amsterdam, was putting off, a boy running along the side of the canal desired to be taken in; which the master of the boat refused, because the lad had not quite money enough to pay the usual fare. An eminent merchant being pleased with the looks of the boy, and secretly touched with compassion towards him, paid the money for him, and ordered him to be taken on board. Upon talking with him afterwards, he found that he could speak readily in three or four languages, and learned upon further examination, that he had been stolen away when a child by a gypsy, and had rambled ever since with a gang of these strollers up and down several parts of Europe. It happened that the merchant, whose heart seems to have inclined towards the boy by a secret kind of instinct, had himself lost a child some years before. The parents, after a long search for him, gave him up for drowned in one of the canals with which the country abounds; and the mother was so afflicted at the loss of a fine boy, who was her eldest son, that she died for grief of him. Upon laying together all particulars, and examining the several moles and marks by which the mother used to describe the child when he was first missing, the boy proved to be the son of the merchant, whose heart had so unaccountably melted at the sight of him. The lad was very well pleased to find a father who was so rich, and likely to leave him a good estate; the father, on the other hand, was not a little delighted to see a son return to him, whom he had given up for lost, with such a sharpness of understanding and skill in language. He was afterwards trained as a gentleman; and it is even said, that he was afterwards employed in foreign courts upon national business, with great reputation and honour to those who sent him, and that he visited several countries as a public minister, in which he formerly wandered as a gypsy."

ILLUSTRATION OF GEN. XXIX, 25.

It appears almost impossible to Europeans, that a deception like that of Laban's could be practised. But the following extract, from a Journal which I kept at Smyrna, presents a parallel case.

"The Armenian brides are veiled during the marriage ceremony; and hence deceptions have occurred, in regard to the person chosen for wife. I am informed, that, on one occasion, a young Armenian at Smyrna solicited in marriage a younger daughter, whom he admired. The parents of the girl consented to the request, and every previous arrangement was made. When the time for solemnizing the marriage arrived, the elder daughter, who was not so beautiful, was conducted by the parents to the altar, and the young man was unconsciously married to her. 'And it came to pass, that, in the morning, behold, it was' the elder daughter. The deceit was not discovered till it could not be rectified; and the manner in which the parents justified themselves was precisely that of Laban: 'It must not be so done in our country, to give the younger before the first-born.' It is really the rule amongst the Armenians, that neither a younger son nor daughter be married, till their elder brother or sister have preceded them."

It was in conversation with an Armenian of Smyrna that this fact was related to me. I naturally exclaimed, "Why, that is just the deception which was practised upon Jacob!" "What deception?" he asked.—As the Old Testament is not yet translated into any language with which the Armenians are familiar, he was ignorant of the story. Upon giving him a narration of Jacob's marriage, as it is related Gen. xxix, he assented to it at once, as a circumstance in no respect improbable.

I was once present at the solemnization of matrimony amongst the Armenians; and some recollections of it may tend to throw light on this and other passages of Scripture. The various festivities attendant on these occasions continue for three days, and during the last night the marriage is celebrated. I was conducted to the house of the bride, where I found a very large assemblage of persons. The company was dispersed through various rooms; reminding me of the directions of our Saviour, in regard to the choice of the lowermost rooms at feasts. On the ground floor, I actually observed that the persons convened were of an inferior order of the community, whilst in the upper rooms were assembled those of higher rank.

The large number of young females who were present, naturally reminded me of the wise and foolish virgins in our Saviour's parable. These being friends of the bride, "the virgins, her companions" (Ps. xlv, 14), had come "to meet the bridegroom."

It is usual for the bridegroom to come at midnight; so that, literally, "at midnight the cry is made, Behold, the bridegroom cometh! go ye out to meet him" (Matt. xxv, 6). But, on this occasion, "the bridegroom tarried:" it was two o'clock before he arrived.

The whole party then proceeded to the Armenian church, where the bishop was waiting to receive them, and there the ceremony was completed.—*Hartley's Researches.*

THE TALIPOT LEAF.

All the books of importance in Pali and Cingalese, relative to the religion of Buddhoo, in Ceylon, are written in laminæ of the leaves of the talipot, or *corypha umbraculifera.* The Pali and Cingalese character is engraved upon them with either a brass or an iron style. There are some of these books in Sir Alexander Johnstone's collection, which are supposed to be between five and six hundred years old, and which are still perfect. This leaf is used in the maritime provinces of Ceylon as a mark of distinction, each person being allowed to have a certain number of them folded up as fans, carried with him by his servants; and also, in the Kandian country, in the shape of a round flat umbrella on a long stick. It is used likewise in making tents. Sir Alexander Johnstone gave to the late Sir Joseph Banks, in 1818, a very fine specimen of a tent made of these leaves, large enough to hold a party of ten persons at table. The leaves are also used by the common people to shelter themselves from the rain, one leaf affording sufficient shelter for seven or eight persons.

ON THE INDIAN JASMINE FLOWER.

How lovelily the Jasmine flower
Blooms far from man's observing eyes,
And having liv'd its little hour,
There withers, there sequester'd dies.
Though faded, yet 'tis not forgot;
A rich perfume, that time can't sever,
Lingers in that unfriended spot,
And decks the Jasmine's grave for ever.

Thus, thus should man, who seeks to soar
On learning's wing to fame's bright sky,
Far from his fellows seek that lore,
Unheeded *live,* sequester'd *die.*
Thus, like the Jasmine, when he's fled,
Fame's rich perfume will ever keep
Ling'ring around the faded dead,
As saints that watch some infant's sleep.

Richard Ryan.

SIR MATTHEW HALE,

ON THE MOSAIC ACCOUNT OF THE CREATION.

No apology is necessary for laying before our Readers the sentiments of this great man on the "Origination of Mankind,"—we are sure they will agree with his Biographer in the opinion, that it contains "a rare and very agreeable mixture, both of fine wit, and solid learning and judgment."

"That which may illustrate my meaning, in this preference of the revealed light of the Holy Scriptures touching this matter, above the essays of a philosophical imagination, may be this. Suppose that Greece, being unacquainted with the curiosity of mechanical engines, though known in some remote region of the world; and that an excellent artist had secretly brought and deposited in some field or forest some excellent watch or clock, which had been so formed, that the original of its motion were hidden, and involved in some close contrived piece of mechanism; that this watch was so framed, that the motion thereof might have lasted a year, or some such time as might give a reasonable period for their philosophical descanting concerning it; and that in the plain table there had been not only the description and indication of hours, but the configurations and indications of the various phases of the moon, the motion and place of the sun in the ecliptic, and divers other curious indications of celestial motions; and that the scholars of the several schools of Epicurus, of Aristotle, of Plato, and the rest of those philosophical sects, had casually in their walk found this admirable automaton;—what kind of work would there have been made by every sect, in giving an account of this phenomenon? We should have the Epicurean sect have told the by-standers, according to their preconceived hypothesis, 'That this was nothing else but an accidental concretion of atoms, that, happily fallen together, had made up the index, the wheels, and the balance; and that being happily fallen into this posture, they were put into motion.' Then the Cartesian falls in with him, as to the main of their supposition; but tells him, 'That he does not sufficiently explicate how the engine is put into motion; and therefore, to furnish this motion, there is a certain *materia subtilis* that pervades this engine and the moveable parts, consisting of certain globular atoms apt for motion: they are thereby and by the mobility of the globular atoms put into motion.' A third finds fault with the two former, because 'those motions are so regular, and do express the various phenomena of the distribution of time, and the heavenly motions;' therefore it seems to him, that 'this engine and motion also, so analogical to the motion of the heavens, was wrought by some admirable conjunction of the heavenly bodies, which formed this instrument and its motions, in such an admirable correspondency to its own existence.' A fourth, disliking the suppositions of the three former, tells the rest, 'That he hath a more plain and evident solution of the phenomenon, namely, the Universal Soul of the World, or Spirit of Nature, that formed so many sorts of insects with so many organs, faculties, and such congruity of their whole composition, and such curious and various motions, as we may observe in them, hath formed and set into motion this admirable automaton, and regulated and ordered it, with all these congruities we see in it.' Then steps in an Aristotelian, and being dissatisfied with all the former solutions, tells them, 'Gentlemen, you are all mistaken; your solutions are inexplicable and unsatisfactory; you have taken up certain precarious hypotheses, and being prepossessed with these creatures of your own fancies, and in love with them, right or wrong you form all your conceptions of things according to those fancied and preconceived imaginations. The short of the business is, this machine is eternal, and so are all the motions; and inasmuch as a circular motion hath no beginning or end, this motion that you see both in the wheels and index, and the successive indications of the celestial motions, is eternal, and without beginning. And this is a ready and expedite way of solving the phenomena, without so much ado as you have made about it.'

"And whilst all the masters were thus contriving the solution of the phenomenon, in the hearing of the artist that made it, and when they had all spent their philosophizing upon it, the artist that made this engine, and all this while listened to their admirable fancies, tells them, 'Gentlemen, you have discovered very much excellency of invention, touching this piece of work that is before you; but you are all miserably mistaken; for it was I that made this watch, and brought it hither; and I will show you how I made it. First I wrought the spring, and the fusee, and the wheels, and the balance, and the case and table; I fitted them one to another, and placed these several axes that are to direct the motions, of the index to discover the hour of the day, of the figure that discovers the phases of the moon, and the other various motions that you see; and then I put it together, and wound up the spring, which hath given all these motions that you see in this curious piece of work; and that you may be sure I tell you true, I will tell you the whole order and progress of my making, disposing, and ordering of this piece of work, the several materials of it, the manner of the forming of every individual part of it, and how long I was about it.'

"This plain and evident discovery renders all these excogitated hypotheses of those philosophical enthusiasts vain and ridiculous, without any great help of rhetorical flourishes, or logical confutations. And much of the same nature is that disparity of the hypotheses of the learned philosophers, in relation to the origination of the world and man, after a great deal of dust raised, and fancied explications, and unintelligible hypotheses. The plain, but divine narrative by the hand of Moses, full of sense and congruity, and clearness and reasonableness in itself, does at the same moment give us a true and clear discovery of this great mystery, and renders all the essays of the generality of the heathen philosophers to be vain, inevident, and indeed inexplicable theories, the creatures of fantasy and imagination, and nothing else."

INFLUENCE OF PRAYER ON THE CHARACTER.

(Extracted from Advice to a Young Christian, by the Religious Tract Society, which we earnestly recommend to our Young Friends.)

THERE is nothing which so elevates a character, and especially a female character, as deep and intimate communion with God. She seems then to be allied to angelic natures. A sort of mellow radiance is poured into her character, as if some particles of heaven's glory had been let fall upon her. She moves in a higher sphere than the generality of her sex. She is another being than those idle, sickly daughters of pleasure, who waste their lives in dreaming fanciful visions of happiness, sporting awhile amid life's tumultuous joys, and then sinking unblessed into a wretched eternity. She converses with God. At a throne of grace she acquires a benevolence, a dignity, a humility, which throw around her an attractive lustre, put sweetness into every action and expression, make her contented in every condition of life, patient under every affliction, faithful in the discharge of every duty, and which even grace her dying hours, and make her 'death-bed privileged beyond the common walks of life.' A. S. S. *Teacher.*

LINES ON THE VIOLET.

Fairest of all earth's gay parterre,
In nature's choicest vest array'd,
I love to view thee mildly rear
Thy form beneath the sheltering shade.

'Tis sweet thy loveliness to trace
Within thy leaflet's fold conceal'd,
'Tis sweet to mark thy modest grace
In richest radiancy reveal'd.

What though the proud carnation's hue
Bedeck thee not with deepest dye;
Yet, lowly flower, thy beaming blue
Heeds not its scornful rivalry.

Thou boastest not the rose-bud's bloom,
Or the gay tulip's gorgeous show;
But sweeter breathes thy mild perfume,
And fairer tints thy beauty's glow.

Emblem of innocence and truth,
Thou courtest not th' intrusive gaze,
But like the bashfulness of youth
Retirest from the sun-beam's blaze.

Thine is the flower I fondly prize,
Symbol of love and constancy;
For brightest gleams in light-blue eyes,
Affection's noblest fervency.

DR. FRANKLIN'S LESSON FROM DR. MATHER.

The celebrated Dr. Franklin once received a very useful lesson from the excellent Dr. Cotton Mather, which he thus relates in a letter to his son, Dr. Samuel Mather, dated Passy, May 12, 1781: —"The last time I saw your father, was in 1724. On taking my leave, he showed me a shorter way out of the house, through a narrow passage, which was crossed by a beam over head. We were still talking as I withdrew, he accompanying me behind, and I turning towards him; when he said hastily, 'Stoop! stoop!' I did not understand him till I felt my head hit against the beam. He was a man who never missed an occasion of giving instruction; and upon this he said to me, —'*You are young, and have the world before you.* Stoop *as you go through it, and you will miss many hard thumps.*' This advice, thus beat into my head, has frequently been of use to me: and I often think of it, when I see pride mortified, and misfortunes brought upon people by carrying their heads too high."

THE REFORMED AMERICAN PLANTER.

A wealthy planter in Virginia, who had a great number of slaves, found one of them reading a Bible, and reproved him for neglect of his work, saying there was time enough on Sundays for reading the Bible, and that on other days he ought to be in the tobacco-house. The slave repeated the offence, and he ordered him to be whipped. Going near the place of punishment soon after its infliction, curiosity led him to listen to a voice engaged in prayer; and he heard the poor black implore the Almighty to forgive the injustice of his master, to touch his heart with a sense of his sin, and to make him a good Christian. Struck with remorse, he made an immediate change in his life, which had been careless and dissipated; burnt his profane books and cards, liberated all his slaves, and appeared now to study how to render his wealth and talents useful to others.

THE CRUCIFIXION.

I ask'd the heav'ns, "What foe to God hath done
This unexampled deed?" The heav'ns exclaim'd,
"'Twas man; and we in horror snatch'd the sun
From such a spectacle of guilt and shame."
I ask'd the sea. The sea in fury boil'd,
And answer'd with his voice of storms, "'Twas man;
My waves in panic at his crime recoil'd,
Disclosed th' abyss, and from the centre ran."
I ask'd the earth, the earth replied, aghast,
"'Twas man; and such strange pangs my bosom rent,
That still I groan and shudder at the past."
To man, gay, smiling, thoughtless man, I went,
And ask'd him next. He turn'd a scornful eye,
Shook his proud head, and deign'd me no reply.

Montgomery.

PETER THE GREAT AND THE GOVERNOR OF OLOUEZ.

Peter the Great of Russia frequently surprised the magistrates by his unexpected presence in the cities of the empire. Having arrived without previous notice at Olouez, he went first to the regency, and inquired of the governor how many suits there were depending in the court of chancery. "None, Sire," replied the governor. "How happens that?" "I endeavour to prevent law suits, and conciliate the parties; I act in such a manner, that no traces of difference remain on the archives: if I am wrong, your indulgence will excuse me." "I wish," replied the Czar, that all governors would act upon your principles. Go on: God and your Sovereign are equally satisfied."

DONATIONS OF SIXTEEN HUNDRED POUNDS.

We are delighted to record the liberality of some anonymous Christian friend; who, in addition to the *four hundred pounds* given to the Home Missionary Society on June 25, gave on the same day the same sum to each of the following: the British and Foreign Bible Society; the Religious Tract Society; and the London Missionary Society.

At the Monthly Lecture, delivered by Dr. Smith, at Dr. Collyer's chapel, Peckham, on Thursday, July 4, our humble work was noticed in terms of high approbation. The subject of the admirable Lecture was, "Moral Reform essential to National Prosperity;" and, as a means of promoting that great object, the Christian's Penny Magazine was recommended. To have the commendation of such a man as the Theological tutor of Homerton College, and author of the "Scripture Testimony to the Messiah," we consider no mean praise.

The Christian's Penny Magazine may be delivered weekl in the Towns of the United Kingdom, by those Booksellers an Newsmen to whom Subscribers address their orders. Being un stamped, it cannot be transmitted by post as a newspape But for the convenience of our country friends and others, wh cannot obtain the publication *weekly*, it will be published ever *four* weeks in parts, each including four numbers; excepting i June and December, in each of which a part will be publishe containing six numbers. No extra charge will be made for th wrapper: so that the whole annual expense of the twelve part will be 4*s.* 4*d.*

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THE CHRISTIAN'S PENNY MAGAZINE.

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CHRISTIAN INSTRUCTION SOCIETY.

The metropolis of Great Britain is the "Fountain of Intelligence to the World." No one who is possessed of information which renders him capable of passing a judgment, will dispute the accuracy of this position; and men of literature the most erudite, of science the most profound, and of art the most improved, are to be found among its accomplished sons. Knowledge, however, is not limited in its possession to London: Manchester, Glasgow, Liverpool, Birmingham, Bristol, Leeds, Sheffield, and other populous towns of Great Britain, if not possessed of the most learned bodies, have been distinguished by their elegant artists, their ingenious mechanics, and their skilful engineers.

Knowledge, and science, and art, are considered by many the glory of London, and of our great provincial cities; and we may reasonably make our boast of them, as they contribute to the greatness of our country: they bring prosperity and security to the empire. But Christian patriots contemplate our vast metropolis and our populous towns with deep commiseration, beholding the prodigious increase of their inhabitants, and the inadequate provision for their religious instruction. London, it is computed, contained about 500,000 inhabitants two centuries ago, while it numbered almost 200 places of worship belonging to the established church, and no dissenters were allowed. Eighty-nine churches were destroyed in the conflagration of 1666: many of them were rebuilt, and 50 new churches were erected in the reign of Queen Anne. While the population has been so rapidly increasing, a correspondent attention has not been paid to the religious necessities of the inhabitants, including the generous efforts of the dissenters. From the "Picture of London" in 1803, we learn there were at the beginning of the century, 344 places of worship in the metropolis, of which 116 were episcopal churches, and 62 chapels of ease. Since that period the places of worship belonging to the established church have been increased to about 200, and those of other denominations, including Roman Catholics and Jews, to rather more. But the population has arisen to 1,500,000! What an affecting disproportion between the multitudes of immortal beings, and the accommodation for religious instruction! Believers in the doctrines of the Holy Scriptures cannot but be deeply affected with the consideration, that more than a MILLION of the inhabitants of our metropolis, are destitute of the public means of Christian instruction!

Under this affecting conviction of the danger of the community from infidelity and immorality, in 1825, "THE CHRISTIAN INSTRUCTION SOCIETY" was formed. It originated with some benevolent dissenting ministers in London, who deeply felt the degradation of thousands of its inhabitants. This society, therefore, was formed by the principal dissenters, to carry forward an organized system of visiting the lanes, and courts, and wretched districts of the metropolis, to establish prayer meetings, Sunday schools, and preaching places, and especially to distribute religious tracts by weekly loans. Many of the congregations in London have adopted the plans of this society, and the most signal tokens of the Divine blessing have attended these labours of love and visits of mercy. The report for the year ending May 1831, states, that "at the present time there are *sixty-five* associations, which engage the benevolent attention of 1,173 gratuitous visitors, who have during the past year visited 31,591 families. So that by your voluntary agency alone, religious tracts and books are now placed within the reach of at least 150,000 individuals" "Immediately connected with the numerous associations are to be found 93 stations for reading the Scriptures and prayer." Besides a "City Missionary," whose labours are directed to the preservation of the whole system in operation, many of the most eminent ministers in the metropolis have co-operated in "Lectures to Mechanics," on the most important subjects. Drs. Bennett and J. P. Smith, deserve the thanks of the nation for their popular and excellent publications against Infidelity, with its ignorance, impudence, and immorality.

"Tent Preaching" is an important branch of this Society's operations. The Tents formerly used by the Home Missionary Society have been transferred to the Christian Instruction Society, by which means thousands of wandering violators of the sabbath have heard the gospel of Christ, in the several vicinities of London: many, we have reason to believe, to the salvation of their souls.

Valuable tracts, &c., are published by this Society, whose plans have been adopted in many cities and towns, not only in England, but in Ireland and Scotland. Its expenditure for the year ending May, 1832, was 1,187*l*. 12*s*. 4*d*.

Similar institutions have been formed by several worthy clergymen of the church of England: some in unison with the dissenters, and others in their own connections: but their canon laws will not allow "prayer meetings" and "lay preachings." Still the most beneficial results have followed their operations in their "District Visiting Society," formed in 1829, and adopted in many of our large towns and vicinities.

Surely the time is come when sectarian bigotry and party interests should be destroyed, or overlooked, in the adoption of those simple, broad, protestant, and scriptural principles, which are indispensable to the evangelization of our countrymen, and the salvation of our nation from the prevalence of intemperance, immorality, and crime. Magistrates and judges of the land are interested in the progress and influence of Christian Instruction Societies; and we cannot but rejoice that Lord Henley expressed himself honoured in being the chairman of the last anniversary of the Christian Instruction Society in London.

SCRIPTURE BIOGRAPHY.

ADAM.

Sect. III.—*The Piety of Adam.*

We are not indulged with any inspired record of the rational, pious, and edifying conversations between our first parents. The sabbath was sanctified for their rest and happiness; and Adam and Eve observed it in special exercises of sacred worship. Every day, doubtless, as the evening drew near, they would give expression to their sentiments of habitual piety, and offer up their sincere acknowledgments to the gracious Author of their being and blessedness, in heartfelt thanksgiving and prayer. Milton has attempted a description of their devotional approaches to the throne of the heavenly grace. He represents Adam addressing his lovely Eve thus:—

" ———————— 'Fair consort, th' hour
Of night, and all things now retir'd to rest,
Mind us of like repose ————————
—— ———— other creatures all day long
Rove idle, unemploy'd, and less need rest;
Man hath his daily work of body or mind
Appointed, which declares his dignity,
And the regard of Heav'n on all his ways;
Meanwhile, as nature wills, night bids us rest.'
To whom thus Eve, with perfect beauty adorn'd.
'My author and disposer, what thou bidst
Unargu'd I obey: so God ordains.'
Thus talking, hand in hand alone they pass'd
On to their blissful bow'r: ————————
———————————— both stood,
Both turn'd, and under open sky ador'd
The God that made both sky, air, earth, and heav'n,
Which they beheld, the moon's resplendent globe,
And starry pole: 'Thou also mad'st the night,
Maker Omnipotent! and thou the day,
Which we in our appointed work employ'd
Have finish'd, happy in our mutual help,
And mutual love, the crown of all our bliss
Ordain'd by Thee; and this delicious place,
For us too large, where thy abundance wants
Partakers, and uncropt falls to the ground.
But thou hast promis'd from us two a race
To fill the earth, who shall with us extol
Thy goodness infinite, both when we wake,
And when we seek, as now, thy gift of sleep.'"

Paradise Lost.

In this rational, devout, and elevated temper of mind, our first parents, in blissful innocence, worshipped their Creator, in the evening of the well-spent day. Refreshing sleep having been enjoyed by them, they awake, and rise with the early dawn, to pay their grateful homage to the Lord their God, the bounteous giver of all their blessings.

"Lowly they bow'd adoring, and began
Their orisons, each morning duly paid
In various style; ————————
———————— they thus began:
'These are thy glorious works, Parent of good
Almighty, thine this universal frame,
Thus wondrous fair; Thyself how wondrous then!
Unspeakable, who sitt'st above these heav'ns,
To us invisible, or dimly seen
In these thy lowest works; yet these declare
Thy goodness beyond thought, and pow'r divine.
Speak ye who best can tell, ye sons of light,
Angels; for ye behold Him, and with songs
And choral symphonies, day without night,
Circling his throne rejoicing; ye in heaven,
On earth join all ye creatures to extol
Him first, Him last, Him midst, and without end.
Ye that in waters glide, and ye that walk
The earth, and stately tread, or lowly creep,
Witness if I be silent morn or even,
To hill, or valley, fountain, or fresh shade,
Made vocal by my song, and taught his praise.
Hail, universal Lord! be bounteous still
To give us only good!'"

Paradise Lost.

This, indeed, is the language of our great poet: but in such terms most certainly was the elevated piety of Adam expressed, on the ordinary days of the week, in Paradise. But in what sublime and lofty strains of devotion the sabbath was celebrated, we shall not know, until we shall hear him describe it to his redeemed descendants in the Paradise of God in heaven.

(To be continued.)

PEDESTRIAN EXPLOITS OF THE AMERICAN INDIANS.

The Indians are very strong-limbed, and capable of enduring great fatigue. Their every-day pedestrian feats are truly astonishing. Guides perform a long journey at the rate of twenty or twenty-five leagues a day. Their usual pace is a jog trot. They take short steps, and carry their feet close to the ground. They go up and down mountain-sides quicker than a mule; and horsemen, whom they accompany as guides, have frequently occasion to call after them, to request them to slacken their pace. A battalion, eight hundred strong, has been known to march thirteen or fourteen leagues in one day, without leaving more than ten or a dozen stragglers on the road. The Indian subsists on a very small quantity of the simplest food. A leathern pouch containing *coca*, suspended from his neck, is worn next the breast. A handful or two of roasted maize is tied up in one corner of his poncho, and, in general, these are the only provisions for a very long day's journey.

ON LOCAL ATTACHMENTS.

The instinct with which man is pre-eminently endued, the most beautiful, the most moral of instincts, is the love of country.. If this law were not maintained by a never-ceasing miracle, all mankind would crowd together into the temperate zones, leaving the rest of the globe deserted. To prevent this calamity, Providence has affixed the feet of each individual to his native soil by an invincible magnet, so that neither the ices of Greenland nor the burning sands of Africa are destitute of inhabitants. Nay, farther, it is worthy of remark, that the more sterile the soil, and the more rude the climate of the country, or what is nearly analogous, the greater the injustice, and the more severe the persecution we have suffered in that country, the more strongly we are attached to it. Oh! strange and sublime effect, that misery should create attachment, and that those who have lost but a cottage should most feelingly regret the paternal habitation: every thing tends to confirm the truth of this. A savage is more powerfully attached to his hut than to the palace of a prince; and the mountaineer is more delighted with his native rocks than with the golden corn-fields of the plain. Ask a Scotch highlander if he would exchange his lot with the first potentate of the earth. When far removed from his beloved mountains, he carries with him their remembrance wherever he goes, he sighs for his flocks, his torrents, and his clouds. It is a mountain-plant which must be rooted among rocks; it cannot thrive unless it is battered by the winds and the rain; in the soil, the shelter, and the sunshine of the plain, it soon droops and dies. And who can be more happy than the Esquimaux in his inhospitable country? What to him are all the flowers of our climates, compared to the snows of Labrador, and all our palaces to his smoky cabin: he embarks in spring with his wife and family on a fragment of floating ice—hurried along by the currents he advances into the open sea on this throne of the god of tempests, amid tempestuous whirlwinds and driving snows he presses to his heart the wife whom God has given him, and finds with her unknown joys in this mixture of perils and of pleasures. Thus, in attaching us to our native land, Providence justifies its dealings towards us, and we have a thousand and a thousand reasons for loving our country. The Arab never forgets the well of the camels, the antelope, and the horse, the companion of his journeys in his native deserts. The Negro never ceases to remember his cottage, his banana, and the track of the tiger and of the elephant in his native lands.

It is related that an English sailor boy had conceived such an attachment to the ship in which he was born, that he could never be induced to leave her for a single moment: the greatest punishment the captain could inflict, was to threaten to send him ashore; on these occasions he would run with loud cries and conceal himself in the hold. What inspired the little mariner with so extraordinary an affection for a plank?—was it a certain moral conformity between the destinies of man and those of a ship? or perhaps he found a pleasure in concentrating his joys and his sorrows in what we may justly denominate his cradle? An unknown passenger on the ocean of life, he beheld whole seas placed between him and our afflictions, happy in only viewing from a distance the melancholy shores of the world.

Among civilized nations the love of country has performed prodigies. In the plans of God there is always an end; he has grounded upon nature this affection for the place of our nativity; the animal partakes in a certain degree of this instinct with man; but man carries it farther, and transforms into a virtue what was only a sentiment of universal conformity: thus the physical and moral laws of the universe are linked together in an admirable chain. We even doubt whether it be possible to possess one genuine virtue, one real talent, without the love of country. In war, this passion performs prodigies; in literature it produced a Homer and a Virgil.

But it is the Christian religion which has imparted to the love of country its proper measure and its real beauty. This sentiment produced armies among the ancients, because it was carried to excess. Christianity has made it a principal love, and not an exclusive love; it enjoins us above all things to be just; it commands us to cherish the whole family of Adam, since we ourselves belong to it, though our countrymen have the first claim to our attachment. This morality was unknown before the mission of the Christian Legislator, who has been unjustly accused of attempting to extirpate the passions. God destroys not his own work: the gospel is not the death of the heart, but its rule. It is to our sentiments, what taste is to the fine arts—it retrenches all that is exaggerated and false, it leaves us all that is fair, good, and true.

It is when we are at a distance from our country, that we feel the full force of the affection which attaches us to it—a confirmation of which is, the great value in which we estimate an object of perhaps little intrinsic worth, but which comes from our native land and has accompanied us into exile. The soul seems to cherish even the inanimate things which have shared our destiny—the wounds of the soul leave their impression upon whatever they touch. If it were to be asked, what are then those powerful ties by which we are bound to the place of our nativity—those ties which are such a strong proof of the goodness of God, and consequently of his existence? we confess we should be at a loss for a reply. It is perhaps the smile of a mother, of a father, of a sister—it is perhaps the recollection of the old preceptor who instructed us, and of the young companions of our childhood—it is circumstances the most simple—the village clock which appeared above the trees—the churchyard yew—the Gothic tomb.

Yet the insignificance of these means demonstrates so much more clearly the reality of a Providence, as they could not possibly be the source of great patriotic virtues, unless by the ordination of the Almighty himself.—*Chateaubriand.*

THE KENTISH HUSBANDMAN.

Mr. Editor,

If the following sketch of a character, not, I trust, very uncommon amongst our peasantry, should suit your Magazine, it is at your service, with my best wishes.

The Kentish Husbandman, for so I shall call him, is one of the most truly distinguished individuals amongst us. Not indeed for wealth, for he possesses neither houses, nor land, nor funded property: nor for honorary title or rank, for he is a daily labourer: nor yet for literary acquirements, for he can neither write nor read! He is not poor, for "contentment is wealth;" and he evidently possesses that which infinite wisdom commends in saying, "Godliness with contentment is great gain." (1 Tim. vi, 6.) He is indeed to be considered, according to the inspired decision, "poor in this world, rich in faith, and an heir of the kingdom which he hath promised to them that love him." (James ii, 5.)

The Kentish Husbandman is not an ignorant, though an unlearned man; for he is an acute observer of men and things, and would bear a comparison with the character of the wise peasant, as drawn by Mr. Gay, the poet, in his celebrated fiction of the Shepherd and the Philosopher. But this is the inferior portion of his experimental knowledge: he has "known the Holy Scriptures, which are able to make him wise unto salvation, through faith which is in Christ Jesus" (2 Tim. iii, 15), and the word of the Lord appears to "dwell in him richly in all wisdom." (Col. iii.)

In person, the Kentish Husbandman is rather above the ordinary size, athletic and robust: of habits the most temperate and industrious; and of manners the most modest, simple, and obliging. He appears to be nearly seventy years of age, more than forty of which he has lived in our village; he is well known to our most ancient and respectable families; and in no single instance, as I have yet learnt, has any one been able, for many years, to make a single reflection to the disadvantage of his moral character. I never had a lengthened interview with him till a short time ago, on his gradual recovery from an illness, by an attack of fever, of which I had not at first heard. Being solicitous to ascertain the state of his mind during his illness, in this respect, I was somewhat particular in my inquiries. His statements were instructive, rational, and scriptural; equally remote from fanatical enthusiasm, and from licentious presumption. Among other things, he observed, that at one period of his illness, he thought he should soon die; and, reflecting upon his past life, a long black catalogue of sins appeared, rising to his condemnation before a just and holy God. For a while, his spirit sunk within him: but, recollecting the words of the apostle John, the peaceful influence of heaven tranquillized his inmost soul. He repeated the words,—"If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins: the blood of Jesus Christ his Son cleanseth us from all sin." (1 John i, 7, 21, 22.) Realizing the encouraging doctrine of these passages, he remarked, "I have not the least fear or care, either for life or death."

The good opinion, which I had been led to entertain of this advanced believer, was not a little strengthened by our familiar intercourse. From his many judicious observations, I could not but reflect with admiration upon our Lord's assurance, in reference to the gracious promise in Isaiah, "And they shall be taught of God." (John vi.) Though unable to read, which, as he informed me, for a short time he attempted to correct, about ten years ago, yet he exercises his memory, in "comparing spiritual things with spiritual," and his improvement in divine knowledge corresponds with such an employment of his mind. The case supposed by Bishop Horsley is not exactly the same, it refers to one able to read: yet his understanding of the word of God reminded me of some passages in a volume of that Prelate's sermons. He says, "It is incredible to any one, who has not in some degree made the experiment, what a proficiency may be made in that knowledge, which maketh wise unto salvation, by studying the Scriptures in this manner*, without any other commentary or exposition than what the different parts of the sacred volume mutually furnish for each other. Let him† study them in the manner I recommend; and let him never cease to pray for the illumination of that Spirit, by which these books were dictated; and the whole compass of abstruse philosophy, and recondite history, shall furnish no argument with which the perverse will of man shall be able to shake this *learned Christian's* faith‡."

Scarcely any language could be more judicious, or theologically accurate, than the remarks which this *learned Christian* made, upon several of the mos
portant and peculiar doctrines of the gospel.
replies to my inquiries, he gave me his thoug
the Atonement of Jesus Christ, his Sonship, In
tion, and Divinity: the office, duties, temptation
successes, of the Christian ministry, with the
exercises and experience of more private beli
I was truly "astonished at his understandin
answers," and "glorified God in him." In the
of my observation and intercourse I have met
many, adorned with whatsoever a learned or
education could impart, and some, of whose
charity would not allow me to question, whos
gious attainments were very far inferior to those
humble friend. O may "the God of all grace
has called us to his eternal glory by Christ Jesus
we have suffered awhile, make us perfect, st
strengthen, settle us. To Him be glory and dom
for ever and ever" (1 Pet. v, 10), ascribed by u
bered millions of such as the Kentish Husbandma

THOUGHTS OF HOME, IN INDIA.

BY THE REV. J. LAWSON, MISSIONARY.

O let them go, fair golden dreams
Of woodland trees and hanging streams,
And fields to memory dear!
O let them go—blest thoughts, away!
Ye visions of an infant's day,
Impress'd so bright and clear!

I call you not, O long lov'd sweets!
Fresh-budding in your mild retreats,
Where once I saw ye smile:
I call you not; but ye have power
To steal upon the midnight hour,
My sadness to beguile.

No more intrude, ye fairest forms
Of England's fields without her storms,
My dreams no more enchant;
Nor let pale cowslips beam to view,
Knotted with bells of tenderest blue,
And the wan primrose plant.

Yet stay awhile, though but in dreams,
Ye bowing trees, ye splashing streams,
Through fields to memory dear:
Yet stay awhile, and with your smile
At midnight hour my thoughts beguile,
And charm my musings here.

For if in dreams ye charm the sense,
And bless with simplest recompense
One who hath left his HOME;
Then stay awhile, ye fairy flowers,
Come with my childhood's loveliest hours,
And with your sunshine come!

THE LEECH BAROMETER.

As connected with the habits of leeches, it may
marked that they make very good barometers.
remain motionless at the bottom of the vessel whe
weather is about to be serene and pleasant; befor
they come to the surface of the water, and remain
till the return of fine weather; before high wind
will continue to move about the water with great
ness; before thunder and rain they will be found
the water and apparently agitated; before frost
remain at the bottom; whilst during snow or rai
are seen motionless in the neck of the vessel.—*H*
Medical Guide.

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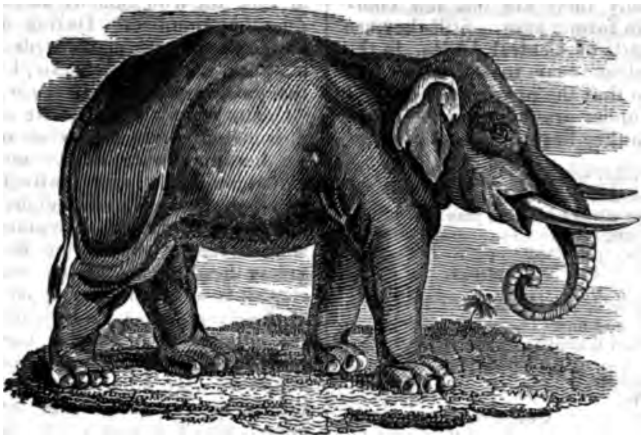
* Comparing parallel passages.
† The most illiterate Christian.
‡ Bishop Horsley's Nine Sermons, pages 223, 228.



NOTICES OF THE ELEPHANT.

history of the Elephant, or even a full de-
f this prodigious quadruped, is impossible
r limits. Nor is it necessary for us to at-
er, as both have been done with consummate
profound research, in a volume of the "Li-
ntertaining Knowledge." It is in the "Me-
'ol. ii, of Quadrupeds, described and drawn
g subjects." As this work contains eighty-
:rative engravings, we know not a more en-
book of the size on natural history. We can
ı few notices of this surprising animal, partly
ı that work.

s **Maximus**, the great elephant, is the largest
ıd animals; unless as some believe, the
v has recently been discovered by some na-
ıth America. The living species of elephants
ıc Indian and the African.

f the Elephant. Those magnificent animals
: been seen in England, or in other parts of
ıve not been of the largest kind. It is believed
e of more than *ten* feet in height, has ever
in these parts. But even an elephant of *eight*
nous creature, of which it is difficult to form
dea. A large ox, whose make is slender com-
ı an elephant, seldom exceeds *five* feet in
l weighs when fat nearly 1000*lbs.*, or nearly
.: but a full-sized elephant, it is believed,
ut 7000*lbs.*, between *three and four tons!*

hant, from the front to the origin of the tail,
feet long, from the end of the trunk 25 feet,
14 feet high. The circumference of the
out 17 feet, and the circumference of the
e grossest part, 25 or 26 feet; the tail is
t long, and 2½ feet in circumference. The
nce of the legs is about 6 feet. The trunk
hant is about 8 feet long and 5½ feet in cir-
near the mouth. These are of the largest
of that majestic animal: but he differs in
erent countries. At first view, this creature
the spectator an enormous mass of flesh that
ely animated. Its eyes are small in propor-
size of the head, and the muzzle is very dif-
o that of any other quadruped: it is nothing
gin of a long trunk which hangs between the
usks: the mouth appears behind the trunk,
s in place of an upper lip, and the under-
tes in a point, which from its flexibility and
ominated a *finger*. The feet are short,
msy, and distinguishable only by the toes.
The trunk is, properly speaking, the nose extended, and terminated by a couple of nostrils. The elephant can move the trunk in all directions: he can extend or shorten it at pleasure, without altering the diameters of the two canals within. By this means respiration is not interrupted, whatever be the situation of the trunk, and the water is allowed to remain till the animal chooses to throw it out by an expiration. It is by this organ that the animal lays hold of food or other substances; which he manages with as much dexterity as a man does his hand, taking up grains of corn, or the smallest piles of grass, and conveying them to his mouth.

"The East India Company's standard, for serviceable elephants, is 7 feet and upwards, measured at the shoulder, in the same manner that horses are measured. The height of a living elephant is exceedingly deceptive, even to those who are most accustomed to the animal. Mr. Corn measured a celebrated elephant of the Nabob of Dacca, which was generally stated to be 14 feet high, and which he considered to be 12; it was found not to exceed 10 feet. The elephants of Hindostan are however the smallest of the Asiatic species. Those from Pegu and Ava are much larger; and the skeleton of the elephant at the Museum at Petersburgh, which was sent to the Czar Peter by the King of Persia, measures 16¼ feet in height." "The African species is generally larger than the Indian. Mr. Pringle informs us, that he met with an enormous bull elephant, (the Hottentots called him 'a big terrible fellow, plenty, plenty big') which two engineer officers agreed was 14 feet high. Major Denham, on his expedition to the (lake) Tchad, fell in with elephants which he guessed to be 16 feet in height; but one which was killed in his presence, and which he describes as an immense fellow, measured 9 feet 6 inches from the foot to the hip-bone, and 3 feet from the hip-bone to the back, making a height of 12 feet 6 inches." Such are some of the notices of this enormous creature.

2. *Where found.* The *Indian Elephant* is found in all the countries of Southern Asia; that is, in Cochin China; in the kingdoms of Siam, Pegu, and Ava; in Hindostan, and the adjacent islands, particularly in Ceylon. *The African Elephant* inhabits the south and west of Africa, from the rivers Niger and Senegal to the Cape of Good Hope, and thence through the centre of the country by Lake Tchad eastward to Ethiopia.

3. *Number of Elephants.* From the immense quantity of food consumed and destroyed by a single elephant, we might imagine that there could be but few

in existence; and probably there are but few compared with their number in former ages. Still they are said to swarm in some parts of Central Africa, in the luxuriant swamps and prairies near to the celebrated rivers above mentioned, so that the negroes are obliged to make their habitations under ground. On the banks of those rivers, as Mr. Southey beautifully describes,

> "Trampling his path through wood and brake,
> And canes, which crackling, fall before his way,
> And tassel-grass, whose silvery feathers play
> O'ertopping the young trees,
> On comes the ELEPHANT, to slake
> His thirst at noon, in yon pellucid springs.
>
> Lo! from his trunk upturn'd, aloft he flings
> The grateful shower: and now
> Plucking the broad-leav'd bough
> Of yonder plume, with waving motion slow,
> Fanning the languid air,
> He waves it to and fro.
>
> CURSE OF KEHAMA.

The entertaining volume before mentioned observes, "immense numbers still ranging over the uncultivated portions of India and Africa, offer one of the many wonderful examples of the care with which the maintenance of every living thing is provided for. Destroying as much vegetable food as he consumes, by the broad feet which sustain his prodigious weight, and unfitted to endure any long privations, as the camel does, the elephant is the natural inhabitant of those regions, where there is a wild luxuriousness of vegetation. Civilization, partial as it is in Africa, is driving the elephant farther and farther from the haunts of men; but they are still seen by travellers in great numbers. In his journey from Mourzouk to Kouka, in Bornou, Major Denham came upon elephants' footmarks, of an immense size, and only a few hours old. 'Whole trees were broken down where they had fed; and where they had reposed their ponderous bodies, young trees, shrubs, and underwood had been crushed beneath their weight.' Four days after, he saw a herd in grounds annually overflowed by the waters of a lake, where the coarse grass is twice the height of a man. 'They seemed to cover the face of the country.'"

Mr. Rose, an officer of engineers, who recently accompanied some elephant hunters in South Africa, was told by an experienced hunter, that he had seen as many as 3,000 in a troop, on the bank of the Fish river; and that he and his Hottentots had killed eight hundred in twenty months.

Mr. Pringle has favoured us with a description of a herd of wild elephants, presenting a vivid picture of a scene, which must be one of the most remarkable that can be presented to the eye in the deep solitudes of a tropical wilderness:—

"A herd of elephants, browsing in majestic tranquillity amidst the wild magnificence of an African landscape, is a very noble sight, and one of which I shall never forget the impression. It is difficult to convey in a brief notice an adequate idea of such a scene. During my residence on the eastern frontier of the Cape Colony, I accompanied a party of English officers on a little exploratory excursion, into a tract of country then termed the Neutral Territory, immediately joining to the location of the Scottish settlers at Bavian's river. This territory, which comprises an irregular area of about 2,000,000 of acres, had remained for several years entirely without inhabitants; for its native possessors, the Caffres and Ghonaquas, had been expelled from it in 1819 by the colonial forces, and no other permanent inhabitants had yet been allowed to occupy it. The colonists were even forbidden to hunt in it under severe penalties; and, in consequence of this, the wild animals had resorted thither in considerable numbers. During our first day's journey, although we saw many herds of large game, such as quaghas, gnoos, hartebeests, koodoos, with a variety of the smaller antelopes, there was no appearance of elephants: but in the course of the second day, as we pursued our route down the valley of the Koonap river, we became aware that a numerous troop of these gigantic animals had recently preceded us. Foot prints of all dimensions, from eight to fifteen inches in diameter, were everywhere visible. Among the groves of *mimosa* trees, which were thinly sprinkled over the grassy meadows along the river margins, the traces of elephants were not less apparent. Immense numbers of these trees had been torn out of the ground, to enable the animals to browse at their ease on the soft and juicy roots, which form a favourite part of their food. While we were admiring these and other indications of the elephant's strength and sagacity, we suddenly found ourselves in the midst of a numerous herd of these animals. None of them, however, were very close upon us; but they were seen scattered in little clumps over the bottom and sides of a valley two or three miles in length; some browsing on the succulent *spekboom* (Postulacaria afra) which clothed the skirts of the hills on either side; others at work among the *mimosa* trees sprinkled over the low and grassy savannah. As we proceeded cautiously onward, and some of these parties came more distinctly into view (consisting, apparently, in many instances, of separate families, the males, the females, and the young of different sizes), the gigantic magnitude of the leaders became more and more striking. The calm and stately tranquillity of their deportment, too, was remarkable: though we were a band of about a dozen horsemen, including our Hottentot attendants, they seemed either not to observe, or altogether to disregard our march down the valley."

Mahmood of Ghinzi, who invaded Hindostan in A. D. 1024, had 1,300 elephants in his army. When Timour, or Tamerlane, about A. D. 1400, built his great mosque at Samarcand, ninety-five elephants were engaged in drawing the stones. As recently as A D. 1794, the Nabob of Oude went upon a hunting expedition with 1,000 elephants. At Vizier Ally's wedding, in 1795, the procession was grand beyond conception; it consisted of about 1,200 elephants, richly caparisoned, drawn up in a regular line like a regiment of soldiers. In 1827, there were imported 364,784 *lbs.* of ivory, equal to 6,080 tusks at 60 *lbs.* each; to procure which, assuming that every elephant slain had tusks, there must have been slaughtered at least 3,040 of these gigantic animals: but the actual slaughter was probably double, or treble, as all have not tusks, and some of them but small ones.

"William Clarke, which served the Mogul divers years in his wars, saith, that he hath seen in one army 20,000 elephants, whereof 4,000 for war; the rest, females for burthens, young, &c." "Captain Hawkins, who was at Agra in 1607, says that Jehanghir had 12,000 elephants."

4. *The Age of Elephants.* In general Providence has ordained that animals should live to an age corresponding to the magnitude of their bodies; the elephant therefore must be long-lived. The Romans, in the time of Gordian, in the spirit of poetical exaggeration, chose an elephant for the symbol of eternity. Elephants have been known in India which have been in captivity one hundred and fifty years; and it is believed that this creature will live at least four hundred years.

We pass over the prodigious tusks of the elephant, as we purpose devoting an article in our next to the subject of IVORY.

THE PROGRESS OF AMERICA

DURING THE LAST CENTURY.

No country upon earth ever made advances in population, wealth, and religion, in a degree equal to America. Its people are our brethren; of the same kindred, language, and Protestant Christianity: we cannot but rejoice therefore in their prosperity.

We have received a copy of the most eloquent "Oration delivered before the Legislature of Massachusetts at their request, on the hundreth anniversary of the birth of George Washington," by the Hon. Francis C. Gray, Feb. 22, 1832.

From this instructive oration we transcribe the following paragraphs, exhibiting the amazing progress of that wonderful country during the last century.

"From the elevated position we now occupy, let us turn our eyes back on the history of the past century, to observe the progress of America since the birth of Washington, and the influence of his life and character on the destinies of his country and of mankind. What *was* his country? Eleven small British colonies (for Georgia had then no existence, and Delaware no separate name), were scattered along the shores of the Atlantic, within the present limits of the United States. They extended inland only to a short distance, their remotest outposts hardly reaching the foot of the Alleghany Mountains. Behind them was an unexplored wilderness, from the recesses of which, savage tribes, trained to war and plunder, were ever ready, at the instigation of an ambitious chief, or the temptation of a favourable opportunity, to spring forth on their inhabitants, without warning and without mercy. On the north and on the south were the colonies of France and Spain, both ancient rivals of Great Britain, and, according to the universal opinion of that age, its natural as well as hereditary enemies; so that every contest between those nations brought war home to the doors of the colonists, who thus suffered from all the intrigue of European policy." From a "Report of the Lords of Trade," to which the eloquent orator refers, he says, "it is dated exactly one week before the event we commemorate. From this it appears that wool, flax, and hemp were raised in small quantities by the farmers, and wrought into coarse cloth and ropes, in their own dwellings, for their own use. Besides these household manufactures, and a number of establishments for refining sugar, for distilling, and for tanning, there were several forges and furnaces for making iron, and in all America, one slitting mill, one nail mill, and one paper mill, the last of which produced paper enough to sell for nearly a thousand dollars a year. The inhabitants of the northern colonies also had recently began to make hats, and had even exported some, of which great complaints were made by the hatters of London, as interfering with their business. Parliament 'diverting the thoughts of the colonists' from manufacturing and exporting the produce of their soil, enacted under severe penalties, that neither hats nor wool, nor any manufactures of wool produced in America, should be water-borne, or laden in any vehicle or on any animal for transportation, even within the colonies themselves; and that every slitting mill and nail mill should be abated as a common nuisance.

"Only two of the colonies had the right of choosing their own chief magistrates. The others had governors appointed in England, either by the crown or by the proprietors of the colony, who possessed also respectively the right to annul, within a limited time, any laws passed by the Colonial Assemblies. The colonies were not bound together by any other tie than their common allegiance to the British crown.

"Such was America; a number of feeble, scattered colonies, surrounded by enemies, disunited, dependent. Possessing, indeed, in its habits of industry and enterprize, in its domestic, civil, literary, and religious institutions, the germs of its subsequent greatness, but faintly developed; crushed beneath the oppressions of the colonial system, and in this part of the country still languishing under the influence of that connection of civil with ecclesiastical power, which is everywhere degrading to religion, and dangerous to liberty. Such was America! Look on it now. What do you behold? One great, united, powerful, prosperous, free people, without a master, without an enemy, without a rival. The Alleghanies, which were then your utmost limits, are now in the midst of your population; the vast region beyond them, at that time a wilderness, is crowded with villages, and towns, and cities, swarming with inhabitants, burthened with plenty; the Mississippi, whose origin and course were not then known, is now a common highway; and the still more remote territory, then unexplored, may I not say undiscovered, is now entirely subjected to your laws. Your manufactures, relieved from the monopoly of the colonial system, have extended with inconceivable rapidity; your commerce peoples the ocean; enterprize and industry in every pursuit are all unshackled; and under the protection of a free government and equal laws, the institutions then so feebly developed, have shot up, and spread abroad, and covered the whole land, and blossomed and brought forth fruit abundantly—the fruit of knowledge and virtue.

"But general expressions can give no idea of our progress. Fancy itself flags, and lingers, and halts behind the truth. Look only at our population. A hundred years ago, it did not exceed 700,000. At this day, it is more than 13,000,000. Consider, too, the difference between our progress in this respect, during the first half and the last half of the century just ended. The first fifty years added to the existing population 2,000,000, making in all nearly 3,000,000 of inhabitants in 1782. The last fifty years have added to that number more than 10,000,000. The whole shipping of America a century ago, was not 100,000 tons. At present, though the revolutionary war almost swept it from the ocean, and it suffered greatly in the last, it approaches 2,000,000 tons. In the whale fishery alone, 1,300 tons only of shipping were then employed, and it now gives occupation to 90,000 tons. Our whole exports and imports, which did not exceed one million sterling, have increased twenty-fold. There are no sufficient data for estimating our progress in other respects; but who can look around him without perceiving, that in domestic comfort, in internal improvements, in wealth, in knowledge, and in all the arts of life, it has been far more rapid even than in population or in trade; and that we have advanced with constantly accelerated speed during the whole period. It began with achieving the work of a century in a generation, and it seems to end with crowding the work of generations into single years."

REMARKABLE STREAM.

At the bottom of a wood belonging to W. Turton, Esq. of Knowlton in Flintshire, is a rill of water which empties itself into the river Dee; and when a person strides across it, he is in the kingdom of England, the principality of Wales, in the provinces of Canterbury and York, and the dioceses of Chester, Litchfield and Coventry, in the counties of Flint and Salop, in two townships, and in the ground of Mr. Turton and his neighbour.

OF STUDIES, BY LORD BACON.

Studies serve for delight, for ornament, and for ability. The chief use for delight, is in privateness and retiring; for ornament, is in discourse; and for ability, is in the judgment and disposition of business, for expert men can execute, and perhaps judge of particulars one by one; but the general counsels, and the plots and marshalling of affairs come best from those that are learned. To spend too much time in studies, is sloth; to use them too much for ornament, is affectation; to make judgment wholly by their rules, is the humour of a scholar: they perfect nature, and are perfected by experience: for natural abilities are like natural plants, that need pruning by study; and studies themselves do give forth directions too much at large, except they be bounded in by experience. Crafty men contemn studies, simple men admire them, and wise men use them; for they teach not their own use; but that is a wisdom without them, and above them, won by observation. Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly and with diligence and attention. Some books also may be read by deputy, and extracts made of them by others; but that would only be in the less important arguments, and the meaner sort of books; else distilled books are, like common distilled waters, flashy things. Reading maketh a full man, conference a ready man, and writing an exact man; and, therefore, if a man write little, he had need have a great memory: if he confer little, he had need have a present wit: and if he read little, he had need have much cunning to seem to know that he doth not. Histories make men wise: poets, witty: the mathematics, subtle: natural philosophy, deep: moral, grave: logic and rhetoric, able to contend: 'Abeunt studia in mores,' 'Studies pass into laws:' nay there is no stand or impediment in the wit, but may be wrought out by fit studies: like as diseases of the body may have appropriate exercises: bowling is good for the stone; shooting for the lungs and breast; gentle walking for the stomach; riding for the head, and the like: so if a man's wits be wandering, let him study the mathematics; for in demonstration, if his wit be called away never so little, he must begin again: if his wit be not apt to distinguish or find differences, let him study the schoolmen: if he be not apt to beat over matters, and to call upon one thing to prove and illustrate another, let him study the lawyers' cases: so every defect of the mind may have a special receipt.

HAIL.

To "rain hail," may appear to some superficial observers as an unphilosophical mode of expression; but nothing can be more correct. Drops of rain falling through a cold region of the atmosphere, are frozen and converted into hail; and thus the hail is produced by rain. The farther a hailstone falls, the larger it generally is; because, in its descent, meeting with innumerable particles of water, they become attached to it, are also frozen, and thus its bulk is continually increasing till it reaches the earth. When it begins to fall, it is rain; when it is falling it is converted into hail; thus it is literally true, that it rains hail.

A storm of hail fell near Liverpool, in Lancashire, in the year 1795, which greatly damaged the vegetation, broke windows, &c. &c. Many of the stones were five inches in circumference. Dr. Halley mentions a similar storm of hail in Lancashire, Cheshire, &c. in 1697, April 29, that for sixty miles in length and two miles in breadth did immense damage by splitting trees, killing fowls and all small animals, knocking down men and horses, &c. &c. Mezeray, in his history of France, says, that in Italy, in 1510, there was for some time a horrible darkness, thicker than that of night; after which the clouds broke into thunder and lightning, and there fell a shower of hail-stones, which destroyed all the beasts, birds, and even fish of the country. It was attended with a strong smell of sulphur, and the stones were of a bluish colour, some of them weighing one hundred pounds weight.—*Dr. Adam Clarke's Commentary.*

A SAILOR'S ESCAPE FROM AN ALLIGATOR.

A sailor, named Campbell, on board a Guinea-man on the Congo, bathed in that river while in a state of intoxication. When he had swimmed some distance from the ship, some of the sailors on board discovered an alligator making towards him. His escape appeared impossible: but two shots were fired at the frightful monster, which however did not take effect. The report of the piece, and the noise on board the vessel, intimated to Campbell his perilous condition; and turning, he saw his enemy advancing with open jaws, which impelled him with his utmost strength and skill towards the shore. On approaching some canes and shrubs which covered the bank, closely pursued by the alligator, a ferocious tiger sprang towards him, at the instant the jaws of his first enemy were extended to seize him. At this awful moment Campbell was preserved: for the too eager tiger, by overleaping him, encountered the gripe of the amphibious monster. A conflict ensued between them, and the water was coloured with the blood of the tiger, whose efforts to tear the scaly covering of the alligator were unavailing; while the latter had also the advantage of keeping his adversary under water, by which the victory was soon obtained, and the tiger fell the victim. They both sank to the bottom, and the alligator was no more seen. Campbell was recovered, and instantly conveyed on board. His danger had made him sober, and the moment he leaped on deck, he fell on his knees, and returned thanks to Providence for his most remarkable preservation; and what is most worthy of observation, "from that moment to the time I am writing," says the narrator, "he has never been seen the least intoxicated, nor has he been heard to utter a single oath. If there ever was a reformed being in the universe, Campbell is the man."

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STATION OF THE CHURCH MISSIONARY SOCIETY AT KERIKERÍ (FORMERLY CALLED KIDDEEKIDDEE) NEW ZEALAND.

THE CHURCH MISSIONARY SOCIETY.

UNDER the title of a "Society for Missions to Africa and the East," the present CHURCH MISSIONARY SOCIETY was first formed in the year 1800, by members of the Church of England, for the purpose of sending the Gospel to heathen lands. Since that time it has pleased God so to enlarge the means and bless the labours of the Society, that, under a more general name, it is now spreading eastward and westward, to bring Heathens, Mahomedans, and fallen, corrupted, misnamed Christians to a saving knowledge of the Redeemer. It is not so much the glory of this evangelical body, that mitres and coronets glitter on the brows of some of its distinguished supporters, as that it numbers on its list of friends, ministers of Christ the most distinguished for truly spiritual and practical piety; but its greatest commendation is its object—not to gain proselytes to a party—but, under God, the conversion of a ruined world!

The Society has now NINE different missions:—in Western Africa—in the Mediterranean—in Bengal—Madras—Bombay—and Ceylon—in Australasia—in the West Indies—and in North-West America.

It was in the year 1804 the first missionaries of the Church Missionary Society set foot in Western Africa. They began their labours in the Susoo country. This place they were compelled afterwards to abandon in consequence of the revival of the Slave Trade; and the Society now confines itself to the liberated Africans in the colony of Sierra Leone. The Directors of the Society find in Freetown and the surrounding districts a larger field than they have labourers to cultivate. The debilitating influence of the climate, as well as the state of the people, present great discouragements, and call for great self-denial, in carrying on the West Africa mission. About ten years ago, a powerful effect seemed to have been produced on the minds of many of the natives by the preaching of the Gospel, and though the hopes which were then excited, have in the event proved to have been too sanguine, there is still encouragement to be derived from it.

The islands of the Mediterranean and the countries surrounding it, present a very different but no less important missionary sphere. Malta, Greece, Asia Minor, Egypt, and Abyssinia, are occupied by the Society as their leading Mediterranean stations. In the head station at Malta, the work of translation is principally carried on, and from the Malta Church-mission Press numerous religious and useful works are issued in the Maltese, Italian, Modern Greek, and Arabic languages. At Syra the missionary has been enabled to continue the schools in the midst of the changes and desolations of distracted Greece. Smyrna has only recently been entered on as a missionary station. The accounts of the schools are encouraging. The only surviving missionary in Abyssinia—his fellow labourer having suddenly been cut off—has been surrounded by trials and dangers of no ordinary kind, while yet only entering on his arduous undertaking. Even here, however, there has been one token for good in Sebagadis the Prince of Tigrè, who, in the war which terminated his life, gave the enemy an advantage, by decidedly refusing to fight on a Sunday.

The Calcutta mission, in the Bengal presidency, was commenced in 1807. It must ever be considered a great blessing to India that missionaries have been sent there. The deeply-rooted superstitions of the people, the cruel and obscene character of their idolatries, and their generally licentious habits, while they are formidable obstacles to the spread of the simple truths of the Gospel among them, form a strong claim on the pity, the prayers, and the exertions of British Christians. It appears from the accounts received that the strongholds of idolatry have been much shaken, and a general preparatory work has begun among the people; while instances are not wanting of a real change produced on the heart and life of the benighted Hindoo.

In the Madras Presidency, or the South India Mission, particularly in the district of Tinnevelly, a considerable work has been carried on among the natives. It is not indeed safe to affirm that whole villages have become true converts to Christianity, but multitudes are brought to attend regularly the preaching of the Gospel. Two native clergymen are now actively engaged under the Society in this part of India:—some of the natives have died in the faith of Christ, and some are living as consistent Christians: lights, indeed, amidst a dark and degraded people.

In the West of India there are two clergymen, stationed at Bombay and Basseen, and a third is on his return thither. Schools, preaching, and translating, occupy the attention of the missionaries here. It does not appear that in this quarter the Society has hitherto been enabled to enlarge its operations. It is however in contemplation to put this mission on a more effective footing, and Ahmednuggur, containing a considerable Mahomedan as well as heathen population, has been fixed on as the head-quarters.

The island of Ceylon has afforded considerable encouragement to the Society. Here they have four principal stations, at Cotta, Kandy, Baddagame, and Nellore; and two presses employed in printing the Scriptures and religious and elementary works in Cingalese. Sir R. W. Horton has lately paid a visit to the Christian institution at Cotta, when the seminarists underwent an examination in his presence. His Excellency expressed himself highly gratified with the progress which the youths had made, as equally creditable to the teachers and the taught.

The mission to the aborigines of New Holland, of which his Majesty's government bears the main expense, has hardly yet been entered on. Two clergymen have gone out to seek the spiritual welfare of these people, who are described as some of the most degraded and brutalized on the face of the whole earth. We wish them God-speed, and think, when we turn to what is doing among the cannibal New Zealanders, that there is no reason to despair. New Zealand, which forms the chief scene of the Society's Australasian mission, appears indeed amply to repay the servants of God for all their toils and trials. The first settlers sent out by the Society, arrived in the Bay of Islands in 1814, and for some considerable time were without any great hopes of success: but now the published accounts (contrary to what is falsely stated in a work on New Zealand, lately reviewed in the Literary Gazette) give the most satisfactory statements of the effects of the Gospel on the wild New Zealander. The missionaries have gained a very general influence over the natives—war in more instances than one has been prevented—native converts have lived to maintain a Christian walk—some have begun to go among the tribes as missionaries to their own countrymen—and some have died, whose end has been peace. An interesting account of Betty, a New Zealand convert, has been lately published by the Tract Society; and in the Monthly Record published by the Society, there are some curious and striking letters from native candidates for baptism. There are now four stations of the Church Missionary Society in New Zealand, *viz.* Rangihoua, Kerikerí, Paihía, and Waimate. The Kerikerí settlement, of which an engraving is given, was formed in 1819, on a river of that name which falls into the Bay of Islands on the west side of the northern island of New Zealand.

The West Indies Mission, in the dark regions of slavery, is carried on chiefly by schools for the Negroes. Schoolmasters are stationed on several of the Jamaica plantations, and in British Guiana.

North-West America is the last of the Society's missions. Two clergymen with their wives are settled on the Red River, in the Hudson's Bay Company's territories: three churches have been erected and filled with attentive hearers; and a youth from the Rocky Mountains has filled the hearts of the missionaries with gladness by his dying testimony.

In the NINE Missions of the Society are 48 stations, besides a considerable number of out-stations. These are supplied by 55 European, 2 country-born, and 2 native clergymen; 43 European lay-agents, employed as catechists, schoolmasters, and artisans, besides the wives of missionaries, and 477 native or country-born assistants. Many congregations are regularly brought together for public worship: in connection with these there are more than 1,270 communicants. The Society has 375 schools, containing 16,881 scholars. The missionaries who were first sent out, received their education in the Mission seminary at Berlin, which institution has since furnished several others: afterwards, when our own countrymen came forward to offer themselves as missionaries, they were placed for preparation under the care of pious clergymen in various parts of the country. At the present time, missionary students are received into the Islington Institution, which has been erected at the expense of the Society for that purpose: here they pass through a course of study, adapted to the country for which they are destined. The missionary institution at Bâsle in Switzerland has been, and still is, a valuable means of adding to the number of the Society's labourers. While, however, many have from time to time been raised up, who have devoted themselves to the work of the Lord; the number of labourers is still very disproportionate to the vast harvest. The Directors of the Society consider it a point of great importance to train up in the different countries a body of native teachers, to tell to their own people, under their own climate, and in their own tongue, "the unsearchable riches of Christ;" for this purpose seminaries have been established in Africa, India, and Ceylon, in which many hopeful youths are training: some are already in the field.

The income of the Church Missionary Society during the first year (1800-1) was 911*l.* 19*s.* 8*d.*: last year (1831-2) it was 40,751*l.* 18*s.* Large as this last sum appears, it fell short of that received during the preceding year by 5800*l.*; and the expenditure of 1831-2 being 47,173*l.* 3*s.* 5*d.*, the Society's income is not adequate efficiently to support its unavoidably increasing expenses. We doubt not that British Christians whose hearts are in this great undertaking will use every effort to prevent what will only be resorted to from absolute necessity—the abandonment or curtailment of any of the Society's missions.

The Scriptural doctrine of the need of Divine influence to render any means, or any efforts, effectual to the conversion of sinners, has always been held by the Committee. Hence, they not only make a point of imploring the Divine blessing whenever they meet to transact the business of the Society, but a prayer-meeting, open to any friends, is held every Saturday evening, at half-past six o'clock, at the Society's House, 14, Salisbury Square, on which occasion a portion of Scripture is expounded by one of the secretaries, or by some clerical friend.

It is gratifying to add, that the secretaries of this and other kindred institutions, of different denominations, hold a monthly meeting for the purpose of prayer and conversation in furtherance of their common object. Thus laying aside the little differences which now unhappily divide the Christian church, serving the same Master, and seeking the same end, they seem to breathe something of the atmosphere of that heavenly world,

> " Where names and sects and parties fall,
> And Jesus Christ is all in all."

SCRIPTURE BIOGRAPHY.

ADAM.

Sect. IV.—*The Covenant of God with Adam, and his Fall by Transgression.*

From the inspired record by Moses, we learn, that in the Paradise of Eden, there were two remarkable trees —" the Tree of Life, in the midst of the garden," and " the Tree of Knowledge of good and evil," Gen. ii, 9. The tree of life yielded the most delightful fruit of which Adam was permitted freely to eat; and it appears to have been as a kind of sacrament—a special symbol of the friendship of God, and an ordained pledge of present and future happiness, a promissory memorial of a glorious immortality. This favour he possessed as long as he continued innocent. The tree of knowledge of good and evil, was appointed as a test of Adam's obedience, to prove the reality of his dutiful affection to his Maker. It was accompanied with a positive prohibition: " thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die." Gen. ii, 17.

This trial of Adam was wisely adapted to serve as a means of proving, whether he would continue in a spirit of virtuous loyalty to the will of his Creator and Sovereign. And such obedient resignation is the true spirit of real and acceptable religion. The safety, the honour, and the happiness of our first parents, depended on their affectionate observance of the law of God, in which also were involved the interests of their posterity through all generations. But reasonable as was this command of God, and easy as was the service which he required, yet Adam wickedly transgressed. Eve was beguiled by the subtlety of the envious tempter, "that old serpent, which is the devil and Satan." Rev. xx, 2. "The woman being deceived, was in the transgression." 1 Tim. ii, 14. Adam was not deceived; he sinned with his eyes open to the guilt and danger, daringly violating the righteous commands of his bountiful Maker. Adam transgressed, as it is thought most probable, out of natural affection to his wife. Resolving that he would be a sharer of her fate, he plunged headlong into her dreadful ruin.

The account of this melancholy revolt is given by Moses, in a manner deeply affecting and instructive. "Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die, for God doth know, that in the day ye eat thereof ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat." Gen. iii, 1—6.

In accomplishing his accursed object, the tempter first addressed himself to the principle of curiosity in the mind of Eve. This useful principle, curiosity, has been called, " the investigator of truth, the mother of invention, the prompter to rashness, the parent of danger, and the guide to ruin."

> " Forth reaching to the fruit, she pluck'd, she ate:
> Earth felt the wound; and nature from her seat,
> Sighing through all her works, gave signs of woe,
> That all was lost."

The immediate effects of this criminal act, in the conduct of Eve, we cannot ascertain: but "she gave also unto her husband with her; and he did eat" (Ver. 6.)

> " Against his better knowledge; not deceiv'd,
> But fondly overcome with female charm.
> Earth trembled from her entrails, as again
> In pangs; and nature gave a second groan;
> Sky lowr'd, and muttering thunder, some sad drops
> Wept, at completing of the mortal sin
> Original."

"And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons." Gen. iii, 7.

That the serpent was only the instrument of some vile and malignant spirit is manifest; and by various intimations in the Holy Scriptures, we learn his hateful character, and part of his wicked history. It is supposed, that Eve was powerfully attracted by the resplendent beauty of the serpent, and that she imagined it was a ministering angel, when the creature addressed her in human language. An angel was indeed present, but it was an angel of darkness. It is evident that the evil spirit in the serpent was originally one of those glorious beings, who surround the throne of God their Creator: probably the chief of those "angels who kept not their first estate, but left their own habitation," and are now " reserved under chains of darkness unto the judgment of the great day." Jude 6.

There had been " war in heaven," and " the devil and his angels" were overcome, and driven from their lofty abode. Rev. xii, 7. The chief of these apostate spirits seems to have possessed the largest measure of malignity and subtlety, which led him to seek the ruin of the new, the beloved creature *man*. He was permitted, by Infinite Wisdom, to become his tempter, and partly to prevail with his deceitful wiles. Our Saviour refers to the temptation of Eve, in reproving the hypocritical Pharisees; and characterises their wickedness, as being acted under the influence of this evil spirit. " Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." John viii, 44.

As " a liar," and " the father of lies," he succeeded with Eve at first only by insinuating a doubt. " Yea, hath God said, Ye shall not eat of every tree of the garden?" Nothing can be conceived more artful than this wily suggestion; it being effectual to excite her curiosity, and to lead her admiring eyes towards the forbidden fruit. With diabolical audacity the evil one asserts, " Ye shall not surely die." To gain more credit, he added an awful oath, and swears even by the Almighty! " *For God doth know*, that in the day ye eat thereof, then your eyes shall be opened." O let the young especially beware of the subtle tempter influencing them by even a suggestion to disbelieve or question the truth of God's most holy word. Let them be suspicious of themselves, in departing from obedience to the divine precepts in the Bible.

By the same course it is in our times, by suggestions to disbelieve or disregard the Scriptures, that Satan "the god of this world blinds the minds of them who believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. iv, 4. In this manner it is, by infidel delusion, that the devil, "the prince of the power of the air, the spirit that now worketh in the children of disobedience," secures ungodly men walking "in the lusts of the flesh, fulfilling the desires of the flesh and of the mind, the children of wrath." Eph. ii, 2, 3.

A life of sin or a life of holiness, makes men either the children of God or the children of the devil. "He that committeth sin is of the devil; for the devil sinneth from the beginning. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil." John iii, 8—10.

Adam and Eve soon began to be sensible of the sad effect of their transgression. Having lost their innocence, their peace of conscience perished, and shame, guilt, and terror took possession of their guilty minds. They eyes were indeed opened, as the evil spirit in the serpent had declared, but it was not to know any good: it was only to discover their present misery, their impending danger, and their merited eternal ruin. In confusion, they beheld their naked bodies. "They *knew* that they were naked." The nakedness of their bodies was emblematical of their souls stripped by sin of the robe of innocence, security, and honour.

"They sat them down to weep: not only tears
Rain'd at their eyes, but high winds worse within
Began to rise, high passions, anger, hate,
Mistrust, suspicion, discord, and shook sore
Their inward state of mind; calm region once,
And full of peace, now tost and turbulent."

Thus we affectingly learn how "sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. v, 12. From the declaration of the apostle in the fifth chapter to the Romans, we learn that all the miseries of mankind have been occasioned by the disobedience of Adam: like as children, in all ordinary cases of this life, are necessarily affected by the evil deeds of their parents. How cautious, therefore, ought we to be in all our proceedings, lest we involve others in calamities by our individual improprieties and sins. Let the young remember, that

"Sin has a thousand treacherous arts
To practise on the mind;
With flattering looks she tempts our hearts,
But leaves a sting behind.

She pleads for all the joy she brings,
And gives a fair pretence;
But cheats the soul of heavenly things,
And chains it down to sense.

So on a tree divinely fair
Grew the forbidden food;
Our mother took the poison there
And tainted all her blood."

Happy, however, for us, that the apostle was inspired to teach us, in the same chapter, the glorious method of deliverance from the guilt and misery of sin, by our Lord Jesus Christ, "the second Adam, the Lord from heaven." 1 Cor. xv, 45—47. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. v, 19.

(*To be continued.*)

YOUTH.

How beautiful the scenes of youth
Awaken to the mind!
Scenes, like the summer ocean smooth,
Serener, fairer far, than truth
On earth shall ever find!

Time is a tyrant— months and years
Pass onward like the sea, that leaves
A solitary isle, which rears
Its passive bosom, and appears
Between the rolling waves.

In life there is no second spring—
The past is gone,—for ever gone!
We cannot check a moment's wing;
Pierce thro' futurity; or bring
The heart its vanish'd tone!

Resplendent as a summer sky,
When day-light lingers in the west,
To retrospection's loving eye
The blooming fields of childhood lie,
By fancy's finger drest.

A greener foliage decks the grove;
A brighter tint pervades the flower;
More azure seems the heaven above;
The earth a very bower of love,
And man within that bower!

And ever, when the storms of fate
Come darkening o'er the star of life,
We backward turn to renovate
Our thoughts with freshness, and create
An antidote to strife.

Thus dead and silent are the strings,
As legends say, of Memnon's lyre;
Till from the orient, Phœbus flings
His smile of golden light, and brings
Life, harmony, and fire!

D. M. MOIR.

RED SNOW.

In Captain Parry's narrative of an attempt to reach the Pole, there is mention made of a peculiar description of *red snow* which was occasionally met with during the progress of the expedition, and similar appearances have been observed by Captain Ross and others. Mr. Scoresby considers this phenomenon to be occasioned by the presence of a number of animalculæ, as the water in many places was tinged of a reddish brown colour, which was found to contain many active molecules. The length of the animalcules was about $\frac{1}{2160}$ of an inch, and their diameter $\frac{1}{3260}$. Their form was paraboloidal, and the motion of some was direct but unsteady, and others moved in a small circle, with one extremity of the animalculæ in the centre. The general speed of the progressive animalcules was $\frac{1}{210}$ of an inch in a second, or an inch in three minutes and a half. The number in a single drop of water was calculated by the aid of the micrometer glass at 12,960, which was probably rather below the truth. Yet numerous as they were they had ample room. Their finny fringes being transparent could not be discovered. When a drop of the water was examined in the sun, it was most brilliantly speckled with the animalcules; some became luminous and iridescent like the fire fly. All were in rapid motion, being disturbed or inconvenienced perhaps by the strong action of the sun's rays profusely reflected from the mirror.

NEGRO SLAVERY.

Slavery cannot possibly be made to agree with Christianity. Our holy religion is *divine:* it is founded upon the eternal rule of righteousness—"Thou shalt love the Lord thy God with all thy heart, with all thy mind, and with all thy strength:" this is the first and great commandment. And the second is like to it, worthy of its ever-blessed Author, who enjoins upon each of us—"Thou shalt love thy neighbour as thyself." Can any man, a Briton—professing to be a believer in Christianity, which is admitted as "part and parcel of the law of England,"—can any man, with that divine precept in his mind, dare to claim property in man—to hold him in bondage—to live upon the fruit of his forced labour—or to sell him for his own pecuniary advantage? That man must labour under "strong delusion to believe a lie" (2 Thess. ii, 11), who can justify his holding his fellow man in slavery in defiance of the law of God! What an insult to the Majesty of heaven! What an affront to his holiness! What an outrage upon our sacred Christianity! How can such persons presume to anticipate their meeting the wretched victims of oppression at the righteous tribunal of God? Do they not know, that "the wrath of God is revealed from heaven against all unrighteousness and ungodliness of men?" Rom. i, 18. Have they not read in that awful and gracious volume, that "God will render to every man according to his deeds?—indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; for there is no respect of persons with God." Rom. ii, 6—8, 9, 11.

We will not enter into the question of compensation for the emancipation of the Negro Slaves in our colonies; but we are confident, that, independently of moral and religious considerations, it would be for the interests of the colonists and of the nation, to enter seriously into the appalling question, with a view to the early and the utter extinction of slavery. Nor do we believe that the community would be backward in the least degree to satisfy every reasonable claim for loss, which any party might sustain in that indispensable procedure. Righteousness, Christianity, and policy demand it; nor can it be delayed without fearful aggravation of guilt to individuals, and to Britain.

THE SLAVE TRADE.

From the *Sierra Leone Royal Gazette* of the 20th of November, 1824, we make the following extracts, to show the horrible nature of the *slave trade*, which is even now carried on to a fearful extent: but we trust that the recent arrangements between the French and English governments, and the American Colonization Society, will in a great measure check that worse than diabolical traffic.

"We regret never having before inspected the numerous slave ships which have arrived here, in order to ascertain whether they answer the description set forth in their papers. The following particulars relative to three vessels taken by our squadron for being engaged in this horrible commerce, and lately brought into our harbour for adjudication in the British and Portuguese mixed commission, will, we feel assured, astonish even our readers, who have unhappily had too many opportunities of witnessing the misery which this traffic imposes upon its defenceless and unfortunate victims.

"The Diana.—This vessel is stated, in the royal passport, to be 120 tons burthen; and permitted, by this passport, in accordance with the Alvara of his most faithful Majesty, under the date of the 24th of November, 1813, to carry 300 slaves, being at the rate of five to every two tons. On being inspected, she is found to admeasure *only* 66 tons 52-94 English measurement, and therefore, *authorized* to take at the rate of five to each ton. The surface of the men's slave room is only 486 feet, and two feet seven inches in height; and that of the women, 103 feet surface, and three feet eleven inches high; yet, on board this vessel, there were actually shipped at Badagry, for passage to the Brazils, 156 human victims besides her crew, 18 in number.

"The Two Brazilian Friends.—This vessel is also stated, by a like document, to be 146 tons, and, being similarly licensed, might carry 365 slaves. On inspection, she is found to be only 95 tons 54-94, and consequently in like manner, authorized to carry at the rate of four to each ton. The surface of the platform for the men is 615 feet, and the height two feet six inches; that of the women, 148 feet eight inches surface, and three feet ten inches in height. On board this vessel there were actually shipped at Badagry, for passage to the Brazils, 200 unfortunate Africans, besides her crew, 18 in number.

"The Avizo.—This vessel is, by a similar document, asserted to be 231 tons, and by her licence might carry 580 slaves. On examining her, it is ascertained that she is only 165 tons 28-94, and therefore might carry at the rate of more than five to a ton. The surface of the men's room is 361 feet, height of ditto three feet two inches; that of the women is 215 feet surface, and the same height as the men's. Four hundred and sixty-five wretched beings were stowed on board this vessel, at the same port, for passage to the Brazils, besides her crew, 33 in number.

"We have here 328 tons of shipping, licensed to carry 1,245, and actually conveying from the coast 881 slaves, being (in these three vessels) at the rate of 11 to every four tons, besides the men navigating them, and the water and provisions necessary for so great a number of people for the voyage, together with their boats and ship's stores. As the men and women thus embarked were 712 in number, and supposing the children, both boys and girls, to be either always kept on deck, or confined to the long boat (as is the practice), still only a little more than 3 square feet was allowed for each adult African thus shipped—a space in which, we should suppose, *no human being could long exist;* and, indeed, the number of deaths, and the emaciated state of the survivors, too fully prove this to be the case! From the crowded state of these vessels, we do not hesitate to say, that it would be impossible to cram the number on board which the authorities of the Brazils—by sanctioning these false descriptions of the vessels—give the masters permission to take; it is, therefore, to a certain extent useless, although proving to the world that this government, not content with allowing their subjects to carry on the odious traffic, sanction such means of doing so as aggravate the misery of the unfortunate victims thus forced away from their families and country. We shall make no further remarks on this painful subject, satisfied that such cruel deception as is clearly shown to be sanctioned by this power, which is thus adding further horrors to the already detestable slave trade, will not be overlooked by our government, who are, no doubt, in possession of the facts from our gallant commodore and his officers.

"The French slave trade has lately most considerably increased in the rivers Bonny and Old Calabar. Several new vessels have arrived, and many laden with full cargoes of human victims have left under the white flag, and manned by Frenchmen, although the capital embarked is ostensibly Spanish. In order that our readers may judge of the barbarity and want of feeling evinced by these subjects of an enlightened nation, which publicly disavows such horrible and infamous conduct, we desire to make known, that La Louis, commanded by one Oiseau, on completing her cargo of slaves in the Old Calabar, a few weeks since, without the slightest spark of humanity in him, thrust the whole of these unfortunate beings between decks (a height of only three feet), and closed the hatches for the night!—When morning made its appearance, fifty of the poor sufferers had paid the debt of nature, owing to the confined, diseased, and putrid atmosphere they were condemned to respire!! The wretch coolly ordered the bodies of these miserable victims of his total want of human feeling to be thrown into the river, and immediately proceeded on shore to complete his execrable cargo by fresh purchases of his fellow-creatures. To detail all the information we have received relative to the enormities committed by these dealers in human flesh, who feel they are protected by the nation they claim and flag they hoist, would horrify any but slave-dealers, who seem naturally callous to every feeling which ennobles mankind; suffice it to say, they are heart-rending, and would disgrace the most unenlightened savage."

Our readers will remember with horror that by such means our own West India islands were originally supplied with slaves: and part of the same abhorred system is necessarily in operation, to compel the wretched Negroes to perform their daily tasks. Who that possesses a human soul, does not burn with indignation at these enormities? and especially that Christian Britain should be involved in such crimson guilt?

THE GREAT LAND CRAB

OF THE BAHAMA ISLANDS. (*Cancer Ruricola.*)

THESE animals regularly march from the mountains, their usual abode, to the sea-side, in the months of April and May. At that time the whole ground is covered with this band of adventurers; and they direct their march with the utmost precision, never turning to the right or left for any obstacles they can possibly pass over. They are said to be commonly divided into three battalions, of which the first consists of the strongest and boldest males; but the main body of the army is composed of females, which never leave the mountains till the rain is set in, and then descend in regular order, being formed into columns of fifty paces broad, and three miles deep. Three or four days after this, the rear guard follows, a straggling, undisciplined tribe, consisting of males and females, but neither so robust nor so vigorous as the former. The night is the chief time of proceeding, and if it rains by day they do not fail to profit by the occasion; but when the sun shines they halt. When they are terrified, they march back in a confused disorderly manner, holding up and clattering their nippers together, as if to threaten those that disturb them. They most commonly subsist on vegetables; but if any of them by accident are maimed in such a manner as to be incapable of proceeding, the rest fall upon them and devour them upon the spot, and then pursue their journey.

After a march of sometimes two or perhaps three months in this manner, they arrive at their destined spot on the sea-coast, on which they rush eagerly to the edge of the water, and let the waves wash over their bodies two or three times. This has been thought necessary by some to ripen the spawn in the ovaria, as the crab, appearing satisfied with this slight bathing, immediately retires and seeks a lodging on the land. Before the last time, the spawn may be seen under the tail in bunches the size of a hen's egg, which they shake off into the water, leaving them to the chance of fortune and accident to bring them to maturity. The eggs that escape the shoals of fishes gathered round the shore are hatched under the sand; and soon after the little crabs are seen slowly travelling up to the mountains. The old ones, however, have become so feeble and lean that they can hardly crawl along, and are obliged to continue in the flat parts of the country till they recover, making holes in the earth, which they cover at the mouth with leaves and dirt. They there throw off their old shells, and remain almost without motion, for six days together, when they become so fat as to be delicious food. It is said they have then under their stomachs four large white stones, which gradually decrease in proportion as the shell hardens, and when they come to perfection are not to be found. This animal when in the mountains, subsisting only on vegetables, seldom ventures out; and its habitation being in the most inaccessible places, it remains for a great part of the season in perfect security. But when they descend into the flat countries, the natives destroy thousands: disregarding their bodies, they only seek for the small spawn which lies on each side of the stomach, within the shell, of about the thickness of a man's thumb. They are much more valuable on their return, after they have cast their shells, for being covered with a skin resembling soft parchment, almost every part except the stomach may be eaten. They are taken in the holes, by feeling for them with an instrument, and are sought after by night, when on their journey, by flambeaux light. Sometimes also they are caught when they take refuge in the bottoms of holes in rocks by the sea side, by stopping up the mouth of the hole, and then the tide coming enters the hole, and the animal is drowned in its retreat. These crabs are of various colours; but those of a light colour are esteemed most, and when full in flesh are well tasted. In some of the sugar islands they form no inconsiderable part of the food of the poor Negroes.—*London Encyclopedia.*

MR. THOMAS GOUGE.

CHRISTIANS are the salt of the earth, and they should diffuse the savour of piety; the light of the world, and they should spread the enlivening rays of heavenly knowledge. Mr. Thomas Gouge was eminent for holiness and usefulness. Before the fire of London, he possessed a large estate, but lost so much in that calamity, that when his wife died, and he had provided for his child, he had but 150*l.* a year left: of this, however, he gave 100*l.* to the poor, and that with such judgment and discretion, that he produced more good from it than some could have done with three times the sum. For about the last ten years of his life he applied his charity to Wales, where it was much wanted. He urged the rich to lend him their assistance. He relieved persecuted ministers, and instituted three or four hundred schools for the children of the poor; and he also procured an edition of eight thousand of the Welch Bible.

WHAT IS DEVOTION?

'Tis not sweet music's thrilling power—
  The organ's tone—the tuneful voice—
Can consecrate devotion's hour,
  Or make the ear of Heaven rejoice.

But 'tis the melody of mind
  Inflam'd by zeal, inspir'd by love,
By grace enlighten'd and refin'd,
  And panting for the joys above.

'Tis fervour such as angels know
  When gloriously they sweep their lyres;
'Tis such as Christians feel below
  When Jesus their rapt song inspires.

DEVONIA.

CRIMINAL JUSTICE IN THE REIGNS OF ELIZABETH, AND GEORGE III.

advantage which the liberty of the subject has
ed in modern times cannot, perhaps, be better il-
rated, than by contrasting the situation of two in-
duals charged with the crime of treason, at the two
emes of a period of two hundred years. In the
sted age of Elizabeth, the practice was to arrest
suspected person, and to keep him in strict im-
onment till it suited the purposes of the Crown to
him. During this interval (which was quite with-
limit in practice, however illegal, there being in-
ces of imprisonment for many years without trial),
prisoner was left to ruminate upon his misfortune
olitude, no friend or adviser being admitted to him;
gaoler, perhaps, or some expert underling of state,
occasionally introduced to examine him,—to ex-
confessions from him; or, failing in this object,
lo what Tacitus describes as the height of imperial
anny at Rome, *suspiria subscribere*,—to write down
register the sighs and groans of the captive, for the
pose of making them the subject of criminal charges.
ming to his trial with his powers both of body and
d wasted by confinement, he was literally brought
to "fight without a weapon." He heard the charge
inst him for the first time when the indictment was
d upon his arraignment; he was left to puzzle out
way to the meaning of the charge, involved, as it
s, in technical jargon, and was compelled to plead
tantly to it. If he denied it, evidence was produced
inst him, consisting of written, or even verbal ac-
unts of the examinations of persons, not brought
o court, not cross-examined by him, nor confronted
th him in any way; sometimes convicted traitors
iting for execution; sometimes men charged with
e same offence which was imputed to him, and hop-
for, and even promised pardon for themselves, if
ey succeeded in fixing guilt upon him. He was not
owed to call witnesses to prove his innocence of the
arge, or to impeach the testimony of the witnesses
r the crown; counsel were not to assist him in mak-
his defence; and, during the whole proceeding, the
dges and king's counsel were accustomed to display
eir ingenuity by perplexing the prisoner with ques-
ons, and endeavouring to extract his condemnation
om his own mouth. If the jury found him guilty, his
e and property were in the king's hands; and the old
servation which has been applied to princes, may with
ual justice be applied to persons convicted of state
ences in ancient times, namely, that "the interval
etween their prisons and their graves was usually but
short one;" if, on the other hand, he was acquitted,
e jury were reprimanded or even punished, and the
risoner was sent back to confinement till the materials
r a new charge were compounded, or till it pleased
e caprice of government to discharge him. Such
as the law and practice in the time of Queen Eliza-
eth:—let us now look at the law and practice in the
ime of George III.

In modern times, a person imprisoned on a charge of
reason is entitled immediately to a copy of the war-
ant of commitment, which the gaoler is bound to de-
iver to him under a very heavy penalty; friends and
dvisers are admitted to consult with him at all reason-
ble times. If upon the warrant of his commitment,
r otherwise, he has reason to believe, or is advised, that
is imprisonment is illegal, or that he is entitled to
ail, he may demand to be brought personally before
ome court of superior jurisdiction; and after being
eard publicly and openly, he will be either bailed, re-
anded, or discharged; he must be brought to trial
ithin a reasonable time, and if not indicted in the course of the next term or sessions after his commitment, he is entitled to be bailed; and if not indicted and tried at the second term or sessions, he may be discharged. There must be an interval of fifteen days between his arraignment and trial. A copy of the indictment, together with a list of the witnesses to appear against him, and also of the jury by whom he is to be tried, with a full description of each person, in order that he may know how to direct his challenges, must be delivered to him ten days at least before his trial; counsel are assigned to him by the court upon his own nomination, who are permitted to assist him in every part of the trial by examining witnesses and addressing the jury in his behalf; there must be two witnesses to support every article of the treason charged against him; all the evidence is given in open court, and the prisoner or his counsel is allowed to cross-examine the witnesses for the prosecution; no questions are asked of the prisoner during the whole of the proceeding as to the facts of the case; he may call as many witnesses as he pleases, who are examined upon oath, and he has the same means of compelling their attendance as the crown; on a verdict of acquittal, he is instantly discharged, and the jury are never questioned for their conduct.

When the two cases are thus placed in opposition, it is manifest that a very great improvement has taken place in the administration of criminal justice and the liberty of the subject: and upon a nearer examination, the advantages which we possess in modern times will be found to consist, not so much in the declaration of abstract rights and liberties, as in the careful provision of means by which those rights and liberties may be rendered practically available to the individual, whenever the hand of unlawful power may lie heavily upon him.—*Library of Entertaining Knowledge.*

A WORD TO MECHANICS.

As artisans and mechanics, nothing can be more proper for you than *scientific* reading and studies. It is peculiarly your duty; and every wise man, every intelligent Christian, will sincerely rejoice that such abundant provision has been made for your instruction in every branch of science. But the utility of all mechanical and scientific studies is bounded by time, and limited to earth. Allow a friend to you, the happiness of recommending you the study of the science of religion; the utility of this relates indeed to earth; but this life does limit its advantages and blessings. Eternity, Immortality, and Heaven, it commends to you: with your other reading and studies, give at least a small portion of your attention to their inestimable claims. However scientific, ingenious, wealthy he may be, "what shall it profit a man if he gain the whole world, and lose his soul? or what shall a man give in exchange for his soul?" Above many other books, there is *one*, in connection with the Holy Scriptures, which a sincere friend wishes you to read—"A Companion to the Bible," published by the Religious Tract Society. **Read** it as a help to the better understanding of the Bible, and you will be wise in the supreme science, in the science of Heaven and Immortality!

ON BOOKS.

The books we read ought to be chosen with the utmost care. An ancient Egyptian king had this inscription placed over his library—"The medicines of the soul." Too many libraries contain little else but poisons for the soul.

CLAIMS OF THE CHRISTIAN'S PENNY MAGAZINE.

THE most superficial observer of the "signs" of the stirring times in which we live, cannot fail to notice, that one of the most palpable is that insatiable thirst for knowledge which has seized upon all orders and ranks among us. Books have been multiplied to an extent of which ourselves a few years ago could have formed no conception—the almost magic powers of the Press have been taxed for their production to a degree of which till now we did not suppose them capable—and still the eager Public cries "Give! give!" the demand increases even faster than the supply, and the appearance of a new publication is but the signal to call into the field a new accession of readers, who with greedy eagerness consume the provision already set before them, and still with unabated appetite require a fresh supply.

Every enlightened lover of mankind will hail with delight this ardent desire in the public mind for knowledge, as tending in its own nature to improve our social institutions, by rendering each individual better acquainted with the duties devolving upon him, according to the station he occupies in the body politic. But the CHRISTIAN PATRIOT "rejoices with trembling:" he knows that to inform the head without amending the heart, will be only rendering mankind more acute to do evil. He looks around, to ascertain not merely the amount but the quality of the intellectual food that is set before his countrymen; and here indeed he finds more reason to tremble than to rejoice. The great literary feature of the present day is the creation of that vast quantity of *cheap reading* with which the bulk of our population is furnished; and how small a part of this important branch of our literature can the Christian regard as conducing either to the glory of God or the good of his fellow-creatures!

Views such as these were the origin of the "CHRISTIAN'S PENNY MAGAZINE." Its conductors, in surveying the numerous cheap periodicals in existence, saw the aim, or at least the tendency, of some of them to be the production of anarchy and confusion among us, by the abuse of that right, which as free Englishmen we justly claim, and will ever uphold—the right of expressing our opinions fearlessly on public men and measures. Their sole object appears to be to persuade the people that their governors are their enemies; that all things are going wrong in the state; and heaping every kind of slander and abuse upon those whom the good providence of God has set over the nation. Another class issue their weekly poison for a still more awful purpose—no less than to persuade man that he is not an accountable being; and thus at one stroke to cut up civil society by its roots, and deprive their besotted votaries of all hope of happiness beyond the grave! With these two classes shall we say that we have no feelings in common? That were indeed but feebly to express our feelings concerning them: rather let us express our unmingled detestation of their abominable schemes and doctrines, which can have been inspired by none but the author of all evil: and while we would pray for themselves, that "the thought of their heart may be forgiven them, and that they may be brought to repentance and an acknowledgment of the truth," we would warn our countrymen to shun their writings as they would shun the pestilence, and to walk not in the way of their advising, "for their feet go down to death, and their steps take hold on hell." Others there are, who provide weekly a supply of knowledge of a really useful kind, tending to make their readers respectable and useful members of society: but their views appear strictly bounded by the state of man upon earth; and therefore their labours must be unsatisfactory to the Christian, who considers the present state but as the threshold of life, and feels it to be of vastly more importance that a man should be instructed in "the things which make for his *everlasting* peace," than any thing he can be taught respecting his present well-being, how necessary soever that may be in its proper and subordinate place.

The conductors of the "CHRISTIAN'S PENNY MAGAZINE" resolved therefore to attempt the counteraction of bad principles, and to supply the deficiency of good, by establishing a cheap publication, which might be the vehicle of much rational entertainment, and a variety of useful information with respect to the things of the present life; but always in subserviency to the great design of promoting CHRISTIAN principles and the production of CHRISTIAN virtues. They have now been before the Public a sufficient time to challenge an examination, both of their plan and its execution. They claim the attention of those especially to whom the care of our youth is entrusted. Fathers of families may put this Magazine into the hands of their children without fearing to contaminate their minds. Teachers may circulate it amongst those under their care, in the confidence that it will contain nothing but what is conducive to pure religion and sound morality. And we would particularly urge upon our Readers the catholic nature of our plan. We write neither for Churchmen, nor for Dissenters, as such. Our simple aim is to promote true piety upon the principles of the Protestant Reformation. We seek to spread that pure system of truth which was promulgated by Christ and his Apostles, and which has been consecrated by the blood of Ridley, and Latimer, and other glories of our native land. Upon this broad ground we take our stand; and therefore may hope to meet the countenance and support of all, of whatever views in minor matters, "who love our Lord Jesus Christ in sincerity." We give our hearty thanks to our friends for the great and *increasing* support we have hitherto met with; and conclude this exposition of our claims on their continued patronage, by urging them to renewed efforts for the improvement and wider diffusion of the CHRISTIAN'S PENNY MAGAZINE.

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THE CHRISTIAN'S PENNY MAGAZINE.

9. PUBLISHED EVERY SATURDAY. AUGUST 4, 1832.

THE BODLEIAN LIBRARY, OXFORD.

IE BODLEIAN, OR UNIVERSITY LIBRARY, OXFORD.

THOMAS BODLEY, founder of the magnificient Uni-
ity Library at Oxford, has immortalized his name
hat great work. But to give an accurate account
his noble edifice, and of its precious literary trea-
s, or one worthy of its extent and excellent cha-
er, is altogether impossible within our limits, as it
asses almost every institution of the kind.

he most celebrated libraries on the continent, are
of the Vatican, at Rome; that of Cosmo de Me-
, at Florence; that of Bessarion, at Venice; that
he Emperor of Austria, at Vienna, which is said to
ist of more than 80,000 volumes, and of 15,940
ous medals; and that of Francis I, at Paris, aug-
ted by Cardinal Richlieu, and completed by
Colbert, now the National Library of France.

he Bodleian Library exceeds that of any University
urope, and even those of all the sovereigns of
ope, except the Emperor's and the French one, which are each older by a hundred years. The Vatican, the Medicean, that of Bessarion, and the others before mentioned, exceed the Bodleian in Greek MSS, but in Oriental MSS it excels them all. As to printed books, the Ambrosian at Milan, and that of Wolfenbuttle, are two of the most famous libraries; yet both are inferior to the Bodleian.

Sir Thomas Bodley was born at Exeter, March 2, 1544. On the ascension of Queen Mary, his father removed with his family to Geneva. The University of that city having been then recently erected, young Bodley, about twelve years of age, applied himself with diligence to the study of the learned languages, under the most celebrated professors. He attended the lectures of Chevalerius in the Hebrew language, of Beroaldus in the Greek, and of Calvin and Beza in Divinity. On the accession of Queen Elizabeth his father returned to England, and settled in London, when Thomas was sent to Magdalen College, Oxford. In 1563 he took the degree of B. A., and the year following was admitted fellow of Merton College. In 1565, he undertook the reading of a Greek Lecture in the hall of that college. In 1566, he took the degree of M. A., and the same year read natural philosophy in the public schools. In 1569, he was elected one of the proctors of the university; and, for a considerable time, supplied the place of university orator. In 1576, he went abroad, and spent four years in France, Germany, and Italy. Upon his return, he applied himself to the study of history and politics. In 1585 he was made gentleman usher to Queen Elizabeth; and from that time until 1597 he was employed in several embassies; when, disgusted with the intrigues of the court, he retired from public life, and, to use his own words, resolved to "set up his staff at the Library door."

Being in the prime of life, and eminently qualified both by his learning and experience, he engaged in an employment, which, as Camden justly remarks, would have added glory to the character of a crowned head,—the restoration of the Public Library. Having announced to the University his design, and receiving assurances of thankful acquiescence, and cordial co-operation, he began by presenting a collection of volumes which he had purchased abroad, and which were valued at 10,000*l*. His example and solicitations operated so powerfully, that contributions flowed in from various quarters, with a rapidity that rendered it speedily necessary to enlarge the building.

On the 8th of November, 1602, the Library was first opened; and in 1605, the bust of Sir Thomas Bodley was placed in the Library, by the Earl of Dorset, chancellor of the University.

On the 16th of July, 1610, the first stone was laid of an additional room at the eastern extremity of the Library, forming, with the original repository of Duke Humphrey, the figure of a Roman T; Sir Thomas himself largely contributing towards the expense. Other benefactions being afterwards added, the University was enabled to raise the entire quadrangle of the schools to its present height. But in process of time, the donations increasing to such a degree that the Library, even with the late additions, was insufficient to contain them, the University betook themselves to another expedient, and which appears to have formed part of the original plan of Sir Thomas himself; this was no other than to construct, at the western end, a room similar to the one added by Sir Thomas at the eastern, below which the University might be accommodated with a convocation house. A piece of ground was accordingly purchased of Exeter College, and on May 13, 1634, the first stone of the new building was laid by the Vice-Chancellor.

In this part of the Library were first deposited the Baroccian manuscripts, in number 249, the noble gift of William Earl of Pembroke, purchased from the library of Francis Baroccio, a Venetian. Adjoining these were placed 233 manuscripts, together with five rolls, and a catalogue, given by Sir Kenelm Digby. Also, towards the southern extremity, the MSS given by Archbishop Laud, Chancellor of the University, in number about 1,300, in nineteen different languages. But by far the greater part of it is occupied by the extensive collection of the learned John Selden, which was conveyed thither in the year 1659, under the direction of his executors.

In the year 1788 the Anatomy School, adjoining the south staircase of the Bodleian, was added to the Library, by the name of "Bibliothecæ Bodleianæ Auctarium." Hither were transferred from the general mass above-stairs, the Baroccian MSS; select portions of those of Laud, Cromwell, Roe, and Digby; also from the MSS of Sir T. Bodley, and those bequeathed by Dr. Rawlinson: to these have since been added the D'Orville collection, and those purchased from Dr. Clarke. Among these treasures perhaps it will be sufficient just to mention the Laudian MSS (in Uncial or capital characters) of the Acts of the Apostles, the Euclid of D'Orville, and the Plato of Clarke. In the remainder of the room are arranged the first editions of the Holy Scriptures, of the classic writers, and early fathers of the church; books printed by the family of the Aldi; editions of the classics and ecclesiastical writers of the fifteenth century, among which are some of the rarest specimens of early typography; not to mention the swarthy Caxtons of our own isle; printed editions collated with MSS; books printed on vellum; with some others, selected on account of their rarity and value.

Within this room is another of smaller dimensions, called "The Oriental Room:" in this are deposited the rich treasures of eastern literature, from the stores of Laud, Pococke, Huntington, Marsh, &c., together with others from different parts of the Library; to which have been lately added about *forty thousand* purchased from Dr. Clarke. This is considered the richest part of the whole Library.

On the opposite side of the quadrangle, in a room which was formerly the Law School, are deposited the MSS of Dodsworth, Carte, Tanner, Willis, Ballard, and selections from those of Dr. Rawlinson. The chief contents of this room are the magnificent donation of the late Richard Gough, Esq., consisting of his matchless collection of works on British Topography, accompanied by innumerable maps, plans, and drawings; a valuable selection of books on Saxon and Northern literature; with 206 Missals, &c. This part of the library is now, from him, called "Gough's Room."

Besides the noble founder, and those whose names have been already mentioned, this Library is indebted for rich contributions to Robert Devereux, Earl of Essex; Thomas Sackville, Earl of Dorset; Sir Henry Saville; King James I; Laurence and Josiah Bodley, younger brothers of Sir Thomas; Francis I, Duke of Parma; Charles III, King of Spain; Christian VII, King of Denmark; and his late Majesty George III.

Besides giving his books, which he had collected at a great expense, Sir Thomas Bodley left an estate, for salaries to officers, and to keep the Library in repair. For the government of it, he drew up some statutes, which were confirmed in convocation, and which are preserved in the archives of the Library. By these, the Vice-Chancellor, Proctors, and the Regius Professors of Divinity, Law, Medicine, Hebrew, and Greek, are appointed Visitors and Curators.

By the provisions of a statute, promulgated and confirmed in full convocation, Dec. 2, 1813, the officers of the Library are now increased to a librarian, two under librarians, with the degree of M. A. or B. C. L. at least, and two assistants, either B. A. or under graduates. The present librarian, elected 1813, is Bulkeney Baudinel, M. A., late fellow of New College.

How many volumes this inestimable collection contains is not exactly known, but it is immense; and the Library is continually increasing by donations, by copies of every work printed in this country (by Act 54 Geo. III, ch. 156), as well as by books purchased from the fund left by its founder, assisted by fees received at matriculation, and by an annual payment from all who have a right of admission to the Library.

A CHRISTIAN AND AN INFIDEL.

An infidel once asked his pious friend, "Is your God big or little."

Answer. Both. He is so big that the whole heaven and earth cannot contain him: and he is so little that he can dwell in my heart.

SCRIPTURE BIOGRAPHY.

ADAM.

Sect. V.—*The Trial and Sentence of Adam.*

THE merciful manner in which God dealt with our first parents, in their guilty condition, must be particularly regarded in our review of the life of Adam. It appears from the representation of the Scriptures, that God was accustomed to manifest himself to them with peculiar condescension, when they were in a state of innocence; and that they were delighted to enjoy the distinguishing grace of their glorious Creator. How "the presence of the LORD God" amongst the trees of the garden could be made visible, and how the voice of the LORD God "walking in the garden in the cool of the day," could be perceived by mortal eye, we may be at a loss fully to understand: but God himself could be at no loss for means to hold communion with his beloved creature. The language of Moses is evidently accommodated to our weak capacities, and designed to impress us with the pleasing idea of the owner of the garden taking his evening walk in it, to see how the delicious fruits increased, and how the beautiful flowers flourished, and to converse with those to whom he had committed its care.

"The cool of the day" was the appropriate season of the accustomed worship of Adam and Eve; when they used to welcome the tokens of the Divine presence with that kind of exulting joy, with which a dutiful child meets the approbation of an indulgent father. But alas! to what a wretched state had sin reduced their minds! The echo of that voice, which hitherto had been as melody to their ears, filled their guilty souls with alarm and terrifying apprehensions. Instead of hastening to the spot whence the sound proceeded, they fly from the dreaded place. "And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and said, Where art thou?" Gen. iii, 8, 9.

They fled from the Divine presence, not desiring a reconciliation: and, having their understanding darkened, they foolishly endeavoured to hide themselves from omniscience! May we, with our young readers, never forget those lines, with which we have been familiar from our early years.

"Almighty God, thy piercing eye
Strikes through the shades of night;
And our most secret actions lie
All open to thy sight."

Attempts at concealment are all useless and vain, when God calls. Adam must appear before his Judge. Trembling and bowed down with the consciousness of sin, Adam stands before his offended Maker. "And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself," ver. 10. The first sentence from the lips of Adam shows the dreadful effects of sin. He does not humble himself, nor implore mercy, in a single petition. He utters a daring falsehood—and that addressed to God, who searcheth the hearts! It was not because Adam was naked that he hid himself, but because his consciousness of disobedience filled his guilty spirit with dread. This his Maker knew; and in a serious interrogation, God directs him to reflect upon the cause of his fear. "And he said, Who told thee that thou wast naked? Hast hou eaten of the tree whereof I commanded thee that thou houldst not eat?" ver. 11. The reply of Adam further illustrates the hardening nature of sin. What pride! What impenitence! What impudent hardihood does t contain! He does not indeed deny the fact; but in-tead of a frank avowal of his crime, and a humble supplication for mercy, he proceeds in a circuitous way to excuse himself, by throwing the blame upon his wife; and, in an indirect manner, reflecting upon God himself, as the chief occasion of his fault. "And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." Ver. 12.

How great must be the deceitfulness of sin, to allow Adam to attempt his own justification in a manner so culpable! But such a way of proceeding we too often observe in offenders among us. Self-justification, alas! how common: it is an evil, which we still see, forms a prominent feature of the human character, discernible from tender infancy to hoary hairs.

Eve is next summoned. "And the LORD God said unto the woman, What is this that thou hast done?" ver. 13. Like her husband, hardened by depravity of heart, Eve endeavours to throw off the blame from herself. "And the woman said, The serpent beguiled me, and I did eat." Ver. 13.

What grievous aggravations of their offence, in their impenitent, disingenuous excuses! What now remained for the self-convicted culprits, "but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries?" Heb. x, 27. "But God, who is rich in mercy, for his great love wherewith he loved us," Eph. ii, 2, did not reply to the frivolous excuses of the unhumbled offenders. He first pronounced the awful sentence upon the serpent. "Cursed art thou because thou hast done this. I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field: in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Ver. 14—19.

The exceeding sinfulness of sin, may in a considerable measure be discovered in the nature and extent of the curse pronounced upon our first transgressing parents. The woman was doomed to pain and sorrow in bearing children, and to a state of subjection to the will of her husband. Because Adam had hearkened to the persuasions of his wife, the ground was cursed; and with severe labour, and painful toil, his hard-earned sustenance was to be derived from its herbs, instead of his feeding upon the delicious fruits of Paradise. The earth itself, which had been fruitful as the garden of the Lord, now produced thorns and thistles and noisome weeds; and, in the sweat of his face, man was doomed to eat his bread with care, until worn with fatigue, and spent with age and infirmity, he returned in dishonour to his original clay. In all the fatigues of Adam, it would be sounding in his ears, "Dust thou art, and unto dust shalt thou return."

Thus man apostatized; God was provoked; the Holy Spirit forsook his living temple, the human soul; the unclean spirit took possession of it; the Divine image was defaced; and, in its stead, was impressed in evil tempers, the likeness of Satan, the prince of devils!

Sect. VI.—*The Promise of a Saviour to Adam.*

"MERCY and truth met together," even in the sentence pronounced upon the first human transgressors. Their offended Creator did not utterly exclude them from his parental care. The unhappy apostates, to hide their discovered nakedness, and conceal their shame, "sewed fig leaves together, and made themselves aprons." Gen. iii, 7. "But unto Adam also and to his wife did the Lord God make coats of skins, and clothed them," ver. 21. By this act of sovereign benevolence, God not only furnished them with suitable clothing, but instructed them how to prepare the like for themselves in future, and to impart the same knowledge to their posterity.

But the Divine compassion was chiefly manifested in the intimation of a deliverer from their state of helpless misery—a Saviour from everlasting death. The stupendous plan of redemption had been formed in the counsels of divine mercy, before the foundation of the world was laid: and men in every age have been saved and called with a holy calling, "according to God's own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. i, 9.

While standing before the Lord God, fearful and guilty, and the righteous sentence upon them as transgressors sounding in their ears, the minds of our first parents were preserved from hopeless despondency, by the promise, that the "seed of the woman should bruise the serpent's head." Without a revelation of mercy, the conscious sinner would be hardened in despair. The promise itself was doubtless explained to Adam, especially when he was clothed with the skins of the beasts, which he appears to have offered in sacrifice under the Divine direction, as an expiatory atonement for sin. In Paradise, it is believed, the offering of solemn thanksgiving by Adam, was accompanied with the presentation before the Lord of the choicest fruits of the earth: but now satisfaction for sin is required, "and without shedding of blood is no remission." Heb. ix, 22.

"By faith Abel offered unto God a more excellent sacrifice than Cain." Heb. xi, 4. Being offered in faith, sacrifices must have been commanded by the Lord; and their meaning must have been explained in a great degree, directing the penitent offerer to look by faith to the promised *seed*, the *deliverer*, "the lamb slain," in this impressive figure, "from the foundation of the world."

An excellent commentator observes, "Innocent animals slain in sacrifice, furnishing garments to fallen Adam and Eve, would very aptly typify the promised seed, who suffered for our sins, that we might stand accepted before God in his righteousness; and the circumstance of the Lord God *making* the coats of skins, and *clothing* them, not only intimates the kind instructions and assistance which he afforded to them, but represents to us, that the Saviour and salvation are of his providing; and that faith which receives and puts on Christ is his gift."—*Scott.*

(*To be continued.*)

DR. HAWEIS AND CAPTAIN WILSON.

Captain Wilson, of the missionary ship Duff, on his return from his expedition for evangelizing the heathen, was complimented with a diamond ring of considerable value by Dr. Haweis, a zealous promoter of the Missionary Society, accompanied with the following note:—"Anxious for your arrival, I had prepared the following token. I wish to couple my name with yours. The circle is an emblem of the eternity I hope to spend with you. The brilliant is not brighter than my affection, nor the gold purer than my friendship. Wear me on your heart; while mine beats, it will remember you, and bless God for you."

INFANT SLAVERY IN ENGLAND.

We rejoice to learn that so many petitions, and so numerously signed, have been presented to parliament against the oppressive arrangements of the present "Factory System," in Yorkshire and Lancashire. "At a mill near Huddersfield, where little children are worked night and day, and where the internal arrangements are revolting to morality, and disgusting to human nature, a clergyman of the church of England, minister of the township, was wishful to see with his own eyes what this system was, but the factory master absolutely refused to let him visit his flock." Boys of eight, ten, and twelve years of age, are worked from twelve to fourteen, sixteen, and even eighteen hours per day. Surely our national greatness does not depend upon such cruelties, and we trust some legislative relief will be afforded!

"These boys" (two mentioned by a Huddersfield gentleman) "began work at the mill at six o'clock on the Friday morning, and absolutely worked till five o'clock on Saturday evening, say thirty-five hours, with only the following time for meals. At half-past eight o'clock half an hour; at twelve an hour; at five half an hour; at twelve o'clock at night an hour; at half-past four on Saturday morning half an hour; at half-past eight half an hour; at twelve o'clock at noon an hour; and then they work till five on Saturday evening, and walk home nearly three miles. When they returned home last Saturday week, they were put to bed. On Sunday morning there was no school! no church!—no! poor things, they were sick and '*maisy*,' and their parents were obliged to '*paddle*' them out *on Sunday*; by degrees they recovered, and set off to their work on Monday morning. These boys, with about a dozen more, work regularly every day from six in the morning to eight in the evening, with two hours for meals; and on Fridays, Friday nights, and Saturdays, are worked as above described, and the former two have nearly six miles a day to walk.

"At the same mill last Friday morning, a boy fourteen years old, started at six o'clock in the morning, worked till half-past eight, then rested half an hour; worked till half-past twelve, and rested half an hour; worked till five, and rested half an hour; worked till nine, and rested a quarter of an hour; worked till twelve at night, and rested an hour; worked till four on Saturday morning, rested half an hour; worked till half-past eight, then rested half an hour; at half-past twelve rested half an hour; and worked till five, then left for home—thus working thirty hours and a quarter out of thirty-five. But mark! this boy, in consequence of pain in his wrist, occasioned by a boil produced by excessive labour, is frequently assisted by his partner—he must soon, poor fellow, after thus labouring in excruciating torture, be laid aside, and afterwards be kept by the town. About fourteen boys work with this lad: they work twelve hours per day the rest of the week, and on Fridays, Friday nights, and Saturdays, are engaged as herein described."

QUEEN ELIZABETH.

Lord Bacon relates of Queen Elizabeth, that once, when she could not be persuaded that a book, containing treasonable matter, was really written by the person whose name it bore, she said, with great indignation, that "she would have him racked, to produce his author." Bacon replied, "Nay, madam, he is a doctor: never rack his person, rack his style; let him have pen, ink, and paper, and help of books, and be enjoined to continue his story; and I will undertake, by collating his styles, to judge whether he were the author."—*Criminal Trials.*

IVORY.

"HORNS OF IVORY" (Ezek. xxvii, 15), the prodigious tusks of elephants, we omitted to mention as they deserve in our "Notices of the Elephant." (See p. 53.) Nor are our limits sufficient to contain an extended article on this subject. We do not read of elephants in the Holy Scriptures: but they are mentioned in the apocryphal books of Maccabees (1 Macc. vi, 34, 35, 46; viii, 6; 2 Macc. xi, 4; xiii, 2), from which we learn that these large quadrupeds were numerous in Syria.

The canonical books of Scripture contain various expressions which demonstrate the abundance of ivory, in ancient times, in Palestine, which, as our readers will recollect, lies in the North-West corner of Asia, near to Egypt, the North-East boundary of Africa. We read of a "Throne of Ivory," 1 Kings x, 18. "Ivory House," xxii, 39. "Ivory Palaces," Psalm xlv, 8. "Benches of Ivory," Ezek. xxvii, 6. "Houses of Ivory," Amos iii, 15; and "Beds of Ivory," vi, 4. From these passages it is manifest that elephants must have been destroyed in great numbers for the sake of their "precious teeth." "There were periods, indeed," says a modern writer, "in the history of refined nations of antiquity, when the destruction of the elephant was as great as in modern times: when Africa yielded her tribute of elephants' teeth to the kings of Persia; when the people of Judea built "ivory palaces;" when the galleys of Tyre had "benches of ivory;" when, contributing to the barbarous luxury of the early Grecian princes,

'The spoils of elephants the roofs inlay;'

when the Etruscan attributes of royalty were sceptres and thrones of ivory; when the ancient kings and magistrates of Rome sat on ivory seats; when colossal ivory statues of their gods, far exceeding, in their vast proportions and their splendid ornaments, all the magnificence of the moderns, were raised by the Greeks of the age of Pericles; and when immense stores of ivory, to be employed with similar prodigality, were collected in the temples. In the time of Pliny, the vast consumption of ivory for articles of luxury had compelled the Romans to seek for it in another hemisphere; Africa had ceased to furnish elephants' tusks, except of the smallest kind. A century or two earlier, according to Polybius, ivory was so plentiful in Africa, that the tribes on the confines of Ethiopia employed elephants' tusks as door-posts, and for the palisades that enclosed their fields. When the Roman power fell into decay, and the commerce of Europe with Africa was nearly suspended for centuries, the elephant was again unmolested in those regions. He was no longer slaughtered to administer to the pomp of temples, or to provide ornaments for palaces. The ivory tablets of the citizens of ancient Rome (*libri elephantini*) had fallen into disuse; and the toys of modern France were constructed of less splendid materials. At Angola, elephants' teeth had become so plentiful, because so useless as an article of trade, that in the beginning of the seventeenth century, according to Andrew Battell, an Englishman, who served in the Portuguese armies, the natives 'had their idols of wood in the midst of their towns, fashioned like a Negro, and at the foot thereof was a great heap of elephants' teeth, containing three or four tons of them: these were piled in the earth, and upon them were set the skulls of dead men, which they had slain in the wars, in monument of their victory.' The people of Angola and Congo, when the Portuguese first established themselves there, were found to have preserved an immense number of elephants' teeth for centuries, and had applied them to superstitious uses. As long as any part of the stock remained, the vessels of Portugal carried large quantities to Europe; and this traffic formed one of the most profitable branches of the early trade with Africa. About the middle of the seventeenth century the store was exhausted. But the demand for ivory, which had been thus renewed in Europe after the lapse of so many centuries, offered too great a temptation to the poor African to be allowed by him to remain without a supply. The destruction of elephants for their teeth was again unremittingly pursued throughout those extensive forests; and that havoc has gone on with little, if any, diminution to our own day."—*Menageries*, vol. ii.

"Thrones" and "statues" of "ivory and gold" were common in Egypt, Persia, and Greece, in the ages of their glory. Ptolemy Philadelphus, in his triumph on account of a victory, had *six hundred* elephants' teeth carried by European slaves: and these were probably wrought up into statues of the Egyptian divinities, or into royal ornaments for the palace.

From the prodigious quantity of ivory which is still consumed in Europe only, we must infer the amazing number of elephants. Yet it is impossible to ascertain with accuracy the amount of that consumption. "We understand that at Dieppe there are at present eleven flourishing manufactories of articles in ivory, from which various specimens of art, from the commonest piece of turnery to the most elaborate carving, are dispersed throughout the continent. Much is employed for crucifixes, and other appendages of Roman Catholic worship. In our own country, in London, Birmingham, Sheffield, Liverpool, &c., the demand for elephants' teeth to be employed in the manufacture of musical instruments, plates for miniatures, boxes, chess-men, billiard-balls, mathematical rules, parasol and knife handles, must be much more considerable than might occur to a superficial observation. In 1827, the customs upon elephants' teeth, the duty being 20*s.* per cwt., amounted to 3,257*l.* exhibiting an importation of 364,784*lbs.* In eleven years, from 1788 to 1798, 18,914*cwt.* of ivory was imported, which shows an average annual importation of 192,579*lbs.* The consumption, therefore, is either increased in Great Britain, or, from our possession of the colony of the Cape of Good Hope, we are enabled to supply the demand of foreign nations.

"The average weight of an elephant's tusk is about 60*lbs.* To have produced, therefore, 364,784*lbs.* of ivory, the import of 1827, 6,080 tusks must have been procured. This fact assumes the annual slaughter of at least 3,040 elephants. But the real havoc is much greater. Mr. Burchell, in his travels in Africa, met with some elephant hunters, who had shot twelve elephants, which, however, produced no more than *two hundred pounds* weight of ivory, as all the animals, excepting one, happened to be females. If any thing like the same ill luck, or want of skill, attended all the elephant hunters, upwards of *forty thousand* of these animals would be annually slain to supply our demand for ivory baubles. But this circumstance is, of course, an extraordinary one; and we only mention it to show the necessary waste of elephant life, in the supply of our commercial wants."—*Menageries*, vol. ii.

THE LARGEST ELEPHANTS' TUSKS IN LONDON.

Messrs. H. Verinder and Co., cutlers, in St. Paul's Churchyard, have standing usually at their door, a large African elephant's tusk, measuring EIGHT FEET SIX INCHES in length; and ONE HUNDRED AND THIRTY-THREE pounds in weight.

Messrs. Nathanael Bowers and Son, comb makers and dealers in elephants' teeth and tortoise shell, No. 44, Cannon Street, London, have an African elephant's tusk usually standing at their door, measuring EIGHT FEET in length, and weighing ONE HUNDRED AND FORTY POUNDS, it being thicker than that of Mr. Verinder's.

The tusks of the Indian elephant rarely exceed *seventy pounds* each in weight, though tusks have been brought to the India house weighing *one hundred and fifty pounds* each. The largest tusk of an elephant on record was one sold at Amsterdam, and which, according to Klokner, weighed THREE HUNDRED AND FIFTY POUNDS.

Our young readers especially will feel interested in endeavouring to form an adequate idea of these wonderful creatures, which are able to carry constantly, and with easy convenience, pairs of such *massy* and weighty tusks.

THOUGHTS ON FUTURE JUDGMENT.

If we must be judged, it becomes us to act with great consideration and advice; rashness, precipitancy, inadvertency, to do we know not what, in a heat and impetus, without considering whether it be good or evil, right or wrong, does not become those who must be judged. To be judged is to be called to an account, to give a reason for what we do; and therefore we ought to consider what reason to give before we do it. We must be judged by a rule, and therefore we ought to live by rule too; which no man can do, who does not consider well what he does, before he does it. It will be an ill plea at the day of judgment to say, that we did not consider what we did; that we lived without care, without thought, without observation; for this is not an allowable plea for a reasonable creature, much less for one who knows he must be judged. For why did you live without thought, without consideration? Had you not the power of thinking, of reasoning, of considering? And did not God give these powers and faculties to you, to direct and govern your lives? Did He not make you reasonable creatures, that you might consider and live by reason? and is it an excuse then for a reasonable creature, that he lived and acted without reason, and a wise consideration of things? This is the great degeneracy of human nature, the abuse and corruption of those natural powers which God hath given us, the source of all the evils that are in the world, and therefore can be no excuse; much less, when we know that God will judge us, and require a reason of our actions. For, not to consider our own ways, when we know God considers them, and will require an account of them, is a contempt of his judgment: for, did we reverence our Judge, we must consider. And yet how many mad, extravagant, wicked actions are there daily committed, which those who do them, never think why they do them; nor what reasonable account they can give of them either to God or man!

Some men are very fond of what they call a frolic; that is, to lay aside all thought and consideration, and to give themselves up to the government of every sudden and unaccountable fancy: and the more wild and extravagant it is, the more entertaining, without any regard to virtue or vice, to decency and honour. They drink themselves drunk in a frolic; blaspheme God, and His Son Jesus Christ, and His most holy religion; abuse wives and virgins, and affront all they meet in a frolic. But it is ridiculous to imagine, if we must be judged, that such frolics as these shall be allowed in the account, or pass for ciphers and empty scenes of life, to signify no more than they were intended for; that because we choose at such a time to act without reason and consideration, therefore God should demand no reason nor account of such actions.

And yet a very great part of the world, though they do not run into such outrageous frolics as these are, yet their lives are little better than a train of incoherent and independent fancies and humours. They live without thought, or any wise design; any extempore project has them, which starts up in their minds, or strikes their fancies. They scarce know what they have to do the next day, nor how they spent the last. But is this a life for men who are to be judged?

Others there are who give themselves up to the government of their passions, which are so vehement and impetuous, and always in so much haste, that they will neither hear reason, nor allow any time for it: and then no wonder if they do such things as they can give no good account of, when their passion is over.

Others are more fixed and resolved in their way. They have chosen such a course of life as they like best, and they are resolved to pursue it, and that nothing shall put them out of it; and therefore they too resolve against thinking, lest that should disturb them, and give check to their enjoyments. They will neither listen to their own consciences, nor hearken to the importunities of their friends, nor be persuaded to consider what the probable end of all their actions will be, both in this world, and in the next.

These are all unthinking, unconsidering sinners. But you will all confess, that these men do not live as if they were to be judged. And therefore, if we believe that we shall be judged, none of us ought to live thus: for all this will not prevent our being judged; but will make us very unable to give a good account of ourselves when we are.—*Sherlock.*

THE LOVE OF CHRIST.

Oh! never, never canst thou know
What then for thee the Saviour bore,
The pangs of that mysterious wo
That wrung his frame at every pore,
The weight that press'd upon his brow,
The fever of his bosom's core!
Yes! man for man perchance may brave
The horrors of the yawning grave;
And friend for friend, or child for sire,
Undaunted and unmov'd expire,
From love—or piety—or pride;—
But who can die as Jesus died?

A sweet but solitary beam,
An emanation from above,
Glimmers o'er life's uncertain dream,
We hail that beam, and call it love!
But fainter than the pale star's ray
Before the noontide blaze of day,
And lighter than the viewless sand
Beneath the wave that sweeps the strand,
Is all of love that man can know,—
All that in angel breasts can glow,—
Compar'd, O Lord of Hosts! with thine,
Eternal—fathomless—divine!

REV. T. DALE.

THE SOUL.

Oh how mysterious is the soul,
The conscious witness of a God;
Who sees the wide creation roll
Obedient to his nod.

Those who deny his power, as well
Their own existence may deny;
And—'tis an awful thing to tell—
The soul can never die!

DYING ACKNOWLEDGMENTS OF EMINENT MEN.

Dr. Priestley was the most distinguished minister among the Socinians of his day. He was born 1733, and died in 1804. From Mr. Joseph Priestley's Letter to Mr. Lindsey, quoted in Dr. Pye Smith's Letters to Mr. Belsham, we learn what miserable sources he looked to for dying consolations. We quote the following:—"He desired me to reach him a pamphlet which was at his bed's head; 'Simpson on the Duration of Future Punishment.' 'It will be a source of satisfaction to you to read that pamphlet,' said he 'giving it to me. 'It contains my sentiments, and a belief in them will be a support to you in the most trying circumstances, as it has been to me. We shall all meet finally: we only require different degrees of discipline, suited to our different tempers, to prepare us for final happiness.'"

Alas! who can but pity that great philosopher? Why should he reject the consolations of Christ? Why should he cherish his infidel opinions, and not rather have faith in the Lord Jesus Christ, and say with Paul, "I know whom I have believed, and am persuaded he is able to keep that which I have committed to him against that day?"

Dr. Price was the most eminent among the Arians of his time: he was born in 1723, and died in 1791. From the Rev. Mr. Newton's Posthumous Works, we learn the deplorable state of uncertainty in which that celebrated speculator's mind continued to his dying day. He said, "Now, in the evening of a life devoted to inquiries, and spent in endeavours (weak and feeble indeed) to serve the best interests, present and future, of mankind; I am waiting the great teacher, convinced that the order of Nature is perfect, that infinite wisdom and goodness governs all things, and that Christianity comes from God: but at the same time puzzled by many difficulties, anxious for more light, and resting with full and constant assurance only on this one truth;—That the practice of virtue is the duty and dignity of man, and in all events his wisest and safest course."

What believer in the gospel of Christ can but pity such a man in so gloomy a state of uncertainty? How unlike to scriptural Christianity, which teaches and enables the servant of Christ to rise above such chilling and semi-heathen sentiments! He can say, "For to me to live is Christ, and to die is gain. For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better."

Dr. Gill was the most learned orthodox commentator on the Scriptures of his age: he was born 1697, and died in 1771. From a memoir of his life prefixed to his Commentary, we learn, that a short time before he died, he said, "*I have nothing to make me uneasy;*" and then repeated the following lines from Dr. Watts, in honour of the Redeemer,

> "He rais'd me from the deeps of sin,
> The gates of gaping hell;
> And fix'd my standing more secure
> Than 'twas before I fell."

In a letter to his relative, the Rev. John Gill of St. Alban's, he expressed himself in these terms:—"I depend wholly and alone upon the free, sovereign, eternal, unchangeable love of God, the firm and everlasting covenant of grace, and my interest in the Persons of the Trinity, for my whole salvation; and not upon any righteousness of my own, nor on any thing in me, or done by me under the influences of the Holy Spirit;" and then, as confirming what he had delivered, he added, "not upon any services of mine, which I have been assisted to perform for the good of the church, do I depend, but upon my interest in the Persons of the Trinity, the free grace of God, and the blessings of grace streaming to me through the blood and righteousness of Christ, as the ground of my hope. These are no new things to me, but what I have been long acquainted with—what *I can live and die by*. I apprehend I shall not be long here, but this you may tell to any of my friends."

This has been the dying experience of the true disciples of Christ in every age of the church; and the dying testimony of his servants affords much edification to those who are inquiring after the doctrines of Divine truth.

HUMAN SACRIFICES.

Among the multiplied enormities of which the ancient Canaanitish nations were guilty, that of immolating human victims at the shrine of superstition appears to have been at once the blackest and most revolting. From various passages in the sacred writings, we are led to infer, that it was the practice of this crime which filled the cup of their transgressions to overflowing, and drew down upon them that vengeance which was satiated only by their extermination. Horrid as was the custom, it appears to have been observed by the most polished nations of antiquity; the poets and historians, both of Greece and Rome, not unfrequently allude to it as a high act of adoration, and particularly efficacious in appeasing the wrath of an offended idol. Even the venerable rites of the Druids were stained with the same pollutions; and when we reflect that our own exalted island was at one time numbered among "the dark places of the earth and the habitations of blood," our deliverance from such gross blindness and delusion by the dissemination of Christian knowledge, is one of the brightest trophies of the triumph of the Cross, and must cause every heart to throb with genuine emotions of gratitude to that God, whose beneficence is unparalleled, and whose highest attribute is love.

REGARD TO DIVINE TRUTH.

As in the animal economy the action of the heart and of the lungs, though very different, are equally necessary for the maintenance of life, and we cannot say that either of them is more essentially requisite than the other; so in the truths of divine revelation, the knowledge and belief of which are essentially requisite with respect to the salvation of a sinner. And though they are distinct in themselves, we cannot determine which of them is of the most importance to us. We must understand what is our state in the sight of God, and we must be sensible of the enormity of our transgressions, or we cannot rightly understand a single chapter of the Bible.

W. W. C.

GEORGE III AND LORD DARTMOUTH.

When Dr. Beattie was introduced to the king, at Kew, both their majesties and the doctor spoke highly of Lord Dartmouth; and the king added, "They say that Lord Dartmouth is an enthusiast; but surely he says nothing on the subject of religion, but what every Christian may and ought to say."—*Forbes's Life of Beattie.*

EPITAPH ON A CHILD.

What thou art now, our hopes would gladly tell;
What thou wert once, our tears declare too well.

ON THE INVENTION OF LETTERS.

In early times, the Press as yet unknown,
The artist carv'd his hieroglyphic stone,
The lasting pile ambition sought to raise,
To gratify his ardent thirst of praise:
While round him mouldering ruins mock'd his care,
And show'd th' oblivious fate his toil must share;
Whilst genius pensive sat in thought profound,
Mourning the spoils of ages scatter'd round!
Benighted reason slumber'd in the breast,
Lull'd by the gloom of ignorance to rest:
The trackless age with rapid pinion flew,
And dropp'd the veil that clos'd the distant view.
Muse! to my pensive hours for ever dear,
With brighter scenes my languid spirits cheer;
From man unletter'd as I willing turn,
Let me the guardian hand of Heaven discern.
Blest be his shade in endless realms of light,
Who bade the alphabet dispel our night;
Those wond'rous symbols, that can still retain
The phantom forms that pass along the brain;
O'er unsubstantial thought hold strong control,
And fix the essence of th' immortal soul.
Man unreluctant meets the general doom,
His mind embalm'd defies th' o'erwhelming tomb;
Lives in fresh vigour through succeeding years,
Nor yields its powers whilst nature guides the spheres.
Where swelling Nile his fertilizing stores
O'er thirsty Egypt unexhausted pours;
Where plenty, rising from the reeking soil,
Bends with the load that asks no human toil;
And every charm luxuriant nature brings,
Spontaneous from her teeming bosom springs;—
Industrious science form'd the great design,
To range in words the alphabetic sign;
On language, permanence and life bestow'd,
Of written thought the first rude effort show'd;
And as the rays of morning's golden eye
Streak with resplendent light the eastern sky,
So with mild beam the sun of learning rose,
That round us now a noontide lustre throws!

Immortal spirits! ye who first could feel
For learning's pure delights a holy zeal;
Who first the ever-wasting lamp renew'd,
Wrapt in the joys of thankful solitude;
And rais'd the temple on eternal base
To knowledge sacred, and the human race,
Through drear oblivion's boundless vortex lost,—
Sages! we mourn your great productions lost:
Yet be your worth in every distant clime
Acknowledg'd thro' the thickening mists of time!

M'Creery's Press.

VOLCANIC REMAINS IN MEXICO.

We gave in a former number (p. 32) an account of a large tract of country covered with lava, we now subjoin the following from the same work.

"If I was surprised in passing the crater of the volcano, in my way to Perote, I was astonished at here beholding the contents probably of that very crater before me, filling an extensive valley, many leagues in length, with an immense sea of lava, which, from the slope of the mountain that bounded it, I should judge in several places to be many hundred fathoms thick, converting what had been a deep valley into a vast plain of solid rock, on whose surface the marks of its progress and violent agitation, when in a state of fusion, are as fresh as if the event had taken place but yesterday, except that in some places a few stunted and scanty specimens of vegetation appeared in some of the fissures of the iron-like lava. We rode on for about a mile and a half with tolerable ease, when the route gradually became worse. It began to assume a wave-like appearance, and the cracks or fissures were so large that our horses were in momentary danger of falling into them, so that it was impossible to take them further.—We accordingly rested about half an hour, which gave me time to examine the place where we had halted, which certainly exhibits one of the most extraordinary and wonderful effects of the convulsions of nature that even came under my observation. The basaltic formation of the Giant's Causeway, of Staffa, or the more gigantic ones of the Shant Isles, falls very short of the wondrous appearance of this valley. On our first entrance upon it, the lava appeared to have cooled in almost a quiescent state, its surface being only marked by slight concentric circles: but in a short time these increased in size, and rose in sharp ridges of several feet high, and occasionally swelled in the bubble-like form seen in the crater: to these succeeded large waves, rising to a considerable height, and their tops rent into the most fantastic shapes. In other places, the lava exhibited the appearance of huge boiling cauldrons, which had burst and emptied themselves in violent torrents. On the left, near the edges, cataracts, several hundred yards wide, had swept down immense masses of broken rocks, some of them many hundred tons weight;—these, floating like corks on the melted lava, had met with some impediments in their way, and remain, piled upon each other by the impetuous burning stream, in the most extraordinary manner; leaving to distant ages these striking proofs of the horrid combustion of internal subterraneous fires, by which the higher mountain districts have been formed."

THE FURIA INFERNALIS.

Linnæus in describing this animal, of the existence of which many have expressed their incredulity, tells us it is to be met with in the vast marshy plains of Bothnia and Finland, where it crawls up shrubs and sedge grass, and being carried forward by the wind, penetrates suddenly into such exposed parts of men and horses as are not perpendicularly situated. It quickly buries itself under the skin, leaving a black point where it entered, which is soon succeeded by excruciating pain, inflammation and gangrene of the part, swooning and death. This all happens in a day or two, frequently within a few hours, unless the animal be extracted, which is done by carefully dissecting the muscles where it has entered. The statement of this eminent naturalist has been fully confirmed by modern travellers in Norway and Sweden. W. W. C.

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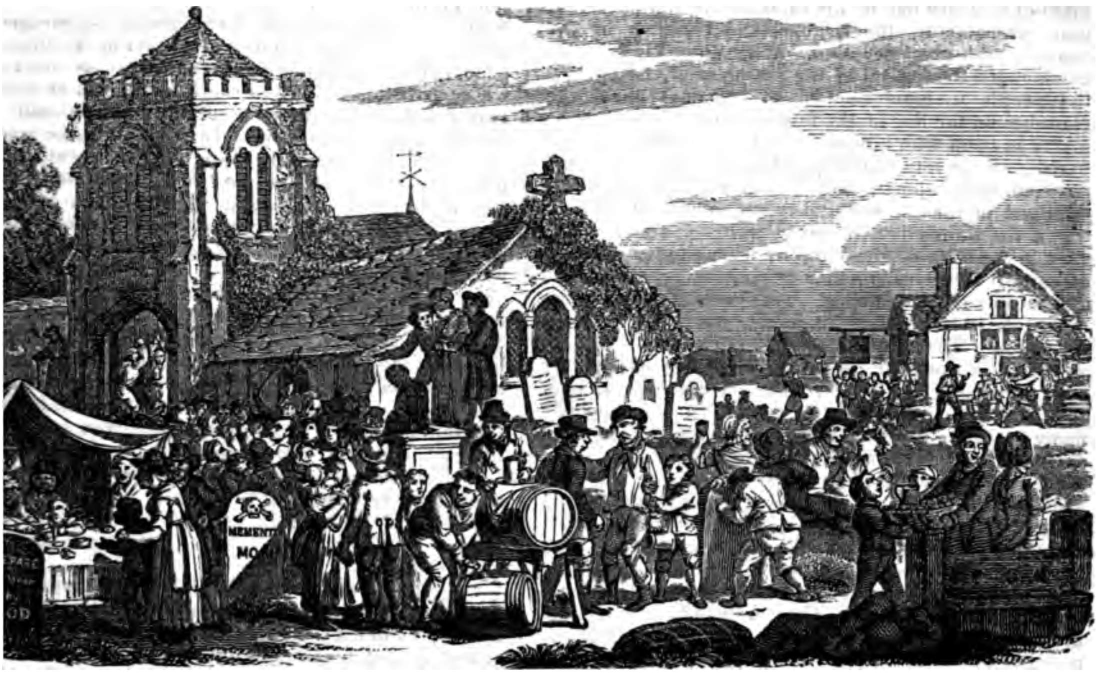

AN ENGLISH COUNTRY WAKE.

WAKES IN ENGLAND.

in of Wakes.—Wakes, or watches, so called from othic word *waken*, or the Saxon *wacian*, originated e idolatrous superstition of paganism. Wakes were ly festivals kept in honour of the tutelar divinities e anniversaries of the dedication of their temples. r. Kennett, in his "*Roman Antiquities*," observes, e ceremony of the consecration of temples (a piece uperstition very well worth our notice), we cannot r apprehend than by the following account which tus gives us of that solemnity in reference to *apitol*, when repaired by Vespasian; though per- the chief rites were celebrated upon the entire ng of the structure, this being probably intended for the hallowing the floor. 'Upon the 21st of , being a very clear day, the whole plot of ground gned for the temple was bound about with fillets garlands. Such of the soldiers as had lucky names, red first with boughs in their hands, taken from e trees which the gods more especially delighted Next came the *vestal* virgins, with boys and girls se fathers and mothers were living, and sprinkled place with brook-water, river-water, and spring- r. Then *Heloidius Priscus*, the Prætor (Plautus n, one of the chief priests, going before him), after ad performed the solemn sacrifice of a *swine*, a *p*, and a *bullock*, for the purgation of the floor, and the entrails upon a green turf, humbly besought *ter*, *Juno*, *Minerva*, and the other deities, protectors he empire, that they would be pleased to prosper their present undertaking, and accomplish, by their divine assistance, what human piety had thus begun. Having concluded this prayer, he put his hands to the fillets, to which the ropes, with a great stone fastened to them, had been tied for this occasion; when immediately the whole company of priests, senators, and knights, with the greatest part of the common people, laying hold together on the rope, with all the expressions of joy, drew the stone into the trench designed for the foundation, throwing in wedges of gold, silver, and other metals, which had never endured the fire.'"

These dedications were solemnized and commemorated with all the extravagance of superstition, and with all the licentious impurities inseparable from pagan idolatry, and continued, on some occasions, for several days and nights.

Popish Wakes.—The learned Mr. Whitaker, in his *History of Manchester*, has given a particular account of the origin of English *wakes* and *fairs*. He observes, that "every church at its consecration received the name of some particular saint: this custom was practised among the Roman Britons, and continued among the Saxons; and in the council of Cealchythe, in 816, the name of the denominating saint was expressly required to be inscribed on the altars, and also on the walls of the church, or a tablet within it. The feast of this saint became of course the festival of the church. Thus Christian festivals were substituted in the room of the idolatrous anniversaries of heathenism: accordingly, at the first introduction of Christianity among the

Jutes of Kent, Pope Gregory the Great advised, that what had previously been done among the Britons, should be continued—that Christian festivals should be instituted in the room of the idolatrous, and the suffering day of the martyr whose relics were reposited in the church, or the day on which the building was actually dedicated, to be the established feast of the parish. Both were appointed and observed; and they were clearly distinguished at first among the Saxons, as appears from the laws of the Confessor. Thus instituted at first, the day of the tutelar saint was observed, most probably by the Britons, and certainly by the Saxons, with great devotion. When Pope Gregory recommended the festival of the patron saint, he advised the people to erect booths of branches about the churches on the day of the festival, and to feast and be merry in them with innocence. Accordingly, in every parish, on the returning anniversary of the saint, little pavilions were constructed of boughs, and the people indulged in them in hospitality and mirth. The feasting of the saint's day, however, was soon abused; and even in the body of the church, when the people were assembled for devotion, they began to mind diversions, and to introduce drinking. These celebrities were the cause of those commercial marts, which we denominate *fairs*. The people resorted in crowds to the festival; and a considerable provision being wanted for their entertainment, little traders were invited by interest to bring their wares for sale. Thus among the many pavilions for hospitality in the neighbourhood of a church, various booths were erected for the sale of different commodities. In larger towns and populous districts, the resort of the people to the WAKES would be great, and the attendance of the traders numerous; and this resort and attendance constitute a FAIR," from the Latin word *feria*, a holiday.

PROTESTANT WAKES.—Those holy men, who effected the Reformation from Popery, were determinately opposed to the ancient *wakes* with their immoralities: but they were not able to accomplish the perfection of their various plans, many of them being numbered with the "Noble Army of Martyrs." Elizabeth restored the Reformation in part; but much of popery remained in numerous festivals and ceremonies, though many holy men, retaining the spirit of the Reformers, laboured for greater purity in the externals of religion, and the abolition of the demoralizing and pernicious customs: hence they were denominated *Puritans*. Their influence with the religious and sober part of the nation was very great; but King James disliked their strict, scriptural morality. He therefore commanded Bishop Moreton to draw up a declaration, commonly known by the name of the "Book of Sports," to encourage recreations and sports on festivals and on the Lord's day. It states, "That for his good people's recreation, his Majesty's pleasure is, that, after the end of divine service, they should not be disturbed, letted, or discouraged, from any lawful recreations; such as *dancing*, either of men or women; *archery* for men; *leaping*, *vaulting*, or any such harmless recreations; nor having of *May-games*, *Whitson-ales*, or *May-poles*, or other sports therewith used, so as the same may be had in due and convenient time, without impediment or let of divine service; and that women should have to carry rushes into the church for the decoring of it, according to their old customs; withal prohibiting all unlawful games to be used on *Sundays* only; as *bear-baiting*, *bull-baiting*, *interludes*, and at all times (in the meaner sort of people prohibited) bowling." This declaration was ordered to be read in all the parish churches of Lancashire especially, where papists abounded: and it was to have been read in all the churches throughout England, but that the pious Archbishop Abbot peremptorily forbad its being read at Croydon, where he was residing. This refusal cost the upright prelate his favour with his sovereign, as the court had their balls, masquerades, and plays, even on the Lord's day evenings!

Archbishop Laud, in the reign of Charles I, was a perfect contrast to holy Abbot, and he revived the *wakes* and *Sunday revels*. Pierce, Bishop of Bath and Wells, in reply to the archbishop, who was offended with the *judges* for prohibiting them, says, "The late suppression of the revels was very unacceptable, and that the restitution of them would be very grateful to the gentry, clergy, and common people: for proof of which he had procured the hands of seventy-two of his clergy, in whose parishes these feasts are kept; and he believes that if he had sent for a hundred more he should have had the same answer from them all; but these *seventy-two*," says his lordship, "are like the seventy-two interpreters that agreed so soon in the translation of the Old Testament in the Greek. There are in Somersetshire," says he, "not only feasts of dedication (wakes), but also *church-ales*, *clerk-ales*, and *bid-ales*."

"The Feasts of Dedication are in memory of the dedication of the several churches; those churches dedicated to the Holy Trinity have their feasts on Trinity-Sunday; and so all the feasts are kept upon the Sunday before or after the saint's day to whom the churches are dedicated, because the people have not leisure to observe them on the week-day; this (says his lordship) is acceptable to the people, who otherwise go into the tipling houses, or else to conventicles.

"Church-Ales are, when the people go from afternoon prayers on Sunday to their lawful sports and pastimes in the churchyard, or in the neighbourhood, in some public-house, where they drink and make merry.

"Clerk-Ales, are so called, because they were for the better maintenance of the parish-clerk, &c.,—the people, thinking it unfit that the clerk should duly attend at church and gain but small wages, send him in provision, and then come on Sundays, and feast with him, by which means he sells more ale, &c.

"A Bid-Ale is, when a poor man, decayed in his substance, is set up again by the liberal benevolence and contribution of his friends at a Sunday's feast."

English Wakes in the Nineteenth Century.

We are not acquainted with every parish in the kingdom; but we well know, that many of the evils before enumerated, have been abolished, or greatly counteracted in not a few parishes in different parts of the country. The active vigilance of patriotic magistrates; the establishment of Sunday-schools for the religious education of the poor; and especially the indefatigable zeal of itinerant preachers of the gospel, of different denominations, have been the means of incalculable benefit. Parts of Staffordshire, for example, at the commencement of this century, presented scenes the most shocking in many parishes among the *colliers*, *nailers*, *iron-makers*, *miners*, &c.: cock-fighting, bull-baiting, badger-baiting, bear-baiting, with every species of profaneness, intemperance, impurity, and brutality. In those same districts godliness now prevails in an eminent degree; and Wednesbury, Darlaston, Tipton, Bilston, Oldbury, &c. &c., now are blessed with many chapels, where the gospel is preached faithfully and "with the Holy Ghost sent down from heaven." Still an affecting measure of ungodliness prevails; and much remains to be done, fully to evangelize the people.

Greenwich on *Easter* and *Whit-Sunday*, with several following days, and Deptford, on Trinity Sunday, with following days, are still cursed with almost every

of iniquity in their *Fairs*. And though we
·cified only a few places, there are many, which
d name, in and around London, Manchester,
·ham, &c., where scenes are exhibited, and
.tions committed, over which every Christian
nust sincerely mourn.

ritish Magazine (conducted by clergymen) for
ath, August, states "that there are at the
moment about 15,000 boys in the metropolis,
of the poor, who have no visible means of
ice, and who are in fact trained to every va-
vice.—The unchecked continuance of such
f things threatens to sap the foundations of civilized society. We therefore earnestly beg to call the attention of the public to these alarming facts." These, with many of their elders, both in years and wickedness, throng the *Wakes* and *Fairs* around our metropolis, prompt for every species of immorality and villany; nor is it possible for our servants, and families, and property, to be unaffected by such a state of society. Education, Religion, and Employment, are indispensable to correct these evils: and they demand the persevering exertions of Magistrates, Ministers of the Gospel, and Sunday-School Teachers, the best and most efficient of all Philanthropists.

ON WAKES,

BY AN EXCELLENT CLERGYMAN.

. Edward Cooper, Rector of Yoxhall, Staf-
, bears his noble testimony against these cus-
ı a sermon delivered after one of his pa-
s had been killed in the brutalities of a Wake
ven years ago. He says—

ll briefly state a few of the practices by which
es are characterized.

t of all, my brethren, what is their commence-
They begin with an open, avowed, unblushing
ion *of the Lord's day*. Neglect of public wor-
siting, travelling, feasting, and the whole
ı and evening of the Sunday spent in com-
d in worldly, trifling, or perhaps worse con-
, are among those things which are practised
occasions, without shame, remorse, or scru-
the generality of persons. Probably excess,
profligacy, occur in many instances before
ath is over. This is the beginning of *Wakes*.

cond practice, frequent on these occasions, is
naking *cruelty* a sport and pastime. The poor
brutes are brought forward to furnish, by their
s, amusement to men. The man who can seek
ıtal gratification in the sufferings of a *bull* or
ill soon have his heart hardened against every
ıd humane feeling.

ird practice, which distinguishes the *Wakes*,
ess. Persons professedly make them the
of gratifying their vile and sensual appetites.—
ung woman pass the night in dancing, revel-
l rioting with a company of disorderly, un-
d young men, and not have her own principles
l, and her modesty, which is the best preser-
her virtue, injured?

urth practice prevalent at *Wakes* is *drunken-*
ıis, indeed, may be considered as their general
e feature.

"A *fifth* practice, which at these seasons almost as universally prevails, is that of fighting. The *Wakes* form a sort of general centre, where all the dissolute characters in the neighbourhood, and the disturbers of the public peace, may meet, and indulge their violent and ungovernable propensities.

"To all these dreadful evils, attendant on the *Wakes*, I might add many others, evidently promoted by them, such as *profane cursing and swearing*—*gambling*—*wasteful improvidence*—*extravagance*—*vanity, and finery in dress*—*idleness, loss of time*, and such like. But those which I have specified are sufficient for my purpose. They prove, beyond a doubt, the point, in support of which I have adduced them. Is not the crime, which has been committed among us, the natural and almost the necessary consequence of the practices which I have been describing? Do not sabbath-breaking, cruelty, lewdness, drunkenness, and fighting, tend in the most obvious way to produce bloodshed and murder?——See the fruit, the harvest of the seed which you have been so profusely sowing for so many years. See the natural tendency of Sabbath-breaking, of lewdness, of drunkenness, and fightings. No longer pretend to be ignorant of the consequences to which they lead. Bloodshed and murder follow in their train: and those who encourage the practices which lead to the commission of these crimes, are justly chargeable with a portion of the guilt which attaches to the commission of them."

OFFICIAL TITLES OF CHRIST.

ADVOCATE, Anointed, Apostle, Bishop, Captain, Counsellor, Deliverer, Finisher, Governor, Guide, Intercessor, Judge, King, Lawgiver, Leader, Master, Mediator, Messenger, Messiah, Minister, Physician, Prince, Propitiation, Purifier, Prophet, Priest, Redeemer, Ruler, Refiner, Saviour, Servant, Shepherd, Surety, Teacher Witness.

W. W. C.

SCRIPTURE BIOGRAPHY.

ADAM.

Sect. VII.—*The Expulsion of Adam from Paradise.*

Paradise, as specially planted, and richly furnished by the overflowing benevolence of God, was no longer a suitable place of habitation for our fallen parents. They had forfeited every expression of favour from their Maker: and though "grace reigned through righteousness by Jesus Christ our Lord," they must depart from the garden of Eden. The sight of "the tree of knowledge of good and evil" might serve to aggravate their misery; and beholding "the tree of life," they might be tempted to abandon faith in the promised Saviour,—to cherish presumption, and endeavour to secure immortality by improper means, in a way not ordained or approved by their gracious God.

"And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now lest he put forth his hand, and take also of the tree of life, and eat and live for ever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man." Gen. iv, 22—24.

Adam appears to have been unwilling to leave Paradise, the delightful place which was the Divine plantation. He might fear the pressure of want, in an uncultivated and cursed world; or the assaults of powerful beasts, having thrown off their allegiance, and become wild and fierce, as if to avenge their insulted Maker; or the bold and insidious attacks of fallen spirits, seeking to plunge him into depths of misery still deeper, to his eternal ruin; and he lingered till Divine justice expelled him. "So he drove out the man; and he placed at the east end of the garden of Eden, Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." Ver. 24.

Terribly dreadful must have been the sight of those majestic servants of God, stationed at Eden's entrance, "to keep the way of the tree of life."

> "They looking back, all th' eastern side beheld
> Of Paradise, so late their happy seat,
> Wav'd over by that flaming brand, the gate
> With dreadful faces throng'd and fiery arms:
> Some natural tears they dropt, but wip'd them soon:
> The world was all before them, where to choose
> Their place of rest, and Providence their guide:
> They hand in hand, with wand'ring steps and slow,
> Through Eden took their solitary way."
>
> Paradise Lost.

The remainder of Adam's history is almost wholly concealed from our knowledge: yet so far as we possess information, we see that it corresponded with his fallen condition. In process of time he was delighted to become a father: and Eve, in the transports of her overflowing joy, called her first born *Cain*, which signifies a *possession*. The possession she seems fondly to have supposed that she had gained, was the promised *seed*, who should bruise the serpent's head: but alas! how illusory were her hopes! She soon discovered her mistake; and, therefore, to express her feelings, when she brought forth her next son, she call him *Abel*, which signifies *vanity*.

Adam would probably cherish the anticipation of much comfort in these two sons, and observe them with growing delight, increasing in wisdom and stature, while he infused into their opening minds the lessons of sacred knowledge. But they were born in sin, in the image of their fallen father; and though they were "brought up in the nurture and admonition of the Lord," Cain his first-born was an irreligious infidel! Abel was a believer, a man of sincere religion; by which he condemned the unholy life of his elder brother; who, hurried on by the strength of his ungoverned passions, and enslaved by the power of Satan, embrued his murderous hands in the blood of his pious brother's life.

To express or even to conceive the feelings of Adam on this occasion is utterly impossible. He would regard the horrible deed as the consequence of his own transgression; and reflections of the bitterest kind would harrow up his soul: yet "the sin of the murderer was probably far more distressing to him than the sufferings of the martyr."

Besides Cain and Abel, Adam had many "sons and daughters," who were multiplied during his life, so as to fill the earth. In the one hundred and thirtieth year of Adam's life, the Lord gave unto him another son, instead of Abel, whom Cain had murdered. This son Eve named Seth, signifying *settled;* and he appears to have been a holy man of God. Adam lived to see the multitude of his descendants evince the consequences of his own apostacy in increasing wickedness, and died at the age of *nine hundred and thirty years*, as it is believed, in the lively hope of his personal interest in immortal glory, through Christ the promised Saviour.

Sect. VIII.—*Adam a Type of Christ.*

Contemplating sin and death as the consequences of Adam's transgression, the apostle speaks of Jesus Christ as "the second Adam, the Lord from heaven," of whom the first man was a remarkable type, the figure of him that was to come." 1 Cor. xv, 45—47; Rom. v, 14. The typical character of Adam may be considered in many striking particulars, a few of which it will be indispensable to notice.

I. Adam was "the son of God" (Luke iii, 38), that is, he was the immediate offspring, the peculiar production of the Creator.—Christ, in an unspeakable and inconceivable manner, was God's dear Son, the only begotten of the Father. 1 John i, 18; iii, 16—18.

II. Adam was created in the image of his Maker.—Christ is "the brightness of his Father's glory, and the express image of his person." Heb. i, 3.

III. Adam was constituted lord of this lower world for the government of its creatures.—Christ is Lord of all,—the Creator, Preserver, and Sovereign of all; and as Mediator, he is appointed to receive the homage of the whole intelligent universe. Col. i, 16, 17; Rev. v, 12, 13.

IV. Adam was the common father of all mankind, through whose disobedience, they are heirs of sin and death.—Christ is "the everlasting Father" of his people, from whom, as a quickening spirit, they derive spiritual life. He is "the surety of the better testament," "the head of the body the church," through whose obedience all believers are heirs of life eternal. Isa. ix, 6; Heb. vii, 22; Rom. v, 14—21.

V. Adam is commended to us in his marriage in Paradise, as prefiguring the mysterious union and reciprocal affection between Christ and his church. "For the husband is the head of the wife, even as Christ is the head of the church; and he is the Saviour of the body." Eph. v, 23.

The satisfaction of our Lord and Saviour, as the surety of the new covenant, answered fully to the sentence pronounced upon Adam, and it is the means of life and salvation to all believers. Did our labour, pain, and sorrow come upon us through the sin of Adam?—The travail of Christ's soul brings us health, and peace, and bliss eternal. Did the curse come upon us by sin?—"Christ hath redeemed us from the curse of the law, being made a curse for us." Is our degradation and expulsion from communion with God the fruit of sin?—We are brought nigh to God by the blood of Christ, and through him Jews and Gentiles have access by one Spirit unto the Father, and are made the children of God by gracious adoption. Is our ignorance of God and of spiritual things the consequence of sin?—Christ is made our wisdom; and by his word and Spirit effectually instructs us and makes us wise unto salvation. Are we unholy and impure by sin?—Christ is become the source, and pattern, and giver of personal and entire sanctification. Are we unworthy by defilement and guilt?—Christ is "the Lord our righteousness." Are we the subjects of death through Adam's transgression?—Christ "has brought life and immortality to light by his gospel," and "the gift of God is eternal life through Jesus Christ our Lord."

Do our young readers sincerely believe these things? Do they receive the doctrines of the Scriptures concerning the second Adam? and do they worship the Father in spirit and in truth by faith in Jesus Christ? Such, and only such, are interested in the salvation which is in Christ Jesus; and they, and only they, shall finally obtain everlasting glory in Paradise restored.

ICE PALACE.

The annals of the reign of Catherine II, make mention of one ephemeral palace, which, like that of Pandæmonium,

> "—— Out of the earth, a fabric huge,
> Rose like an exhalation;"

and like an exhalation vanished, not leaving a wreck behind. From a true and particular account of this ice palace, drawn up by Kraft, an imperial academician, and published at St. Petersburgh the year after its erection, it appears, that seven years before, an ice castle had been built on the river Neva; but the ice bent under the weight of the edifice and of the soldiers who garrisoned it. To avoid a similar defect in the foundation, it was resolved, on the occasion of the marriage of Prince Galitzin, in 1740, to erect a palace of ice on terra firma; and a site was chosen between the imperial winter palace and the admiralty, one of the lords of the bed-chamber being appointed to superintend the works. The palace was constructed of blocks of ice, from two to three feet thick, cut out of the winter covering of the Neva; these being properly adjusted, water was poured between them, which acted as cement, consolidating the whole into one immense mass of ice. The length of the edifice was fifty-six feet, its breadth seventeen feet and a half, and its height twenty-one. It was constructed according to the strictest rules of art; and was adorned with a portico, columns, and statues. It consisted of a single story, the front of which was provided with a door and fourteen windows; the frames of the latter, as well as the panes, being all formed of ice. The sides of the doors and of the windows were painted in imitation of green marble. On each side of the door was a dolphin, from the mouths of which, by means of naphtha, volumes of flames were emitted in the evening. Next to them were two mortars, equal to eighty pounders, from which many bombs were thrown, a quarter of a pound of powder being used for each charge. On each side of the mortars stood three cannons, equal to three pounders, mounted upon carriages, and with wheels, which were often used. In the presence of a number of persons attached to the court, a bullet was driven through a board two inches thick, at the distance of sixty paces, by one of these cannons, a quarter of a pound of powder being also used for a charge. The interior of the edifice had no ceiling, and consisted of a lobby and two large apartments, one on each side, which were well furnished, and painted in the most elegant manner, though formed merely of ice. Tables, chairs, statues, looking-glasses, candlesticks, watches, and other ornaments, besides tea-dishes, tumblers, wine-glasses, and even plates with provisions in one apartment, also formed of ice, and painted of their natural colours; while in the other were to be seen a state bed, with curtains, bed, pillows, and bed clothes, two pair of slippers, and two night caps of the same cold material. Behind the cannon, the mortars, and the dolphins, stretched a low balustrade. On each side of the building was a small entrance. Here were pots with flowers and orange trees, partly formed of ice, and partly natural, on which birds sat. Beyond these were erected two icy pyramids. On the right of one of them stood an elephant, which was hollow, and so contrived as to throw out burning naphtha; while a person within it, by means of a tube, imitated the natural cries of the animal. On the left of the other pyramid was seen the never-failing concomitant of all princely dwellings in Russia, a banya, or bath, apparently formed of balks, which is said to have been sometimes heated, and even to have been appropriated to use.

The appearance of the ice palace, it is said, was remarkably splendid when lighted up in the evening with numerous candles. Amusing transparencies were usually suspended in the windows to increase the effect; and the emission of flames by the dolphins and the elephant, all tended to excite greater surprise, while the people beheld the crystalline mass.

Thus, there wanted not, to carry on the parallel between this palace and the magical edifice which Milton describes,

> "——— Many a row
> Of starry lamps and blazing cressets, fed
> With naphtha and asphaltus, yielding light
> As from a sky. The hasty multitude
> Admiring enter'd; and the work some prais'd,
> And some the architect."

Crowds of visitors were continually seen around this fantastic and unique construction, which remained entire from the beginning of January almost to the middle of March. The glassy fabric then began to melt, and was soon afterwards broken into pieces, and the ruins were conveyed to the imperial ice-cellar. On the wisdom displayed in the construction of this costly emblem of mundane glory, the reader may make his own comment.—*Modern Traveller.*

DRUNKENNESS.

A Welchman was for some time awfully habituated to the vice of drunkenness, but was at length restored to sobriety by the following singular incident. He had a tame goat which would follow him to the alehouse he frequented. One day, by way of frolic, he gave the animal so much ale that it became intoxicated. What particularly struck the Welchman was, that from that time, though the creature would follow him to the door, he never could get it to enter the house. He was thereby led to see how much his sin had sunk him beneath a beast, and from that time became a sober man.

THE SUPERSTITIOUS BRAMIN.

A Bramin at Benares was so cautious of causing the death of any living animal, that before him as he walked, the place was swept, that he might not destroy any insect: the air was fanned when he ate for the same purpose. Some mischievous European gave him a microscope to look at the water he drank. On seeing the animalculæ, he threw down and broke the instrument, and vowed that he would not drink water again: he kept his promise, and died.

THE PALM TREE.

THIS tree grows in a stately column from thirty to fifty feet in height, "crowned," says Forbes, "with a verdant capital of waving branches, covered with long spiral leaves." Though the tree arrives at maturity thirty years after planting, it continues in full strength seventy years longer, producing annually fifteen or twenty clusters of dates, each weighing fifteen or twenty pounds. It is one of the most beautiful trees in the vegetable kingdom, upright, lofty, and verdant. Though it often grows in a soil apparently dry and sterile, a subterraneous supply of water may be calculated upon. Sir Philip Smith, when in Egypt, told the British officers that they might always find water by digging to the roots of a palm tree. Carne, in his "Letters from the East" gives many instances as a confirmation of this fact: his route to the pyramids led occasionally through woods of palm or date trees, where, fatigued with heat and thirst, he enjoyed the refreshment of "delicious water." And then again in the valley of Paran, "we halted," says he, "in a beautiful grove of palm trees, in which was a spring of excellent water." In Egypt, where it is an object of considerable attention, he had experience of their value, meeting with them, as he did, in the barren and sandy places, destitute of all other verdure and exposed to the scorching sun, where they delightfully interrupted the monotony of the scene, and grouping together, afforded a most grateful and refreshing shade. The beautiful town of Rosetta stands encircled by them, and, scattered at intervals around, they rise high above the highest of the buildings. Upon the northern skirts of the desert of Sin, two leagues from Tor, Dr. Shaw tells us he saw more than two thousand palm trees, and "nine of the wells spoken of in Scripture, the other three being filled up by those drifts of sand which are common in Arabia:" under the shade of these trees is the bath which is held by the inhabitants of Tor in extraordinary veneration, and which they call the bath of Moses.

In Palestine it grew so abundantly, that "it was a common symbol of the country; many coins of Vespasian and other emperors being extant, in which Judea is personified by a disconsolate woman sitting under a palm tree." Pliny also calls Judea by a name signifying "renowned for palms." In Jericho, where the soil is sandy and climate warm, several species of the tree are still found. Strabo and Josephus, who celebrate the palm trees of Palestine, particularly notice those of Jericho.

The utility of this tree is not less remarkable than its beauty. Its clusters of fruit, which are frequently very large, furnish a great part of the diet of the inhabitants of Arabia and Persia; whole families in Upper Egypt, we are told, subsist entirely upon it. This is gathered with great care and ceremony; and it may be mentioned as a peculiar characteristic of the palm, that its external structure is so formed, as to supply the steps for an easy ascent to man, in order to obtain the fruit which grows at the top of the tree (from which alone the branches spring), while it denies access to beasts of all kinds. "Besides dates," says Calmet, "it produces a kind of honey, little inferior to common honey, and they likewise draw a wine from it much used in the East.

Gibbon says that the Asiatics celebrated three hundred and sixty uses to which the trunk, branches, leaves, juice, and fruit were applied.

The palm or branch of the palm tree was carried before conquerors in processions and rejoicings for victory. The Jews sent a golden branch of a palm tree to the kings of Syria, as a kind of tribute or present.—*Scripture Garden Walk.*

TEOCALLI, OR GREAT TEMPLE OF MEXITLI,

IN MEXICO.

THIS temple was a truncated pyramid 120 feet high, and 318 feet square at its base, situated in the midst of a vast enclosure of walls, and consisting of five stories, like some of the pyramids of Saccara. When seen from a distance, it appeared an enormous cube, with small altars, covered with wooden cupolas on the top. The point where these cupolas terminated, was 177 feet above the pavement of the enclosure. The material of which the pyramids was built, is supposed to have been clay, faced with a porous stone resembling pumice-stone, hard and smooth, but easily destructible. De Solis gives the following description of this edifice, on the authority chiefly of Acosta:

"The first part of the building was a great square, with a wall of hewn stone, wrought on the outside with various knots of serpents intertwisted, which gave a horror to the portico, and were not improperly placed there. At a little distance from the principal gate was a place of worship, not less terrible: it was built of stone, with thirty steps of the same, which went up to the top, where was a kind of long flat roof, and a great many trunks of well-grown trees fixed in it, in a row, with holes bored in them at equal distances, and through which, from one tree to another, passed several bars run through the heads of men who had been sacrificed, of whose number (which cannot be repeated without horror) the priests of the temple took exact account, placing others in the room of those which had been wasted by time. A lamentable trophy, in which the enemy of mankind displayed his rancour, and which these barbarians always had in view, without the least remorse! for inhumanity put on the mask of devotion, and custom had rendered death in all its terrors familiar to their eyes. The four sides of the square had as many gates opening to the four winds. Over each of these gates were four statues of stone, which seemed to point the way, as if they were desirous to send back such as approached with an ill disposition of mind. These were presumed to be threshold gods, because they had some reverences paid them at the entrance. Close to the inside of the wall were the habitations of the priests, and of those who, under them, attended the service of the temple, with some offices; which altogether took up the whole circumference, without retrenching so much from that vast square, but that eight or ten thousand persons had sufficient room to dance in it upon their solemn festivals. In the centre of this square stood a pile of stone, which in the open air exalted its lofty head, overlooking all the towers of the city, gradually diminishing till it formed a half-pyramid; three of its sides were smooth, the fourth had stairs wrought in the stone; a sumptuous building, and extremely well proportioned. It was so high that the stair-case contained a hundred and twenty steps, and of so large a compass, that on the top it terminated in a flat forty feet square: the pavement was beautifully laid with jasper stones of all colours: the rails, which went round in nature of a balustrade, were of a serpentine form, and both sides covered with stones resembling jet, placed in good order, and joined with white and red cement, which was a very great ornament to the building. On the opening of the rails, where the stairs ended, were two marble statues, which supported, in a manner that admirably well expressed the straining of the arms, two huge candlesticks of an extraordinary make. A little further was a green stone, five spans high from the ground, which terminated in an angle, and whereon they extended on his back the miserable victim they were about to sacrifice, and opened his breast to take out his heart. Beyond this stone, fronting the staircase, stood a chapel of excellent workmanship and materials, covered with a roof of precious timber. Here the idol was placed on a high altar, behind curtains: it was of human figure, sitting in a chair which had some resemblance of a throne, sustained by a blue globe, which they called Heaven, from the sides whereof came four rods, with their ends resembling the heads of serpents, which the priests placed upon their shoulders, when they exposed their idol to public view. It had on its head a helm composed of plumes of various colours, in form of a bird, with a bill and crest of burnished gold: its countenance was severe and horrible, and still more deformed with two blue bands, which bound its forehead and its nose. In the right hand it held a curling serpent, which served for a staff, and in the left, four arrows, which they venerated as a present from heaven, and a shield with five white plumes placed in the form of a cross: and concerning these ornaments, these ensigns and colours, they related many remarkable extravagances, with a seriousness deserving to be pitied. On the left hand of this chapel was another of the same make and bigness, with an idol called Tlaloch, in every respect resembling his companion. They were esteemed brothers and friends to such a degree, that they divided between them the patronage of war, equal in power, and unanimous in inclination; for which reasons the Mexicans addressed them both with the same prayers, the same sacrifices, and the same thanksgivings. The ornaments of both chapels were of inestimable value; the walls were hung and the altars covered with jewels and precious stones, placed on feathers of various colours: and they had eight temples in the city of almost the same architecture, and of equal wealth. Those of a smaller size amounted to two thousand, and were dedicated to as many idols, of different names, forms, and attributes. There was scarce a street without its tutelar deity; nor was there any calamity incident to nature without its altar, to which they might have recourse for a remedy. In a word, their gods were derived from their fears, nor did they reflect how they lessened the power of some by what they attributed to others. Thus did the devil continually enlarge his dominions, and exercise a most deplorable tyranny over rational creatures, in the possession of which he remained for so many ages, by the incomprehensible permission of the Most High."—*Modern Traveller.*

HOSPITAL SCENES.

(Abridged from the Cottage Magazine.)

On a recent visit to the metropolis, among other scenes of distress, few were so interesting to me as the great metropolitan hospitals. Retiring from the bustle of the public streets, those vast asylums filled with the consequences of sin, are to be found stretching forth their long ranges of windows, with here and there a withered plant hesitating between life and death in the casement—an apparent emblem of many a sinking frame within. In one of those melancholy abodes our attention was led to a patient, whose mortal career was evidently drawing to a close. It was a young woman whose faded cheek every token of health had long since fled for ever. Her eyes, which appeared once to have possessed uncommon beauty, were now supernaturally enlarged. Her head and face were bound up with linen bandages, and had it not been for the hectic flush of disease which mantled over her forehead, we might at times have thought her a corpse in her grave clothes. "She is not long for this world," whispered the nurse. "I fear not," said I; "pray how long has she been under your care?" "Only a few weeks, Sir," said the nurse. "She was found dying for want, and almost consumed with disease, in the streets." "A woman who was a sinner, I suppose." "You are right, Sir, in your conjecture. We are told that she was once one of the gayest of the gay, and dressed as finely as any of them; but it is now all over, poor thing—it is all over now." "Does she seem to be in much distress of mind?" said I. "At times she weeps like rain—her poor frame shakes under the mental agony." At this time the poor dying girl began to awake from a slight doze. "Who is that, nurse, who is that?" said she. "It is a gentleman come to see how you are." "God bless him," said she hastily; "it is a long time since any one came to inquire after Margaret." She sunk back into her state of lethargy. The name struck me. Margaret, thought I, how familiar is that name to me. I approached the bed: she did not answer me. I could not leave the room, without at least endeavouring to speak one word in season to one who was evidently so near the region of the shadow of death. Bending down I said, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." I know not whether she heard or understood me, nor shall I ever know on this side of the grave; but, if she did, the gospel message was delivered. Oh! how important it is to give up our minds to God before disease and death has touched them, and blasted them for ever! Not many days after, I called to inquire after her. I approached her bed, but it was empty. The sick, the afflicted, the dying lay around, but the dead had been carried away. She had dozed on, the nurse told me, in one unconscious dream, till the tide of life had ebbed for ever, and she awoke in eternity. "Man dieth and wasteth away, yea, man giveth up the ghost, and where is he?" Whilst I was musing upon this solemn event, the nurse brought me a book which she had found after her death, under her pillow. It was an old-fashioned little book by one of the puritans, "The Tears of a Magdalen," full of touching exhortations and sweet scriptural doctrine. As I was turning over its leaves in melancholy mood, a card fell from between them. I took it up, and was still more deeply affected to find inscribed upon it, "D——— Sunday School."

"THE WAGES OF SIN IS DEATH!"

ROBERT HALL AND MATTHEW HENRY'S COMMENTARY.

I think it was in the month of February, that Mr. Hall told me that he had commenced Matthew Henry. He observed, "I have often read portions of it, and consulted it; but I have now begun with the first chapter of Genesis, and I mean to read the work through regularly; I have set myself, Sir, two chapters every morning, and I anticipate it as a feast. That is the way to read Matthew Henry, Sir; I discover new beauties in him every day, that are not obvious when reading detached parts. I would advise you to adopt the same method, Sir; you will be quite delighted with it. I have found, that the most pious persons of my acquaintance, in the latter period of their lives, have been great readers of Henry. There must be something next to inspiration in him, Sir; for as face answers to face, so does the heart of one Christian to another." I asked his opinion of Scott's Commentary "O, it is a good work, Sir; but it is not to be compared to Henry; there is not that unction of spirit which there is in Henry." About a month or six weeks after this he said, "Well, Sir, I continue my plan of reading Matthew Henry every morning, and have come to the second chapter of Exodus; and am more and more delighted with him."—*Greene's Life of Hall.*

CHRIST CRUCIFIED.

Enough, enough! thy babbling verse
No more, vain Muse, prolong;
Henceforth with harp and lute rehearse
A nobler, holier song;
To Heav'n let loud Hosannas ring,
The triumph of our martyr'd King.

Amaz'd before th' abyss I pause
Of miracles profound,
And, wrapt in Heav'n's mysterious laws,
A wonder would expound;
A wonder angels cannot scan,—
How God immortal died for man.

Mercy of mercies! Son by Sire
To foes a hostage giv'n!
Three days a buried corpse, aspire
In glory back to heaven!
Captivity in thraldom led,
And death by death discomfited!

These would I sing: but groan and shriek
Of vengeance and of pain,
On Calvary's mount a story speak,—
The slayer and the slain:
Above the hill, look, high in air,—
Hang there not three in torment there?

And one the midst (nor anger He
Alone, nor terror shows),
Outstretch'd upon th' accursed tree,
His forehead meekly bows;
His bleeding hands and ankles view,
With nails of iron broken through.

Vain, wretched man! behold, and wake!
With shame repentance blend;
Thy cheek and breast, for sorrow's sake,
Thy hair and garment rend;
Beat thy hard heart, and learn the bliss
Of anguish deep and dear as this!

Before thee runs the purple flood,—
No dye of Tyrian wave,—
But gushing deep from wounds of blood,
The crown of mockery gave;
Or lash'd from every stripe and sore
The cruel scourge hath furrow'd o'er.

Weep, child of man, insensate, weep;
The gates of grief set free;
The ground in tears for Jesus steep,
He drench'd in blood for thee.
For boon like His, grudge not in turn
The sacrifice of hearts that mourn.

BIGOTRY OVERRULED TO CIRCULATE THE BIBLE AT AN ENEMY'S EXPENSE.

In the year 1527, when good Mr. Tindal was an exile in Germany for his religion, God put it into his heart to translate the five books of Moses, and the whole of the New Testament, into English. But having lost his papers by a shipwreck, in his passage to Hamburgh, he had his work to begin again after he had written a considerable part. However, by patient perseverance in well-doing, he surmounted every difficulty, and accomplished his great design. To some of the books translated, he added prefaces, and notes to particular chapters and verses. This publication was sent over to England, and the bishops of that day were filled with consternation and alarm, at the appearance of the word of God in the language of the people, and were determined if possible to suppress it. The Bishop of London was remarkably active in this affair. He consulted a merchant in the city of the name of Packington, respecting the best means of defeating Tindal's object, and preventing the Scriptures being spread abroad and read. Packington, who is supposed to have been friendly to the Reformers, told the prelate, he thought the most likely method of securing his own design, would be to send over a sufficient sum of money to purchase the whole impression of Tindal. He did so; but the good man took care, as soon as possible, to procure another copy, one previously sold, for himself; and, with the bishop's money, he was supported, and enabled to proceed with the translation of the Bible, until he had prepared a perfect English copy of the sacred Scriptures. Hence they came over in great abundance. Sir Thomas More was then (A. D. 1532) Lord Chancellor, and having several persons before him accused of heresy, and ready for execution, he offered to compound with one of them for his life, on condition he would discover the people who maintained Tindal abroad, and enabled him to send the Bible into this country. George Constantine was the individual to whom the proposal was thus made, and when the poor man had got security for his life, he said, it was the Bishop of London: the Chancellor smiled, and observed, he believed it was so.

CHOLERA.

"An Address to the People of Great Britain, in consequence of the Alarming Fatality of Cholera, by B. Z." (price *three pence*), has been sent to us, and we [illegible] grateful to the unknown and pious author for such [illegible] publication. We trust it will be extensively read, [illegible] be a great blessing, as it is well adapted to pro[illegible] edification in its readers.

Perhaps the most admirable illustration of solic[illegible] to improve the awful visitation of our nation, is, [illegible] of some worthy Christian philanthropist sending to [illegible] Home Missionary Society, 100*l*. to build a small ch[illegible] at Easing Lane, Durham, for the accommodation of [illegible] poor neglected people of that neighbourhood. See [illegible] Home Missionary Magazine for April 1832.

TO CORRESPONDENTS.

We have great pleasure in acknowledging with thanks, the kindness of our numerous correspondents. We are both gratified and encouraged by their generous and high commendations of our labours. However, we regret that our limits will not allow us to reply to each individually, nor yet to use every one of their communications. They must leave it to our discretion to insert those which appear best adapted to promote the *instruction*, the *entertainment*, and the *Christian edification* of our increasing readers.

To our esteemed friends we beg to reply that it is our intention to have an *Index*, *Table of Contents*, and *Title* to the Christian's Penny Magazine, to bind up in a volume at the end of the year.

We have received copies of the following works:—

Christian Philosopher, by William Martin.
The Messiah, by Montgomery.
The Pillar of Divine Truth, by the Editor of the Comprehensive Bible.
Poems, chiefly Devotional, by Jacques.
Cultivation of the Infant Mind, by J. R. Brown.

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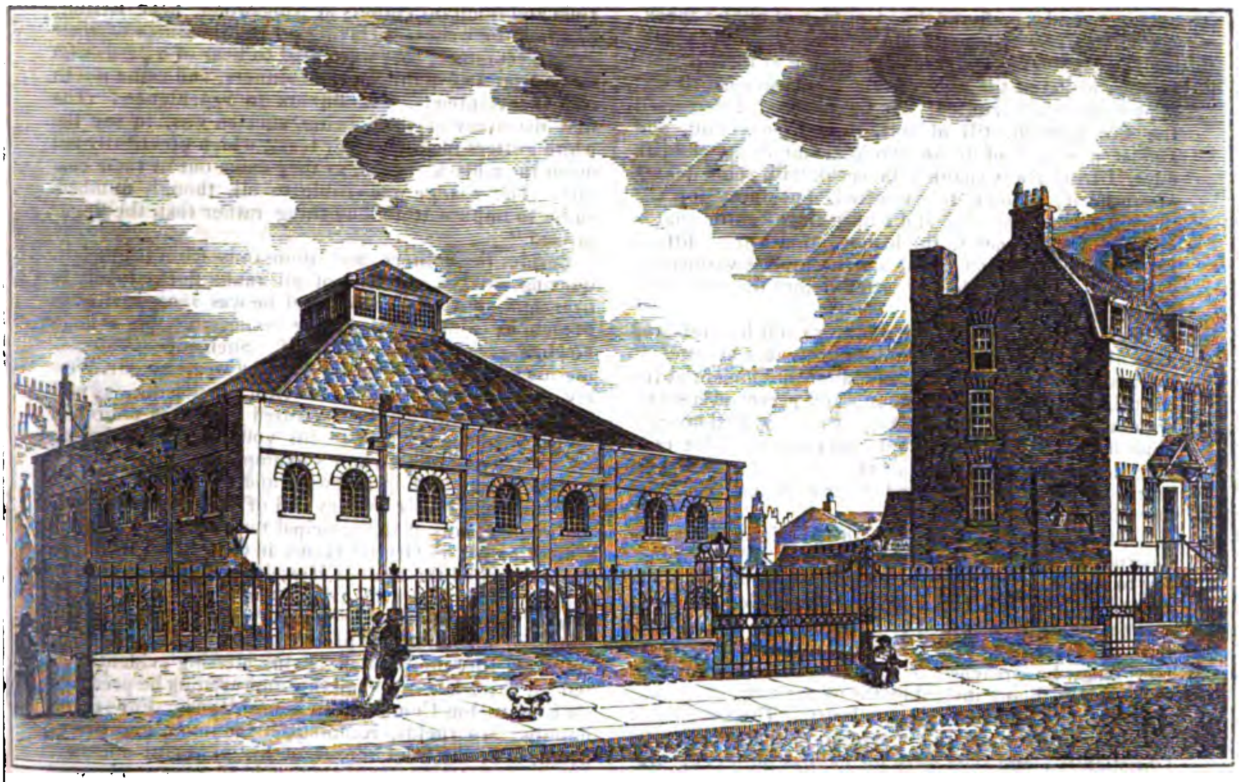

THE TABERNACLE, CITY ROAD, LONDON.

THE REV. GEORGE WHITFIELD, M. A.

"Whitfield's Tabernacle," of which we give a representation, leads us to give a short biography of its devoted founder. Whitfield was certainly one of the most extraordinary men of the eighteenth century; and his name, with that of his distinguished friend, the Rev. John Wesley, will be handed down to the latest generations, as one of the worthiest and most eminent benefactors of mankind.

Mr. Whitfield's father was a wine merchant, at Bristol, and afterwards an innkeeper in the city of Gloucester, where George, his youngest of six sons, was born in 1714. At two years of age his father died, and his education was somewhat neglected: but between the age of twelve and fifteen he made considerable proficiency in the Latin classics at the public grammar school. His mother's circumstances not being affluent, George assisted her in the business, for about two years; but the prevailing bent of his genius beginning to develop itself, in unusual devotional studies and the composition of sermons, one of which he dedicated to his eldest brother at Bristol, measures were taken for his education for the church.

At the age of eighteen, Whitfield entered Pembroke College, Oxford, where he distinguished himself by his excessive austerities and habits of devotion, and found in Mr. Charles Wesley a most kind and sympathizing friend. Two years after, in 1734, he joined the little band of pious men (Mr. Charles Wesley, Mr. James Hervey, Mr. Morgan, and Mr. Kirkham), who associated with Mr. John Wesley for the study of the Greek Testament, and the mutual advancement of their personal religion; and thus originated the *Methodists* in England.

Deeply affected with the prevailing ignorance and impiety, they began their career in the city of Oxford, seeking all opportunities for diffusing religious knowledge among the poor, and the wretched inmates of the prisons.

His father dying in 1735, Mr. John Wesley was induced to accompany General Oglethorpe to the new colony of Georgia, in North America, as chaplain, and in the hope of preaching the Gospel to the Indians. Whitfield returned to his native city, Gloucester, where he was successful in the conversion of several young men, who united with him in pious exercises. He made frequent visits to the county goal, in which he read and prayed every day with the prisoners. His fame for piety and zeal reached the ears of Dr. Benson, Bishop of Gloucester, who sent for the young Methodist, declaring, that he should think it his duty to ordain him, when he chose to make the request, though he was only twenty-one years of age: and after having examined the articles of the church of England, and studied with prayer the Epistles to Timothy, he made application to the bishop, and was ordained *deacon*, June 30, 1736. The following Sunday he preached his first sermon, "On the Necessity and Benefits of Religious Society," in the church of Gloucester, in which he had been baptized.

"Curiosity," says Whitfield, "drew a large congregation together. The sight, at first, a little awed me. But I was comforted with a heart-sense of the Divine presence, and soon found the advantage of public speaking when a boy at school, and of exhorting and teaching the prisoners, and the poor people at their private houses, whilst at the university. By these means I was kept from being daunted. As I proceeded, I perceived the fire kindled, till at last, though so young, and amidst a crowd of those who knew me in my childish days, I trust I was enabled to speak with some degree of authority. Some few mocked, but most for the present seemed struck; and I have since heard, that a complaint was made to the bishop, that I drove fifteen mad the first sermon. The worthy prelate wished the madness might not be forgotten before the next Sunday."

Bishop Benson offered him a curacy: but he preferred returning to Oxford that he might prosecute his studies. Soon after he accepted an invitation to officiate at the chapel in the Tower of London, and preached his first sermon in the metropolis in August 1736, at Bishopsgate church, to a deeply affected congregation. He continued two months at the Tower, where he took great pains with the soldiers, and several young men who attended his sermons.

Letters, at this time, from the Wesleys, made him desirous of visiting America, and Mr. C. Wesley coming to England, to procure more labourers, Whitfield agreed to go; for which he waited on General Oglethorpe, who had returned to London. He did not embark till December 1737; but in the twelve months intervening, he preached in Bristol, Bath, Gloucester, and London, being invited by the committees of various charities, on account of his popularity. The subjects of his discourses were the essential doctrines of vital Christianity; and such were his natural powers of oratory, sanctified by a pious earnestness of manner, that multitudes were drawn to hear him The churches were crowded to excess, and thousands were unable to gain admittance. He generally preached *nine times* every week; and, early on Sunday mornings, the people were seen to be flocking to the churches, with lanterns in their hands, and conversing on the blessings of eternal salvation.

Mr. John Wesley returned to England, where he was informed that Whitfield had set sail for Georgia: he was well received by the magistrates, officers, and people; but he found the new colony in the most miserable condition. Besides religious visiting, he generally preached twice a day, and four times on the Lord's day; and, for the benefit of the Georgians, he projected, and ultimately completed, an *Orphan Asylum*, similar to that surprising monument of the charity of Professor Frank, in Germany. "I was really happy," says he, "in my little foreign cure, and could have cheerfully remained among them, had I not been obliged to return to England to receive priest's orders, and to make a beginning towards laying a foundation to the Orphan House."

Whitfield arrived in London, December 8, 1738, where he again enjoyed the society of his friend Mr. Wesley, and they began to form religious societies in different parts of London; the principal place of meeting being in a large room which they had hired in Fetter Lane. In January, 1739, he received priest's orders from his good friend, Bishop Benson. He complied with invitations to preach in London, Oxford, and Bristol; by which thousands were awakened to a sense of religion: but the churches were not sufficient to contain the crowds that followed him.

On account of his preaching the necessity of spiritual regeneration, the pulpits, in many places, were refused to him by the clergy; and at Bristol he determined, after much reflection and prayer, to commence preaching in the open air. This practice he began among the rude and ignorant colliers at Kingswood, near Bristol, of whom he writes, "Having no righteousness of their own to renounce, they were glad to hear of a Jesus who was a friend of publicans and sinners, and came not to call the righteous, but sinners to repentance! The first discovery of their being affected was, to see the white gutters made by their tears, which plentifully fell down their black cheeks, as they came out of their coal pits. The change was visible to all, though numbers chose to impute it to any thing rather than the finger of God."

Besides the colliers, and thousands from the neighbouring villages, persons of all ranks flocked daily to hear him, out of Bristol; and he was soon invited to preach by some of the more respectable, in a large bowling-green, in the city itself. Such success attending his labours in *field-preaching*, he wrote to Mr. Wesley, who had never been at Bristol; and as he, as well as Mr. Whitfield, had been refused the use of churches, he followed the practice of his younger friend, having the sanction of our Saviour's example, in calling sinners to repentance both in highways and in the fields.

Whitfield left Mr. Wesley full of labours at Bristol, and visited many of the principal towns in the kingdom, collecting for his Orphan House in Georgia. In Wales, he encouraged the zealous Howel Harris, under whose ministry the power of religion was reviving. Being unable to obtain the use of churches in London, he ventured, on Sunday, to preach in Moorfields. Though threatened by the mob, a Divine blessing evidently attended these labours; and the same evening he preached on Kennington Common, to a multitude. For several months, Moorfields, Kennington Common, and Blackheath, were the chief scenes of his powerful ministry, and his auditors often consisted of *twenty thousand* persons. It is said their singing could be heard two miles off, and the voice of the preacher at the distance of a mile.

The building of a school having been commenced at Bristol, Mr. Whitfield visited that city, and put Mr. Wesley in full possession of the property; then introduced him at Gloucester as a field preacher, and embarked a second time for America, in August, 1739. In that country he was received with a cordial welcome by many of the ministers, and by thousands of the people, who expressed their delight to see Puritanism revived by a minister of the church of England; and Mr. Whitfield found himself at home among these descendants of the persecuted English Puritans, to whom his ministry was blessed in an extraordinary manner. Two years after he returned to England, for the purpose of making further collections for his great work in Georgia: "but," says he, "what a trying scene appeared here! During my journey through America, I had written two well-meant, though injudicious, letters against England's two great favourites, 'The Whole Duty of Man,' and 'Archbishop Tillotson,' who, I said, knew no more of religion than Mohammed. Mr. John Wesley had been prevailed on to preach and print in favour of perfection and universal redemption, and very strongly against election, a doctrine which I thought, and do now believe, was taught me of God, therefore could not possibly recede from. I had written an answer, which, though revised and much approved by some judicious divines, I think had some too strong expressions about absolute reprobation, which the apostle leaves rather to be inferred than expressed."

Mr. John Wesley had become opposed to the doctrine of election, as taught in the seventeenth article of the church; and the use made of the writings of Mr. Whitfield was to inflame the societies against him, as one who had dreadfully fallen. He says, "Ten thousand times would I rather have died than part with my old friends. It would have melted any heart to have seen Mr. Charles Wesley and me weeping after prayer, that, if possible, the breach might be prevented. Once I preached in the Foundery (a place which Mr. John Wesley had procured in my absence) on Gal. iii, but no more." Preaching in Moorfields, he writes, "I had the mortification of seeing numbers of my spiritual children, who, but a twelvemonth ago, would have plucked out their eyes for me, running by me whilst preaching, disdaining so much as to look at me, and some of them putting their fingers in their ears, that they might not hear one word I said. The like scene opened at Bristol, where I was denied preaching in the house I had founded: busy-bodies, on both sides, blew up the coals. A breach ensued; but as both differed in judgment, and not in affection, and aimed at the glory of our common Lord, though we hearkened too much to tale-bearers on both sides, we were kept from anathematizing each other, and went on in our several ways, being agreed in one point, endeavouring to convert souls to the blessed Redeemer."

Thus these two distinguished men separated in their operations, and became the leaders of the two branches of the methodist body — the *Calvinist*, and *Arminian*.

They both held the grand and essential peculiarities of the Gospel, by which a sinner is pardoned, sanctified, and saved; each embracing the all-sufficient atonement of the incarnate Son of God, and the regenerating, purifying influence of the Holy Spirit; but Mr. Wesley rejected the doctrine of Predestination and Election, as stated in Article XVII of the church of England; while Mr. Whitfield became more fully confirmed in its truth. The question of *general* and *particular* redemption thus occasioned a difference of sentiment, and for a short time a shyness between them: but they kept up an epistolary correspondence, and lived and died united in heart. This will appear partly by a clause in Mr. Whitfield's will, in which he says, "I leave a mourning ring to my honoured and dear friends, and disinterested fellow-labourers, the Rev. John and Charles Wesley, in token of my indissoluble union with them in heart and affection, notwithstanding our difference in judgment about some particular points of doctrine."

Mr. Whitfield, having been excluded from Mr. Wesley's connection, and generally from the pulpits of the established church, was necessitated to seek other places, in which to prosecute his zealous labours. Mr. Cennick, with others of the first Methodists, being of Mr. Whitfield's sentiments, joined with him at Bristol, and assisted him to build another preaching house at Kingswood, among the numerous colliers. Here, and at several other places, they preached to very large congregations. Being ordered to attend the House of Commons, to give information concerning the state of Georgia, the Speaker received him courteously, and assured him that there would be no persecution in the reign of George the Second. Thus encouraged, he pursued his plans with ardent zeal; and his friends procuring a piece of ground in Moorfields, London, a large shed was erected as a temporary shelter from the weather, and called "The Tabernacle." Mr. Whitfield, at first, disliked the site of his new temple, on account of its vicinity to the Foundery, the preaching house of Mr. Wesley (where the "City Road Chapel" now stands), which gave it the appearance of opposition. But upon this occasion he remarks, "All was wonderfully overruled for good, and for the furtherance of the Gospel. A fresh awakening immediately began. Congregations grew exceedingly large; and, at the people's desire, I sent (necessity reconciling me more and more to lay-preaching) for Messrs. Cennick, Harris, Seagrove, Humphries, and several others, to assist." New scenes of usefulness opened to him daily; and numerous invitations being sent to him from different places, he was enabled to visit them, leaving his lay assistants to preach among his settled congregations. He continued his practice of field preaching, not only through all parts of England, but in Wales, Scotland, and Ireland; and his ministry was crowned with extraordinary success.

In the year 1748, Mr. Whitfield was introduced to the acquaintance of the Countess of Huntingdon, in whom he found an intelligent, pious, faithful, and generous coadjutor, and he became one of her ladyship's chaplains. In 1753 he opened his new TABERNACLE in Moorfields, London, represented in our engraving, a building capable of holding about four thousand persons: and in the same year he opened the Tabernacle at Bristol; two years after, another at Norwich; and in 1756, his new chapel in Tottenham Court Road, still larger than that in Moorfields.

But to follow this apostolic servant of Jesus Christ through all his extensive travels, and to describe his wonderful successes, in turning sinners to God, would require volumes. In the course of his ministry, which included thirty-four years and a quarter, Mr. Whitfield crossed the Atlantic Ocean *thirteen times*, and preached EIGHTEEN THOUSAND SERMONS, which was something *more than five hundred a year!* His usefulness in the conversion of sinners to God corresponded with his indefatigable labours. Mr. Whitfield died in America, September 30, 1770, at Newbury Port, near Boston.

The death of Whitfield was lamented as a great public calamity, both in England and in America; and many funeral sermons were preached and published, to improve the sorrowful event, both by the ministers of the established church and of Dissenters: among the former may be mentioned, Mr. Romaine, Mr. Venn, Mr. Newton, Mr. Madan, and Mr. Toplady; and among the latter, Dr. Trotter, Dr. Gibbons, Mr. Brewer, and others. We shall give a few extracts in our next.

ECCLESIASTICAL BIOGRAPHY.

PERHAPS no subject will be thought more suitable for the "CHRISTIAN'S PENNY MAGAZINE," than a series of Ecclesiastical Biography. In this we shall be called to contemplate the most inviting illustrations of our most holy faith; and while we behold "so great a cloud of witnesses" for the truth as it is in Jesus, we shall be animated in our progress, following them who through faith and patience persevered and now inherit the promises. Every one will perceive the propriety of commencing with some brief notices of the inspired founders of the Christian church, many particulars of whom are to be found in the Holy Scriptures.

APOSTLES OF CHRIST.

1. PETER is mentioned first. Roman Catholics are accustomed to style him *Saint Peter;* but this is an address not agreeable to the Scripture, which gives no

such titles to individual men, however holy. Unsanctioned by the word of God, it is to be regretted that such a style should have been adopted from the popish communion.

Very little is known of Peter the apostle, besides what is contained in the New Testament: the Roman Catholics, however, contend that he was *Bishop of Rome,* during *twenty-five years:* but we have no satisfactory evidence that Peter the apostle ever was at Rome, much less that he was bishop of that city. Probable tradition reports, that he came to Rome during the persecution raised against the Christians by Nero, and that he was apprehended and crucified. It is also said, that, remembering his shameful denial of his blessed Lord, he suffered, at his own request, with his head downwards, being unworthy to die in the manner of his Divine Master, A.D. 66. Peter wrote two inspired epistles, which we possess, bearing his name.

2. Andrew, the apostle, brother of Peter, is said to have prosecuted his evangelical missionary labours among the Scythians, Sogdians, and Ethiopians; that he made many converts to Christ in Greece and Epirus; that he organized a Christian church at Constantinople; ordained Stachys; and that, at Petræ, a city in Achaia, Ægeas the proconsul, crucified him; being provoked that Stratocles, his brother, and Maximilla, his wife, had embraced Christianity. It is said, that Maximilla ordered that his body should be embalmed, and that it was afterwards buried in the church at Constantinople, by Constantine the Great. There is to be seen at this day, in the church of St. Peter, Marseilles, a cross in the form of the letter X, enclosed in a silver shrine, pretended to be the cross on which Andrew suffered martyrdom.

3. James, the apostle, the son of Zebedee, was beheaded by Herod Agrippa, the son of Aristobulus, and grandson of Herod the Great. Acts xii. It is said, that the officer who brought James to the tribunal, observing his pious cheerfulness after his condemnation, asked forgiveness of the apostle, confessed himself a *Christian,* and was beheaded with him. Herod, the unprincipled tyrant, was smitten with worms by the hand of God, and he died in the most grievous torments.

4. John, the apostle, was brother to James: and both of them, for their powerful eloquence, were named by their blessed Master "*Boanerges,*"—*Sons of Thunder.* John was pre-eminently beloved by our Lord, and to his care he committed his mother. Leaving Judea before the destruction of Jerusalem, he laboured chiefly in Asia Minor, particularly at Ephesus. Churches are said to have been gathered by him in Smyrna, Pergamus, Sardis, Thyatira, Philadelphia, and Laodicea. It is related, that when at Rome, A.D. 95, he was put by order of Domitian, the emperor, into a caldron of boiling oil, in which he stood for several hours unhurt. Being taken out, he was banished to the isle of Patmos, where he wrote the Book of Revelation. Rev. i, 9. From this island he returned the next year, and resided chiefly at Ephesus, until A.D. 100; when, beloved by all, and at the advanced age of nearly a hundred years, he died in peace. Several characteristic anecdotes are recorded concerning this venerable apostle, which we cannot omit to notice. On one of his visits to a neighbouring church, he saw a youth, whom he committed to the minister for religious education: but during the apostle's banishment he absconded. On his return, the minister informed him, "He is dead: that is, he is dead to God; for he is a robber on the mountains." The aged apostle obtained a horse, engaged a guide, pursued, and found the bandit; tenderly invited his confidence, and directed him to the fountain of mercy in Christ. The young apostate was reclaimed; and lived and died an honour to his Christian profession. He was accustomed, in his extreme age and feebleness, to be led to the church, giving them only, as an address, this short exhortation —"Love one another: little children, love one another." The inspired writings of John are those bearing his name, the Gospel, three Epistles, and the Book of the Revelation.

5. Philip, the apostle, we are informed, prosecuted his evangelical labours with much success, in Upper Asia, part of Scythia, and Colchis. In the latter part of his ministry he came to Hierapolis in Phrygia, a city particularly addicted to idolatry, and in which they worshipped a serpent of extraordinary magnitude. Philip, by his prayers, procured the death of this monster, and convinced many of its worshippers of the absurdity of paying divine honours to such odious reptiles; but the magistrates, votaries of Jupiter Ammon, enraged at the success of Philip, imprisoned him, ordered him to be severely scourged, and then put to death; which, some say was by hanging, others by crucifixion, A.D. 52.

6. Bartholomew, the apostle, supposed to be Nathanael, who was called by our Lord, "an Israelite indeed, in whom is no guile," is said to have been apprehended with Philip. But an earthquake happening while Bartholomew was bound to the cross, he was released. He laboured in Judea, Ethiopia, Arabia, and India. For the use of his converts, it is said, he wrote out the Gospel by Matthew, which he left in India, whence he returned to the more northern and western parts of Asia. He preached the faith of Christ at last in Albania, a city upon the Caspian Sea, where his endeavours to reclaim the people from idolatry were crowned with martyrdom: he being flayed alive, and afterwards crucified by order of the governor. He endured this dreadful series of sufferings with cheerfulness and triumph, comforting his sorrowing friends, and confirming the Gentile converts to the last moment of his life, which terminated A.D. 72.

7. Thomas, the apostle, surnamed Didymus, or the Twin, prosecuted his mission among the Persians, Medes, Hyrcanians, and Bactrians. Chrysostom says, "Thomas, who at first was the most weak and the most incredulous of all the apostles, became through the condescension of Jesus Christ to satisfy his scruples, the most fervent, powerful, and invincible of them all; and went through almost all parts of the world, and lived without fear in the midst of the most barbarous nations, performing his duty without any regard to his life. And being encouraged by a divine vision, he travelled into the Indies, to Malabar, and the country of the Brahmins, who, fearing the downfal of their rites and religion, resolved upon his death; and accordingly, when he was intent at prayer, they stoned him, wounded him with darts, and at length, one coming near, thrust him through with a lance," A.D. 73. Some say, A.D. 66.

8. Matthew. Of this apostle we know but little except that of his labours as an evangelist in writing the Gospel which bears his name. Yet it is related that he prosecuted his mission among the Ethiopians, the Persians, and the Parthians; and at length suffered martyrdom at Nadabbar, in Asiatic Ethiopia, being slain with a halbert, A.D. 60. He alone, of all the New Testament writers, wrote his Gospel in the Hebrew language: but lived to translate it, or to see it translated into Greek.

9. **James**, the son of Alpheus, is styled "the Lord's brother;" and he was commonly called "James the Less," and "James the Just, on account of his extraordinary holiness." He is considered as having been the first bishop of the Christian church at Jerusalem. Even by many of the unbelieving Jews, James was venerated; on which account, Ananias, the Jewish high-priest, with the Scribes and Pharisees, called him, at the Passover, to stand upon the porch of the temple, and to satisfy the doubting minds of the people concerning the faith of Christ. James complied with this request: but being enraged that his doctrine was received by many, they threw him from the battlements; and while he was praying for his murderers, some of them beat him on the head with a *fuller's club*, of which, his skull being fractured, he died. Thus James was murdered by the mob, while there was no Roman governor at Jerusalem, A. D. 62.

10. **Jude**, the apostle, or Lebbeus Thaddeus, was the writer of the Epistle which bears the name of Jude. At the commencement of his ministry, he preached in Judea, Samaria, Galilee, and Idumea; and afterwards in Arabia, Syria, Mesopotamia, and Persia; confirming his doctrine with miracles. We have no certain information of the termination of his ministry: though it is generally believed that the Magi put him to death in Persia, about A. D. 62.

11. **Simon Zelotes**, the Canaanite, the son of Cleophas, is said to have preached the Gospel in Egypt, Greece, Libya, and Mauritania. Various accounts have been published concerning Simon the apostle: some have affirmed that he fulfilled his apostolic ministry in Britain; and others that he was Bishop of Jerusalem until A. D. 107, where he was crucified at the advanced age of one hundred and twenty years.

12. **Judas Iscariot** was the guilty apostate and hypocritical betrayer of his holy Master, Jesus Christ. By an act of suicide, this wretched instrument of Satan "went to his own place!"

13. **Matthias** was chosen by the disciples, and by lot, to fill the office of the traitor. He is believed to have been one of the seventy disciples. Leaving Judea, it is recorded that he laboured in Cappadocia, where he is believed to have died a martyr for Christ. Some Greek writers say that he was hanged on a cross.

14. **Paul**, the apostle. The life, labours, and writings of this extraordinary minister of Christ might well require the pages of many volumes: and many have been filled with the most judicious and edifying remarks and comments. Among these several works, Lord Lyttleton's "Observations on the Conversion and Apostleship of Paul," deserve especial notice. That nobleman's treatise is a work, of which it has been truly said, that "Infidelity has never been able to fabricate a specious answer."

But his conversion, ministry, and successes are so fully detained in the New Testament, and his doctrines and spirit are so richly contained in his fourteen inspired Epistles, that little is necessary to be added here, besides a few particulars concerning his martyrdom. Chrysostom informs us, that it being reported that a cup-bearer of the emperor, and his concubine Poppœa Sabina, embraced the Christian faith from the ministry of the apostle, Nero determined on Paul's immediate destruction. He was beheaded, as a Roman citizen, at the *Salvian Waters*, and buried on the *Estium Way*, A. D. 66.

THE HARVEST MOON, AND THE HUNTER'S MOON.

Henry. Father, I have wondered to see the moon appear so brilliant and beautiful for so many evenings lately; and yesterday I heard it called the harvest-moon, by a gentleman of Kent. What is meant by the harvest-moon?

Father. Wisdom is obtained principally by observation and inquiry: I am glad, therefore, that you observed what the Kentish gentleman said, and not less so by your proposing to me this question.

Henry. That gentleman said, the crops were exceedingly abundant in Kent, and the harvest-moon, with the favourable weather, was of the greatest advantage to the farmer, in getting in the corn. But I did not know why he called it the harvest-moon.

Father. As to your present inquiry, I would remark, that about the time of harvest, in this part of the earth, there is something peculiar in the rising of the moon; by which the industrious farmer derives great advantage from the prolonged light of the shining of that beautiful planet; on account of which it is called "*the harvest-moon*," in August; and that peculiarity partly continues in September, from which it is called "*the hunter's-moon*."

Henry. But what is the cause of the difference in the shining of the moon in those two months of the year?

Father. Fully to explain the cause would require some further acquaintance with astronomy than you at present possess: but as you become further informed on the wondrous works of God in the heavens, you will be better prepared, not only to understand the causes of many things of which you may now be ignorant, but also to adore and love the glorious and beneficent Author of all the grandeur of the heavens, and of all our personal blessings. Read these lines of poetry, which will partly answer your question, and tend to excite your curiosity in relation to the works of God.

Henry.

"There is a time, well known to husbandmen,
In which the moon for many nights, in aid
Of their autumnal labours, cheers the dusk
With her full lustre, soon as Phœbus hides
Beneath th' horizon his propitious ray:
For as the angle of the line which bounds
The moon's career from the equator, flows
Greater or less, the orb of Cynthia shines
With less or more of difference in rise.
In Aries least this angle: thence the Moon
Rises with smallest variance of time,
When in this sign she dwells; and most protracts
Her sojourning in our enlighten'd skies."

Futher. I hope you will remember those lines.

Henry. Shall I beg you will endeavour to explain to me more clearly the cause of the harvest-moon and the hunter's-moon?

Futher. You know that the moon is a planet which attends our earth, at the distance of about 240,000 miles; and she makes her journey round the earth in a little more than twenty-nine days twelve hours; so that there are nearly thirteen changes, or new moons, in the course of a year. You may have observed, that the moon rises later each day, by about three quarters of an hour, than on the day preceding: but in places situated in such a latitude as that in which we live, there is a remarkable difference about August and September, when at the season of full moon she rises, for several nights together, only about *twenty minutes* later on one day than on the day preceding. By thus succeeding the sun before the twilight is ended, the moon prolongs the light, to the great benefit of those who are engaged in gathering the fruits of the earth; and hence the full moon at this season is called the "*harvest-moon.*"

Henry. Who first made observations upon the *harvest-moon?*

Father. We cannot tell who first observed this peculiar variation in the moon's appearance: but it is believed, that it was noticed by persons engaged in agriculture, at a much earlier period than it was observed by astronomers. Plain and pious husbandmen ascribed it to the special goodness of God, not doubting but that it had been ordered by him on purpose for their advantage.

Henry. And I should think they were right in so considering the harvest-moon.

Father. Most certainly they were: for all the arrangements of the blessed God in nature, and all his dispensations in providence, were ordained, and they are still directed, for his own glory in connection with the welfare of his creatures. Learned astronomers and other scientific men, frequently speak and write of the works of God, as if they were *mere machinery*, the wise arrangements of something which they call *Nature:* whilst a pious beholder of the wonders of God in the heavens, though he may understand but little of the laws of motion, and the causes of the several appearances in the sky, speaks far more rationally, and in a manner far more worthy of their blessed Author.

Henry. I have heard it said, that scientific and philosophical men are frequently irreligious and infidels.

Father. There is some truth in that report: but I have pleasure in knowing some philosophers and scientific men of the highest class, who are both believers and pious men. I would have you cherish the sentiments of the devout Psalmist, whenever you look upon the wonderful works of God. — Psal. viii, 1, 3, 4; xix, 1, 2, 3, 4, 5, 6.

SPIKENARD.—(*Nardus Indica.*)

The root of this species is small and slender, putting forth a long small stalk. The *spike* (which gives the plant its name) is bristle-shaped, a finger's length in height, and odoriferous; the colour inclines to purple. This flower emits a rich and delightful fragrance, of which the whole surrounding medium partakes. A costly perfume was made from the blade or spike, which was esteemed as an article of luxury among the ancients, in whose feasts it frequently had a distinguished place.

Some very interesting observations on this plant are given by the Editor of Calmet's Dictionary, in some extracts from Dr. Gilbert Blane; and as they may be useful in confirming the opinion that the spikenard of Scripture was the same as that already described, we transcribe them for the information of the reader. In a letter dated Lucknow, 1786, his brother writes: "Travelling with the Nabob Vizier, on one of his hunting excursions, towards the Northern mountains, I was surprised one day, after crossing the river Rapty, about twenty miles from the foot of the hills, to perceive the air perfumed with an aromatic smell; and on asking the cause, I was told it proceeded from the roots of the grass, that were bruised or trodden out of the ground by the feet of the elephants and horses of the Nabob's retinue. The country was wild and uncultivated, and this was the common grass which covered the surface of it, growing in large tufts close to each other, very rank, and in general from three to four feet in height. As it was the winter season, there was none of it in flower. I collected a quantity of the roots to be dried, and carefully dug up some of it to be planted in my garden at Lucknow. There it throve exceedingly, and in the rainy season it shot up spikes about six feet
The whole plant has a strong aromatic odour, but
the smell and the virtues reside principally in the h
roots, which in chewing have a bitter, warm, pu
taste, accompanied with some degree of that ki
glow in the mouth, which cardamoms occasion."
circumstance in the account above recited,
Dr. G. Blane, of its being discovered in an unfrequ
country from the odour it exhaled by being tre
upon by the elephants and horses, corresponds
striking manner with an occurrence related by A
in his history of the expedition of Alexander the
into India. It is there mentioned, that during his
through the deserts of Gradosia, the air was perf
with the spikenard, which was trodden under fo
the army, and that the Phœnicians who accomp
the expedition collected large quantities of it, as
as of myrrh, in order to carry them to their own c
try as articles of merchandize.

With regard to the virtues of this plant, it ap
from a passage in Horace, that it was so valuable,
as much of it as could be contained in a small b
precious stone, was considered a sort of equivalen
a large vessel of wine, and a handsome quota f
guest to contribute at an entertainment, accordin
the custom of antiquity.

Though there seems to have been spikenard of a
ferior quality growing in Syria (Nardus Syriaca),
Galen tells us, that the term is misapplied when g
to any other species but the "Nardus Indica.
Scripture Garden Walk.

INDIAN MANNER OF WATERING GARDE

Among the numerous evidences of the increasing
rality of sentiment of the present age, none c
more pleasing than the attention which most of
modern travellers bestow on the illustration of a
scriptural customs.

The following extracts are from the pen of a
ceedingly clever and well-educated lady, Mrs. Co
Elwood.

"In India, seeds and plants are generally raise
laying them under water: small trenches are
round the roots, or the ground is laid out in
compartments, which are surrounded with moun
earth, and it is the chief occupation of the gar
to fill these with water; he makes a small openi
admit the stream, and when the ground of one e
sure is completely filled and saturated, he then
ducts it to another and another, either using a ho
the purpose, or with his foot forming the aperture
reminding one of Moses' description of a simila
tom in Egypt, 1451 years before Christ, and w
such are the unchangeable manners of oriental
tries, is still practised there, as well as in India, th
more than three thousand years have elapsed sinc
lawgiver of the Jews flourished.

"The land of Egypt from whence ye came
where thou sowedst thy seed, and wateredst it wit
foot, as a garden of herbs." Deut. ii, 10. — *Nar
of an Overland Journey to India.*

THE IMPORTANCE OF HAVING A PURS

The most important principle, perhaps, in life,
have a pursuit — a useful one if possible, and
events an innocent one. The unripe fruit of the
of knowledge is, I believe, always bitter or sour
scepticism and discontent — sickness of the mind
often the results of devouring it. — *Sir Humphry*

MUNGO PARK.

Park relates, that after traveling upon a hot and sultry day, through a desert country, he threw himself upon the ground, worn out with fatigue, and feeling himself as one lost and cast out from the world, and as if even Providence had forgotten him. As he lay, he turned to one side, and a little flower caught his eye, which was blooming with extreme beauty in the midst of so much barrenness. The sight brought comfort immediately to his mind, and he said to himself, "That God, who has planted this little flower in such a place, and provided for its sustenance, will not forget me."

What can I do for thee!
Omnipotent!—Eternal!—Infinite!
Is not the thought aspiring blasphemy,
Needing forgiveness to be granted it?
Who can conceive thy limitless domain?
Would thought exploring stretch her wings for flight
To yon far star upon the verge of sight,
(A sun immense, supplying worlds with light)
Thence must she stretch her wings and fly again!

And if, ten thousand suns pass'd by, she gaze
Amaz'd upon the measureless expanse,
She will perceive innumerous fresh rays—
New suns around whose bright founts planets dance,
Receiving warmth and gladness from their beams;
All clad with fruits and flowers, along whose fields
Man wanders, and where life its joyance yields
Of soft sensation, and th' exquisite streams
Which gush in real joys, or play in dreams.

Thy space is infinite! yet boundless space
Possesses not a vacancy—no place
But fill'd with wonders of thy mighty hand.
And righteously thou sendest weal or woe;
For thou each deed, and word, and thought, dost know,
Or slightest movement, through thy vast command.
Then surely all my wants are known to thee,
Eternal Ruler of Infinity!

Oh! 'tis a thought of comfort, that the mind
Of high Archangel, which has left behind
At distance so extreme man's boasted powers,
Rises not nearer to thy topless throne,
Than doth the little insect, which, unknown,
Invisible to man, in smallest flowers
Finds a vast world; and there in reckless play
Sports its existence of a summer's day.

Then need I fear, that in this boundless mass
Of matter, I, an atom, shall be lost?
No! the Eternal Knowledge will not pass
Even the smallest; each a price has cost
Of agony to ransom it: and though,
Scatter'd by Death and Time, but dust it be,
It never can be lost; for surely He
Hath ever known it, and will ever know.

Edmeston.

RUINS OF THE TEMPLE OF CARNAC AT THEBES.

At sun-rise we set out to visit Carnac, the majestic ruins of which appeared in the distance, towering in their magnificence most sublimely above a grove of trees. After traversing a low tract of land we came upon the temple, and I doubt whether all the powers of description would be able to convey even a faint idea of the overwhelming grandeur that awaits the spectator. An avenue of sphynxes, which, though partly ruined, are still distinctly visible, reaches from Carnac to Luxor, two or three miles distant. In every direction sweep fine colonnades, and innumerable courts and halls puzzle and bewilder the imagination. The walls are covered with a profusion of sculpture and painting, and we were pointed out in particular some very spirited battle scenes, as also the discoveries which had lately been made by excavations. We saw two noble obelisks standing, with a third prostrate on the ground, and a column of majestic proportions in solitary grandeur, all its companions having fallen. There were also the fragments of a colossal granite statue, the limbs of which were still very perfect, and another, more mutilated and broken. The roof of one of the sanctuaries, which is in excellent preservation, is painted blue, and covered with golden stars, which had a very fine effect; but what struck us most, and literally overwhelmed us with astonishment, was a truly majestic forest of gigantic columns, the greater part quite perfect, though one or two in a falling state were yet suspended in the air, as if the angel of destruction in passing over had stayed his destroying hand, touched with the magnificence of the scene, or

> "As if the Spoiler had turned back with fear,
> And turning left them to the elements."

From the top of one which we ascended, we had a panoramic view of the scene. In every direction, diverging like the radii of a circle from a common centre, we beheld vast avenues of immense pillars, gigantic ruins, majestic fragments, and an infinity of gateways, which, from their numbers, might well have entitled Thebes to have been denominated "the City of a Hundred Gates."

Upon one of the colonnades had lately been discovered the name of Seconthis, and of his successor. According to Blair, Seconthis flourished 874 before Christ. He is by some thought to have been the Shishak of the Scriptures, who sacked Jerusalem 970 before Christ—though Sir Isaac Newton considers Shishak to have been the same with Sesostris. But whoever may have founded or inhabited Thebes, enough remains after the lapse of 2000 or 3000 years to show that at one period it was perhaps the grandest city in the world; and to prove that the natives of Africa, however we may now consider them, were at one time very superior to ourselves in some respects, for what modern building would survive the flight of so many centuries.

Amongst all Thebes, Carnac reigns pre-eminent, and such is its wonderful majesty and strength, that it seems as if none but Almighty power could have destroyed it, when for the sins of the nation "the Lord God destroyed the idols, and caused their images to cease," when "He poured his fury upon Sin, the strength of Egypt, and cut off the multitude of No," when "He set fire in Egypt, and No was rent in sunder." Oh the greatness and the littleness of man! which whilst he debased himself to worship "the likeness of things above, and in the earth beneath, and in the water under the earth," could at the same time have raised such grand, such magnificent structures to the honour of false gods.—*Mrs. Elwood's Journey to India.*

GENEROUS BOOK LENDER.

Michael Begon, who was born at Blois, in 1638, was possessed of a valuable library, which was free of public access. In most of his books was written, "Michaelis Begon et amicorum;" *i. e.* the property of Begon and his friends; and when he was once cautioned by his librarian against lending his books, for fear of losing them, he replied, "I would rather lose them than seem to distrust any honest man."

WHAT IS TIME ?

I asked an aged man, a man of cares,
Wrinkled and curv'd, and white with hoary hairs ;
" Time is the warp of life," he said, " Oh tell
The young, the fair, the gay, to weave it well ! "

I asked the ancient, venerable dead,
Sages who wrote, and warriors who bled ;
From the cold grave a hollow murmur flow'd—
" Time sow'd the seed we reap in this abode ! "

I ask'd a dying sinner, ere the tide
Of life had left his veins —— " Time !" he replied,
" I've lost it ! Ah the treasure !" and he died.

I ask'd the golden Sun and silver spheres,
Those bright chronometers of days and years ;
They answer'd, " Time is but a meteor glare,"
And bade us for Eternity prepare.

I ask'd the Seasons in their annual round,
Which beautify or desolate the ground ;
And they replied (no oracle more wise)
" 'Tis Folly's blank, and Wisdom's highest prize ! "

I ask'd a spirit lost ; but oh ! the shriek
That pierc'd my soul ! I shudder while I speak !
It cried. " A particle ! a speck ! a mite
Of endless years, duration infinite ! "

Of things inanimate, my dial I
Consulted, and it made me this reply ;
" Time is the season fair of living well,
The path of glory, or the path of hell."

I ask'd my Bible, and methinks it said,
" Time is the present hour, the past is fled ;
Live ! live to day ! to-morrow never yet
On any human being rose or set."

I ask'd old father Time himself at last,
But in a moment he flew swiftly past ;
His chariot was the cloud, the viewless wind
His noiseless steeds, which left no trace behind.

I ask'd the mighty Angel, who shall stand
One foot on sea, and one on solid land ;
" By heavens," he cried, " I swear the mystery's o'er :
Time was, but henceforth Time shall be no more ! "

REV. JOS. MARSDEN.

ROBERT HALL ON EDUCATING THE POOR.

" SOME have objected to the instruction of the lower classes, from an apprehension that it would lift them above their sphere, make them dissatisfied with their station in life, and, by impairing the habit of subordination, endanger the tranquillity of the state; an objection devoid, surely, of all force and validity. It is not easy to conceive in what manner instructing men in their duties can prompt them to neglect those duties ; or how that enlargement of reason, which enables them to comprehend the true grounds of authority, and the obligations to obedience, should indispose them to obey. The admirable mechanism of society, together with that subordination of ranks which is essential to its subsistence, is surely not an elaborate imposture, which the exercise of reason will detect and expose. This objection implies a reflection on the social order equally impolitic, invidious, and unjust. Nothing, in reality, renders legitimate governments so insecure as extreme ignorance in the people. It is this which yields them an easy prey to seduction, makes them the victims of prejudice and false alarms, and so ferocious withal, that their interference in a time of public commotion is more to be dreaded than the eruption of a volcano."

BOOKS OF STERLING MERIT.

BAGSTER'S COMPREHENSIVE BIBLE.—For elegance, beauty, accuracy, and cheapness, this is by far the best Bible for the study or the pulpit. Besides the immense mass of valuable introductory matter, on the Authenticity, Inspiration, History, Translations, Geography, Writers, &c. &c., of the several books of the Bible, the 4,000 notes, and 500,000 parallel passages, render it an inestimable treasure to the Christian student, whether of a public or private character. By a simple Index, the Notes are made to illustrate 40,000 passages. " Not one Note is intended to be of a doctrinal or controversial nature ; but to comprise illustrations of Jewish and Eastern Manners, Customs, Rites, and Ceremonies—Critical and Philological Observations—Chronological, Historical, and Classical Elucidations—Sacred Geography and Natural History, on which more light has been thrown than has ever met the eye of the English reader."

THE PILLAR OF DIVINE TRUTH immoveably fixed on the Foundation of the Apostles and Prophets, &c., shown by the Genuineness, Preservation, Authenticity, Inspiration, Facts, Doctrines, Miracles, Prophecies, and Precepts of the Word of God. The invaluable materials of this cheap volume are *drawn solely from the Comprehensive Bible*. We rejoice to be able to introduce so much instructive matter, in this form, to the notice of our young friends, who may not be able to procure the original work. The worthy publisher is entitled to the thanks of the Christian public for the " Pillar of Divine Truth," which will remain an imperishable monument to the honour of the lamented, learned, and all but martyred William Greenfield.

AMERICAN RELIGION AND CHURCH ORDER, with an Appendix, containing " A Manual for Communicants," and a " Sermon on Revivals," by Dr. Cox of New York. 32mo. 72 pp.

Religion in America deserves to be better understood by British Christians ; and this pamphlet, closely printed, for only *eight pence*, will give a clearer insight of its *history*, *extent*, and *present character*, than many large volumes. We recommend it in the most unqualified manner, as so much has been said on the subject of Revivals, and these so greatly desired in reference to religion in England.

MOURNING HABITS OF DIFFERENT NATIONS.

IN Europe, *black* is generally used, because it represents darkness, to which death is like, as it is a privation of life.

China *white*, because they hope the dead are in heaven, the place of purity.

Egypt *yellow*, representing the decaying of trees and flowers, which become yellow as they die away.

Ethiopia *brown*, denoting the colour of the earth from whence we come and to which we return.

In some parts of Turkey *blue*, representing the sky, where they hope the dead are gone : but in other parts, *purple* or *violet*, because being a kind of mixture of black and blue, it represents, as it were, sorrow on the one side, hope on the other.

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THE CHRISTIAN'S PENNY MAGAZINE.

Nº 12. PUBLISHED EVERY SATURDAY. August 25, 1832.

HINDOO SUPERSTITIONS AND SELF-TORTURE. (See p. 93.)

THE BAPTIST MISSIONARY SOCIETY.

The Baptist Missionary Society has special claims upon the respect and support of every Christian denomination. It is almost the oldest existing institution of this divinely benevolent class; and when it is considered what has been accomplished by its agents in the translation of the Holy Scriptures into the languages of the East, every one, filled with astonishment, will exclaim, in the inspired words of Balaam, "What hath God wrought!"

Mr. (now Dr.) Carey, originated the Baptist Missionary Society in 1792. This venerable man proposed to the Northamptonshire Association of Baptist ministers, at one of their meetings, "*whether it were not practicable and obligatory to attempt the conversion of the Heathen?*" After urging in a sermon before them, the two noble maxims—"*Attempt great things for God,*" and "*Expect great things from God;*" he submitted a plan, which was accepted, and the Society was formed, the friends present making a collection for this magnificent object, amounting to 13*l.* 2*s.* 6*d.*!

Hindostan was judged a proper sphere for their attempt, on account of its immense population, and the degrading superstitions which universally prevailed: but before any plan could be matured, they found a Baptist brother, Mr. John Thomas, a surgeon, lately returned from Calcutta to London, where he was labouring to raise a fund for the purpose of establishing a mission to India! This pious and devoted man had preached to the natives in Bengal; and it deserves recording, that John Thomas had the singular honour of being the first Englishman, who made known the gospel of salvation to the benighted Hindoos.

Thomas was engaged as a missionary by the Baptist Society; and Carey also offered himself to go to India. They sailed in 1793, in a Danish East Indiaman; but without a provision for their support. Thomas proposed to maintain himself by his profession; and Carey by some occupation, till he could acquire the native language. Under difficulties extraordinary, with the assistance of Mr. Fountain, another missionary, they succeeded in translating the Scriptures into Bengalee. In 1799, they were reinforced by four more missionaries; but now they were refused permission to settle in the British territory. Carey and Fountain removed across the river Ganges, sixteen miles from Calcutta, to Serampore, a Danish settlement; where, to his everlasting honour, the governor protected and encouraged these men of God. Ever since, this has been the principal station of the Baptists in India. Kristno, the first Hindoo convert to Christianity, was baptized with Felix Carey, eldest son of the Doctor, in December, 1779, in the river Ganges, in the presence of a great concourse of people, Hindoos, Mohammedans, Europeans, and the Danish governor, who shed tears at the affecting sight. In seven years from the date of Kristno's baptism, *one hundred and nine* intelligent converts submitted to that ceremony.

In 1801, Marquis Wellesley, the Governor General of India, appointed Carey teacher of Bengalee and Shanscrit, in his new college of Fort William, a station which he filled with ability.

In 1806, there were ten English missionaries at Serampore, who issued proposals for printing the Scriptures in *fourteen* of the Oriental languages: but to detail the labours of these devoted men, and the successes with which God graciously favoured them, requires more space than our limits allow. They had all things in common; and laboured for the common cause of the mission. Dr. Carey, by his learned labours at Calcutta, Dr. Marshman, by the school at Serampore, and Mr. Ward in the printing office, have each contributed more than *one thousand pounds* per annum to the mission object in the East.

The Baptists have many stations in different parts of India, the West Indies, the Burman Empire, Ceylon, and some in Honduras, and in South Africa; in all which places their labours in the conversion of souls to Christ have been honoured of God, especially in Jamaica and in the East Indies. But the most astonishing work of any body of Christians, in any age, is that of their translating the Holy Scriptures into the languages of the East. In 1806, the Baptist missionaries were printing the Scriptures at Serampore in *six languages*, and translating them into *six more*. In 1819, they were printing or translating the word of God into *twenty-seven languages*, at Serampore or Calcutta!!

Slanders the most base, and attacks the most virulent, were from time to time made, by party, prejudiced, or unprincipled writers, upon these noble benefactors of mankind. They were loaded with every vulgar or senseless epithet, even by educated Englishmen, who called them dissenters, schismatics, Calvinists, fools, madmen, tinkers, low-born and low-bred mechanics: but their heaven-born benevolence is manifest in their works, upon which the God of glory has placed the seal of his approving blessing; while their oriental learning has been proved to surpass that of any university in Europe. Dr. Carey, especially, is admitted to be the first oriental scholar of our age. The calumnies of their enemies have been deservedly exposed by Mr. Fuller, secretary to the Baptist Missionary Society, by Dr. Buchanan, a zealous chaplain, Mr. Wilberforce, Lord Teignmouth, and the late learned Mr. Greenfield.

The Baptist with the Wesleyan and Church missionaries, have recently endured persecutions in Jamaica of a most shameful character; and enmity to the Gospel of Christ has been manifested by the demolition of ten of their chapels, and the serious damage of others, by the white inhabitants of that island. We forbear entering upon this subject particularly; but refer to the published accounts of these disgraceful transactions, which are universally reprobated in England.

The expenditure of the Baptist Missionary Society, for the past year, ending May 31, 1832, was 15,794*l.* 19*s.* 7*d.*

DR. CAREY'S ADDRESS

TO MARQUIS WELLESLEY, GOVERNOR GENERAL OF INDIA.

Delivered in Shanscrit.

Dr. Claudius Buchanan, in his "Memoir of the Expediency of an Ecclesiastical Establishment for British India," published in 1806, mentions the foundation of the College of Fort William, by Marquis Wellesley, as an important institution, "the fountain of civilization to Asia." He also speaks of Dr. Carey as "Shanscrit Teacher" in that College, and calls him "the venerable Mr. Carey; for many years past the Protestant missionary in the North of India; following the steps of the late Mr. Swartz in the South; in oriental and classical learning his superior, and not inferior in laborious study and Christian zeal. Mr. Carey is author of a grammar of the Shanscrit language in 900 pages 4to.; of a grammar of the Bengal language; of a grammar in the Mahratta language; of a translation of the Scriptures into the Bengal language; and of various other useful publications in oriental literature."

Dr. Buchanan inserts in his work the translation of Carey's Shanscrit address to Marquis Wellesley, after Clotworthy Gowan, Esq., the first student, had publicly pronounced his oration in that language; and which we here present to our readers, as worthy of their perusal, and admirably illustrative of the means by which Christianity has been introduced into that populous heathen portion of the earth.

"My Lord,

"It is just, that the language which has been first cultivated under your auspices, should primarily be employed in gratefully acknowledging the benefit, and in speaking your praise.

"This ancient language, which refused to disclose itself to former governors of India, unlocks its treasures at your command, and enriches the world with the history, learning, and science of a distant age.

"The rising importance of our collegiate institutions has never been more clearly demonstrated than on the present occasion; and thousands of the learned in distant nations will exult in this triumph of literature.

"What a singular exhibition has this day been presented to us! In presence of the supreme governor of India, and of its most learned and illustrious characters, Asiatic and European, an assembly is convened, in which no word of our native tongue is spoken, but public discourse is maintained on interesting subjects, in the languages of Asia. The colloquial Hindoostanee, the classic Persian, the commercial Bengalee, the learned Arabic, and the primeval Shanscrit, are spoken fluently, after having been studied grammatically, by English youth. Did ever any university in Europe, or any literary institution in any other age or country, exhibit a scene so interesting as this? And what are the circumstances of these youth? They are not students who prosecute a dead language with uncertain purpose, impelled only by natural genius or love of fame. But having been appointed to the important offices of administering the government of the country in which these languages are spoken, they apply their acquisitions immediately to useful purposes; in distributing justice to the inhabitants, in transacting the business of the state, revenual and commercial; and in maintaining official intercourse with the people in their own tongue, and not, as hitherto, by means of an interpreter.

"The acquisitions of *our* students may be appreciated by their affording to the suppliant native immediate access to his principal; and by their elucidating the spirit of the regulations of our government by oral communication, and by written explanations, varied according to the circumstances and capacities of the people.

"The acquisitions of *our* students are appreciated at this moment by those learned Asiatics, now present in this assembly, some of them strangers from distant provinces; who wonder every man to hear in his own tongue important subjects discussed, and new and noble principles asserted, by the youth of a foreign land.

"The literary proceedings of this day amply repay all the solicitude, labour, and expense that have been bestowed on this institution. If the expense had been a thousand times greater, it would not have equalled the immensity of the advantage, moral and political, that will ensue.

"I, now an old man, have lived for a long series of years among the Hindoos; I have been in the habit of preaching to multitudes daily, of discoursing with the Brahmins on every subject, and of superintending schools for the instruction of the Hindoo youth. Their language is nearly as familiar to me as my own. This close intercourse with the natives for so long a period, and in different parts of our empire, has afforded me opportunities of information not inferior to those which have hitherto been presented to any person. I may say indeed that their manners, customs, habits, and sentiments, are as obvious to me as if I was myself a native. And knowing them as I do, and hearing as I do their daily observations on our goverment, character, and principles, I am warranted to say (and I deem it my duty to embrace the public opportunity now afforded me of saying it), that the institution of this college was wanting to complete the happiness of the natives under our dominion; for this institution will break down that *barrier* (our ignorance of their language) which has ever opposed the influence of our laws and principles, and has despoiled our administration of its energy and effect.

"Were, however, the institution to cease from this moment, its salutary effects would yet remain. Good has been done, which cannot be undone. Sources of useful knowledge, moral instruction, and political utility, have been opened to the natives of India, which can never be closed; and their civil improvement, like the gradual civilization of our own country, will advance in progression for ages to come.

"One hundred original volumes in the oriental languages and literature, will preserve for ever in Asia the name of the founder of this institution. Nor are the examples frequent of a renown, possessing such utility for its basis, or pervading such a vast portion of the habitable globe. My Lord, you have raised a monument to fame, which no length of time or reverse of fortune is able to destroy; not chiefly because it is inscribed with Mahratta and Mysore, with the trophies of war and the emblems of victory; but because there are inscribed on it the names of those learned youth, who have obtained degrees of honour for high proficiency in the oriental tongues.

"These youth will rise in regular succession to the government of this country. They will extend the domain of British civilization, security, and happiness, by enlarging the bounds of oriental literature, and thereby diffusing the spirit of Christian principles throughout the nations of Asia. These youth, who have lived so long amongst us, whose unwearied application to their studies we have all witnessed, whose moral and exemplary conduct has, in so solemn a manner, been publicly declared before this august assembly on this day; and who, at the moment of entering on the public service, enjoy the fame of possessing qualities (rarely combined) constituting a reputation of threefold strength for public men—genius, industry, and virtue; these illustrious scholars, my Lord, the pride of their country, and the pillars of this empire, will record your name in many a language, and secure your fame for ever. Your fame is already recorded in their hearts. The whole body of youth of this service hail you as their father and their friend. Your honour will ever be safe in their hands. No revolution of opinion, or change of circumstances, can rob you of the solid glory derived from the humane, just, liberal, and magnanimous principles, which have been embodied by your administration.

"To whatever situation the course of future events may call you, the youth of this service will ever remain the pledges of the wisdom and purity of your government. Your evening of life will be constantly cheered with new testimonies of their reverence and affection; with new proofs of the advantages of the education you have afforded them; and with a demonstration of the numerous benefits, moral, religious, and political, resulting from this institution;—benefits which will consolidate the happiness of millions in Asia, with the glory and welfare of our country."

THE REV. GEORGE WHITFIELD, M.A.

THE REV. JOHN WESLEY'S CHARACTER OF WHITFIELD.

Having quoted the high testimonies of the public newspapers, he says of his departed friend and fellow-labourer—"These accounts are just and impartial; but they go little farther than the outside of his character: they show you the preacher, but not the man, —the Christian,—the saint of God. May I be permitted to add a little on this head, from a personal knowledge of forty years? Mention has already been made of his unparalleled zeal, his indefatigable activity, his tender-heartedness towards the poor. But should we not likewise mention his deep gratitude to all whom God had used as instruments of good by him, of whom he did not cease to speak in the most respectful manner, even to his dying day? Should we not mention, that he had a heart susceptible of the most generous and the most tender friendship? I have frequently thought that this, of all others, was the distinguishing part of his character. How few have we known of so kind a temper, of such large and overflowing affections! Was it not principally by this that the hearts of others were so strangely drawn and knit to him? Can any thing but love beget love? This shone in his very countenance, and continually breathed in all his words, whether in public or private. Was it not this, which, quick and penetrating as lightning, flew from heart to heart—which gave life to his sermons, his conversation, his letters? Ye are witnesses. If it be inquired, what was the foundation of his integrity, or of his sincerity, courage, patience, and every other valuable and amiable quality, it is easy to give the answer. It was not the excellence of his natural temper, nor the strength of his understanding; it was not the force of education; no, nor the advice of his friends. It was no other than faith in a bleeding Lord; faith of the operation of God. It was a lively hope of an inheritance incorruptible, undefiled, and that fadeth not away. It was the love of God shed abroad in his heart by the Holy Ghost, which was given unto him, filling his soul with tender, disinterested love to every child of man. From this source arose that torrent of eloquence which frequently bore down all before it; from this that astonishing force of persuasion, which the most ardent sinners could not resist. This it was which often made his head as waters, and his eyes a fountain of tears. I may close this head with observing, what an honour it pleased God to put upon his faithful servant, by allowing him to declare his everlasting Gospel in so many various countries, to such numbers of people, and with so great an effect on so many of their precious souls!"

. . . . .

THE REV. MR. TOPLADY'S CHARACTER OF WHITFIELD.

Mr. Toplady, in his funeral sermon for Mr. Whitfield, says, "I deem myself happy in having an opportunity of thus publicly avowing the inexpressible esteem in which I held this wonderful man; and the affectionate veneration which I must ever retain for the memory of one, whose acquaintance and ministry were attended with the most important spiritual benefit to me, and to tens of thousands beside.

"It will not be saying too much, if I term him the Apostle of the English empire; in point of zeal for God, a long course of indefatigable and incessant labours, unparalleled disinterestedness, and astonishingly extensive usefulness. England has had the honour of producing the greatest men in almost every walk of useful knowledge. At the head of these are, first, Archbishop Bradwardine, the prince of divines; second, Milton, the prince of poets; third, Sir Isaac Newton, the prince of philosophers; fourth, Whitfield, the prince of preachers."

THE INFIDEL HUME'S CHARACTER OF WHITFIELD AS A PREACHER.

Hume the historian, having heard Mr. Whitfield preach at Edinburgh, was asked by an intimate friend, what he thought of his preaching. Hume replied, "He is, Sir, the most ingenious preacher I ever heard. It is worth while to go twenty miles to hear him." He then repeated the following passage which he heard, towards the close of the discourse. "After a solemn pause, Mr. Whitfield thus addressed his numerous audience: 'The attendant angel is just about to leave the threshold, and ascend to heaven. And shall he ascend, and not bear with him the news of one sinner, among all this multitude, reclaimed from the error of his ways?' To give the greater effect to this exclamation, he stamped with his foot, lifted up his hands and eyes to heaven, and with gushing tears cried aloud—'Stop, Gabriel! Stop, Gabriel! Stop, ere you enter the sacred portals, and yet carry with you the news of one converted sinner to God!' He then, in the most simple, but energetic language, described what he called a Saviour's dying love to sinful man; so that almost the whole assembly melted into tears. This address was accompanied with such animated, yet natural action, that it surpassed any thing I ever saw or heard in any other preacher."

Happy for that proud infidel philosopher, had he been melted to penitential tears at the description and appeal of the apostolic preacher, so as to have been led truly to believe what Whitfield correctly called "*a Saviour's dying love to sinful man!*"

BRITISH CHRONOLOGY.

British Chronology embraces several remarkable epochs, a few of which require to be familiar to us, and therefore they deserve the special attention of our young readers.

I. The Roman Conquest of Britain, A. D. 84. This was partially effected by Julius Cæsar, in the year before the Christian era 54, or, as some reckon it, 52; but the complete subjugation of the country was not made till after the defeat of the magnanimous queen Boadicea, in A. D. 80, with the destruction of 80,000 of her soldiers.

II. The Roman Relinquishment of Britain, A. D. 446. The Roman frontier being invaded at every point, the troops were withdrawn from Britain, and its inhabitants absolved from their allegiance to the Emperor of Rome.

III. The Saxon Heptarchy, A. D. 585. The Britons having invited the Saxons Hengist and Horsa in 449, to aid them against the Scots, successive bodies of Germans came over and settled in Britain, until they conquered the country, which *seven* chiefs divided among themselves, forming what is called by historians the *Heptarchy*, or sevenfold government.

IV. Austin's Mission, A. D. 596. Pope Gregory the Great, sent Austin, and forty monks to assist him, into Britain, to convert the Saxons to Popish Christianity. They were received by Ethelbert, the king of Kent, whose wife was a French princess, who had embraced Christianity. Austin was the first Archbishop of Canterbury.

V. The Danish Conquest, A. D. 1017. This was completed by Canute, after the Danes had struggled in their attempts during 200 years, in fifty-four battles by land, and thirty-eight by sea, with grievous sacrifices of human life.

VI. The Norman Conquest, A. D. 1066. Edward III, had made William Duke of Normandy his heir: but Harold II was chosen by the people. William overcame his rival, who fell on the field of battle near Hastings, with about 60,000 of his soldiers.

VII. The Reformation, A. D. 1545. Luther had begun the Protestant Reformation in Germany, A. D. 1517; and his example, in making the sole appeal in religion to the Holy Scriptures, was beginning to be followed in many nations. William Tindal retired to the continent to translate the scriptures into English, and the Bible was ordered by Henry VIII to be set up in Churches for the people to read in 1539: but the pope's supremacy was not abolished in England till 1545, and the Reformation was not completed till the reign of Edward VI.

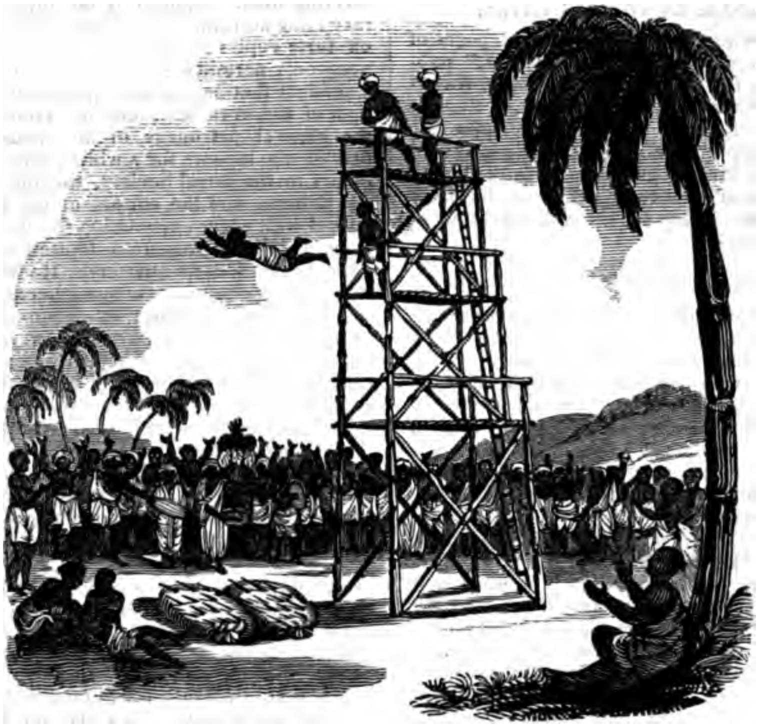
VIII. The Commonwealth, A. D. 1649. Charles I and his parliament had been contending about eight years, when he was condemned, and afterwards beheaded, January 30, 1649. Oliver Cromwell became Lord Protector of England.

IX. The Restoration, A. D. 1660. Charles II, son of the late king, was an exile in Holland: but he was invited back after the death of Oliver Cromwell, and the resignation of the Protectorship by his son Richard, and was proclaimed, May 8, 1660, and entered London May 29.

X. The Glorious Revolution, 1688. This event is deservedly called *glorious*; as by it the constitutional liberties of the English were settled, and an end was put to the long series of grievous persecutions which had been endured by the Dissenters from the Church of England.

EPITAPH ON ZANCHIUS, AN EMINENT CHAMPION FOR THE TRUTH.

Here Zanchius rests, whom love of truth constrain'd
To quit his own and seek a foreign land.
How good and great he was, how form'd to shine,
How fraught with science human and divine,—
Sufficient proof his numerous writings give,
And those who heard him teach and saw him live.
Earth still enjoys him, tho' his soul is fled:
His name is deathless, tho' his dust is dead.



HINDOO SUPERSTITIONS.

HINDOO SUPERSTITIONS AND SELF-TORTURE.

The cut which, in the *first page* of this number, we present to our readers, illustrative of Hindoo superstition, is from a collection of drawings taken by a native. It represents the *self-tortures* of the deluded devotees at a great religious festival, in honour of Shivu, one of the principal divinities worshipped in British India. The man to the left in the picture has a *ramrod run through his tongue*:—he in the centre is dancing with an enormous snake round his neck, but which has been deprived of its fangs:—the third is holding burning coals in a pan, the wire handles of which are stuck into his sides. It makes us blush for human nature, to think that multitudes of our fellow-subjects in India should take such absurd methods to honour their imaginary gods, and which, with all their accompanying impurities, should be sanctioned by the Brahmins, their priests.

Mr. Ward, one of the Baptist missionaries, in his larger work on the Hindoo mythology, gives us much information concerning the debasing superstitions in India; many of which are still practised, and even in the city of Calcutta. At the "abominable Cherook Poojah," a religious festival, among other modes of self-torture, that is common which is represented in the cut on this page. Devotees, called *sunyasses*, or *perfect ones*, throw themselves from a considerable height upon iron spikes fixed in the ground beneath. They erect a stage of bamboos, having three resting places, the highest about twenty feet from the ground. From these heights, these people cast themselves on spikes stuck in bags of straw. As the spikes are laid nearly flat, the deluded wretches are seldom wounded mortally, but sometimes they are killed by the fall. In some villages, several of these stages are erected, and as many as two or three hundred persons cast themselves down on these spikes in one day, in the presence of great crowds assembled for the purpose of being spectators of this devotion.

In the cut we have given, a ladder is seen behind, by which the stage is ascended, and at the foot are the bags of straw planted with spikes. One person is seen just removed, in a wounded state,—another in the act of descending,—and a third, at the top of the stage, is preparing to follow! This is a part of the Hindoo religion! "Alas!" says a friend to Christian missions, after witnessing the scenes we have described, and others of a similar character, "what a week has this been for every abomination! The quantity of human blood shed in various ways in this country, from the earliest ages to the present period, has perhaps always been greater than in any nation upon the face of the earth, in ancient or modern times."

Who, that enjoys the inestimable blessings of Christianity, does not pray, "Have respect, O God! unto the covenant: for the dark places of the earth are full of the habitations of cruelty," Psal. lxxiv, 20; remembering that his gracious promise assures us—"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah xi, 9.

ON CONSCIENCE.

There is a pang which vice can ne'er conceal,
A pang which virtue never yet could feel;
Man, though no other monitor advise,
Still in his secret moments this will rise
To curb his darings—to inflict despair—
And draw from human misery a tear;
As keen remembrance of a misspent life,
O'erwhelms the soul with agonizing strife.
Know! when reflections in the bosom spring,
Th' accusing conscience never wants a sting.

W. W. C.

PERSEVERANCE IN DIFFICULTIES.

We select the following from the delightful pages of "the Pursuit of Knowledge under Difficulties," published by the Society for the Diffusion of Useful Knowledge, as "a most extraordinary instance of literary industry and perseverance;" and to urge upon our young friends the importance of never giving way to trifles, either in their literary pursuits, or in the acquisition of any branch of science or art, to which their taste might lead them. They should take the line of Terence as their motto—

> "Nil tam difficile est, quin quærendo investigari possit."

"There is nothing so difficult, but may be overcome by endeavouring."

The Reverend William Davy, A. B. was born in 1743, near Chudleigh in Devonshire, where his father resided on a small farm, his own freehold. From a very early age he gave proofs of a mechanical genius, and when only eight years old, he cut out with a knife and put together the parts of a small mill, after the model of one that was then building in the neighbourhood, the progress made in constructing which he used to observe narrowly every day, while he proceeded with equal regularity in the completion of his own little work. When the large mill was finished, it was found not to work exactly as it ought to have done, and the defect at first eluded the detection even of the builder. It is said, that while they were endeavouring to ascertain what was wrong, the young self-taught architect made his appearance, and, observing that his mill went perfectly well, pointed out, after an examination of a few minutes, both the defect and the remedy.

Being intended for the Church, he was placed at the Exeter Grammar School; and here he distinguished himself by his proficiency in classical learning, while he still retained his early attachment to mechanical pursuits, and exercised his talents in the construction of several curious and ingenious articles. At the age of eighteen he entered at Oxford, where he took the degree of A. B. at the usual time. It was during his residence at the University that he conceived the idea of compiling a system of divinity, to consist of selections from the best writers, and began to collect, in a common place book, such passages as he thought would suit his purpose. On leaving college, he was ordained to the curacy of Moreton, in the diocese of Exeter, and not long after he removed to the adjoining curacy of Lustleigh, with a salary of 40*l.* a year. In the year 1786, he published, by subscription, six volumes of sermons by way of introduction to his intended work; but this proved an unfortunate speculation, many of the subscribers forgetting to pay for their copies, and he remained in consequence indebted to his printer above a hundred pounds. This bad success, however, did not discourage him: he pursued his literary researches and completed the work. But when his manuscript was finished, he found that from its extent, it would cost two thousand pounds to get it printed. In these circumstances, he again contemplated publication by subscription, and issued his proposals accordingly; but the names he collected were too few to induce any bookseller to risk the expense of an impression of the work. Determined not to be defrauded of the honours of authorship, Mr. Davy now resolved to become a printer himself. So, having constructed his own press, and purchased from a printer, at Exeter, a quantity of worn and cast-off types, he commenced operations, having no one to assist him except his female servant, and having of course to perform alternately the offices of compositor and pressman. Yet in this manner did the ingenious and persevering man, sustained by the anticipation of the literary fame awaiting him, proceed until he had printed off forty copies of the first three hundred pages, his press only permitting him to do a single page at a time. Confident that he had now produced so ample a specimen of the work as would be certain to secure for it the general patronage of the learned, he here suspended his labours for a while; and having forwarded copies to the Royal Society, the universities, certain of the bishops, and the editors of the principal reviews, waited with eager expectation for the notice and assistance which he conceived himself sure of receiving from some of these quarters. He waited, however, in vain; the looked-for encouragement came not. Still, although thus a second time disappointed, he was not to be driven from his purpose, but returned with unabated courage to his neglected labours. He no doubt thought that posterity would repair the injustice of his contemporaries. In one respect, however, he determined to alter his plan. His presents to the bishops, critics, and learned bodies, had cost him twenty-six of his forty copies; and for the completion of these, so thanklessly received, he naturally enough resolved that he would give himself no farther trouble, but limit the impression of the remainder of the work, so as merely to complete the fourteen copies which he had reserved, in this way saving both his labour and his paper. And he had at last, after thirteen years of unremitting toil, the gratification of bringing his extraordinary undertaking to a conclusion. The book, when finished, the reader will be astonished to learn, extended to no fewer than twenty-six volumes 8vo., of nearly five-hundred pages each! In a like spirit of independence he next bound all the fourteen copies with his own hands; after which he proceeded in person to London, and deposited one in each of the principal public libraries there. We may smile at so preposterous a dedication of the labours of a life-time as this; but, at least, the power of extraordinary perseverance was not wanting here, nor the capability of being excited to arduous exertion, and long sustained under it, by those motives that act most strongly upon the noblest natures—the consciousness of honourable pursuit, and a trust in the verdict of posterity. It is true this temper of mind might have been more wisely exercised; and the patience, ingenuity, and toil, which were expended upon a performance of no great use in itself, bestowed upon something better fitted to benefit both the zealous labourer and his fellow-men. Yet this consideration does not entitle us to refuse our admiration to so rare an example of the unwearied and inflexible prosecution of an object, in the absence of all those vulgar encouragements which are generally believed and felt to be so indispensable.

THE SABBATH.

It is the day of rest! Let earth retire
  And leave my thoughts, eternal God, to thee.
  Let my dull heart, this sacred morning, be
Warm'd by thy grace and touch'd with heavenly fire.
Softly the sabbath-bell is heard afar,
  Like mercy's summons to a feast of love;—
  On to the house of prayer the suppliants move
To tell their wants to Him whose sons they are.
Vain is the sculptur'd roof—the long-drawn aisle—
  Vain music's tone and vain the silken vest:
  That worshipper, and he alone, is blest,
On whose rapt soul the Spirit deigns to smile.
Yet do the sabbath's joys but dimly show
The bliss of that bright world to which we hope to go.

M. N.

THE SKYLARK.

(*Alauda arvensis.* LINNÆUS.)

THE beautiful notes of this delightful songster must have struck upon the ears of every one who has taken a walk into the fields at this season of the year. It is one of the very few birds that sing while flying. It mounts perpendicularly into the air, and continues for a long time singing almost over the same spot. It often soars so high, that the music vibrates upon the ear long after the musician has disappeared, and from these circumstances it has been used as a theme by the poet, and as an incentive to devotion by the divine. It is said to begin its song before the morning dawns; to this Milton alludes in his L'Allegro:

> " To hear the lark begin his flight,
> And singing startle the dull night,
> From his watch-tower in the skies,
> Till the dapple dawn doth rise."

And also Shakespeare:

> " The gentle lark, weary of rest,
> From his moist cabinet mounts up on high,
> And wakes the morning, from whose silver breast
> The sun ariseth in his majesty."

This harmony it continues several months; generally beginning it in May, and ending in September.

The lark forms a genus in the Linnæan system, but the British species are only two; the subject of this paper, and the wood-lark. The general characteristics of the skylark, are as follows. " The length seven inches, bill dusky; the feathers on the top of the head are dusky, bordered with reddish brown; they are rather long, and capable of being raised in form of a short crest; on the upper parts of the body the feathers are reddish brown, darker in their middle, their edges pale; the under parts are dirty buff colour, darkest on the neck and breast, which parts are streaked with dusky; the tail is dusky brown, the two middle feathers darkest, with light reddish margins; legs dusky in old birds, but lighter in young; claws dusky; the hind one very long and straight."

This bird builds on the ground, amongst grass or corn; its nest is formed of dry grass, and other vegetable stalks, lined with fine dry grass.. The eggs are four or five in number, of a dirty white, blotched and spotted with brown.

In the winter, larks assemble in large flocks, when they are taken in great numbers, and are found to be very fat. Far greater numbers are taken in Germany, where a duty is levied upon them; this paid at Leipsic, according to Dr. Latham, amounts to 12,000 crowns per annum (about 2,800*l.* sterling); at the rate of a groschen, or two pence halfpenny for sixty larks.

These birds are common to almost all parts of this kingdom, especially where corn abounds. Mr. Rennie says (Colonel Montague's Dict.), " In the beginning of September they are seen in great numbers in Egypt about Cairo, and continue some days; they are supposed to come from Barbary, and are called in Egypt Asfour Djebali, or Mountain Birds."

ON THE LARK.

From the green waving corn
The lark spreads his wings,
And hails as he sings
The fresh glow of the morn.
With pinions replenish'd, he hovers on high,
And so far sends his song from the blue vaulted sky,
You would think the shrill note, as he soars from your view,
To his dear native earth bade for ever adieu!
But his eye is still fixed where his wing shall repose;
And though heavenward his flight
He upholds with delight,
Yet with rapture he darts to the spot whence he rose.

TOBIN.

THE TOAD EMBEDDED IN A TREE.

I REMEMBER some years ago getting up into a mulberry tree, and finding in the fork of the two main branches a large toad, almost embedded in the bark of the tree, which had grown over it so much that he was quite unable to extricate himself, and would probably in time be completely covered over with the bark. Indeed, as the tree increased in size, there seems to be no reason why the toad should not in process of time become embedded in the tree itself, as was the case with the end of an oak rail that had been inserted into an elm tree, which stood close to a public footpath. This, being broken off and grown over, was, on the tree being felled and sawn in two, found nearly in the centre of it. The two circumstances together may explain the curious fact of toads having been found alive in the middle of trees; by showing, that the bark having once covered them, the process of growth in the tree would annually convey the toad more nearly to the centre of it, as happened with the oak rail; and by showing that toads, and probably other amphibia, can exist by the absorption of fluids on the skin alone. This is confirmed by the following fact. A gentleman informed me, that he put a toad into a small flower-pot, and secured it so that no insect could penetrate into it, and then buried it in the ground at a sufficient depth to protect it from the influence of frost. At the end of twenty years he took it up, and found the toad increased in size, and apparently healthy. Dr. Townson, in his tracts on the respiration of the amphibia, proves, I think satisfactorily, from actual experiment, that, while those animals with whose economy we are best acquainted receive their principal supply of liquids by the mouth, the frog and salamander tribes take in theirs through the skin alone; all the aqueous fluid which they take in being absorbed by the skin, and all they reject being transpired through it. He found that a frog absorbed nearly its own weight of water in the short time of an hour and a half, and that by being merely placed on blotting paper well soaked with water; and it is believed that they never discharge it, except when they are disturbed or pursued, and then they only eject it to lighten their bodies, and facilitate their escape. That the moisture thus imbibed is sufficient to enable some of the amphibia to exist without any other food, there cannot I think be a reasonable doubt; and if this be admitted, the circumstance of toads being found alive in the centre of trees, is accounted for by this and the preceding facts related.—*Jesse's Gleanings in Natural History.*

FEROCITY OF THE CAT.

THE cat in its wild state is a very fierce and destructive animal: when wounded it has been often known to attack its pursuers, and it will always defend itself with desperate resolution, when driven to extremities. At Barnborough, a small village between Doncaster and Barnsley in Yorkshire, there is a tradition extant of a conflict that once took place between a man and a wild cat. The fight is reported to have begun in an adjacent wood, and to have been continued from thence into the porch of the church, where it ended fatally to both combatants. A rude painting in the church commemorates the event; and the natural red tinge of some of the stones, is considered as stains of blood which still remain.

CHRISTIAN WARFARE.

Soldier, go! — but not to claim
Mouldering spoils of earth-born treasure,
Not to build a vaunting name,
Not to dwell in tents of pleasure.
Dream not that the way is smooth,
Hope not that the thorns are roses;
Turn no wishful eye of youth,
Where the sunny beam reposes.
Thou hast sterner work to do,
Hosts to cut thy passage through:
Close behind thee gulphs are burning —
Forward! — there is no returning.

Soldier, rest! — but not for thee
Spreads the world her downy pillow;
On the rock thy couch must be,
While around thee chafes the billow.
Thine must be a watchful sleep,
Wearier than another's waking;
Such a charge as thou dost keep
Brooks no moment of forsaking.
Sleep, as on the battle-field,
Girded — grasping sword and shield:
Those thou canst not name nor number,
Steal upon thy broken slumber.

Soldier, rise! — the war is done:
Lo, the hosts of hell are flying;
'Twas thy Lord the battle won;
Jesus vanquish'd them by dying.
Pass the stream — before thee lies
All the conquer'd land of glory;
Hark! what songs of rapture rise,
These proclaim the victor's story.
Soldier, lay thy weapons down,
Quit the sword, and take the crown;
Triumph! all thy foes are banish'd,
Death is slain, and earth has vanish'd.

CHARLOTTE ELIZABETH.

ON THUNDER.

THUNDER is excited by a sudden kindling of sulphureous exhalations. Its cause long puzzled the philosophers, and various hypotheses were formed for removing the difficulty; but the ingenious Dr. Franklin of America has solved the problem by showing, that it is nothing more than the electric fluid, darting from the clouds in which it is collected. The distance the thunder is from us, may nearly be estimated by the interval of time between our seeing the lightning and hearing the thunder; for as the motion of light is so very quick, that the time it takes up in coming to us from the cloud is not perceptible, and as that of sound is about 1000 feet in a second; allowing 1000 feet for every second that passes between our seeing the one, and hearing the other, we have the distance of the cloud (pretty nearly) whence the thunder comes. Thus we see, O mortal man! by what this terrific noise originates; but I ask what power it is that causes so great convulsion in the heavens! It is, O sinner! the Ruler of the universe: it is the hand of the Most High, which hurls the thunderbolt. Nature rests in his hands, he preserves and blesses, and at his almighty word the heavens and the earth are convulsed. The thunder roars; how dreadful is the stormy sky. The lightning flashes, the thunderbolt is shot. O God! how great art thou, and how terrible is thy power! God directs the thunder; the sinner hears and trembles: scarce does he dare to lift up his eyes towards Him whose voice seems to threaten him with death. O Christian! let not the majesty of thy God affright thy soul, when he sits in the stormy clouds, when the mighty sound of thunder terrifies the wicked.—W. E. H.

READING AND STUDY.

By Dr. Hickes.

SOME persons have so much time on their hands, that they know not how to spend it: it is a burthen and a charge; and so, like prodigals, they rather fling it away, than take pains to improve it. I counsel you, therefore, to set aside some hours for reading; it is a handsome diversion, and conveys profit through pleasure. The intellect is a grateful soil; but then, like a field, it requires cultivation. By reading you join past ages to the present; you travel into Asia, Africa, and America, without expense, without danger, nay, without walking out of your closet. Sensual pleasures rather stupify than delight; they play upon the organ, and dull the appetite; they are often brutal, and seldom innocent: but those of the understanding shine brighter; they are of a more refined metal, free from dross, and void of repentance: they extend the faculty, and render it more rational; they rather whet desire than glut it, and screw man's noblest prerogative, reason, up to the highest pitch. A man furnished with reading, can never be at a loss to set on foot and carry on a handsome conversation: he is always well stocked, and carries his provisions about him; whereas others are forced to fetch matter from the kennel or the stable, and too often from worse sources.

I would not have you upon all occasions discourse in syllogism, nor deliver your thoughts in mood and figure: but time your subject. Good things spoken out of season lose their value. Discourse must be adapted to the company; and it takes more when it naturally slides in, than when drawn in by head and shoulders. In a word, enrich your understanding by the knowledge of things that become your quality; and when you are doubly equipped (I mean with a fair estate and a good fund of learning), what can you desire more, but an ordinary stock of prudence to lay them out at advantage?

ARABIAN SUPERSTITIONS.

BURCKHARDT, the African traveller, in 1815, mentions that Yambo (on the Red Sea) was then desolated by the plague, and he describes a curious ceremony of a camel covered with all sorts of ornaments, bells, feathers, &c., being led in procession through the city, and afterwards slaughtered at the burial ground, and its flesh thrown to the vultures and dogs; the Arabs, who are very superstitious, hoping the plague would take refuge in the body of the camel, and that by killing the animal they should get rid of the disorder.

Bruce, about sixty years ago, mentions something of a similar nature taking place after a violent quarrel in the town. The belligerent parties seized a camel, loaded it with reproaches, accused it of having been the cause and origin of the dispute, and at length, putting an end to its life, amicably settled their misunderstanding.

There seems something of the nature of the scape goat of the Israelites in this singular ceremony.

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SUPERSTITION AND HUMAN SACRIFICES OF THE DRUIDS.

DRUIDS.

R. Booker, the vicar of Dudley, nearly thirty years
o, we heard deliver an interesting sermon at St. Phi-
's church, Birmingham, before several "Friendly
cieties," called Druids, on one of their festivals.
e reverend Doctor contrasted the *pagan* with the
ristian condition of Britain, under the domination
the ancient Druids, taking for his text, 1 Pet ii, 9,
. "But ye are a chosen generation, a royal priest-
od, an holy nation, a peculiar people; that ye should
ow forth the praises of Him who hath called you out
darkness into his marvellous light: who in times
t were not a people, but are now the people of
d."

We were most deeply interested with the learned
acher's portraiture of Druidism in Britain; and we
e reason to believe that our young readers, who
e been privileged with a Christian education, will
l equal pleasure in contemplating the same subject.

he Names and Rank of the Druids.—The
ids, Druidæ, or Druides, were the Philosophers and Priests of the ancient Gauls, Germans, and Britons. Some derive their name from the Hebrew word *Drussim*, which they translate *contemplores*, men given to meditation: while others say they were so called from *Drus*, the Greek word for an *Oak*, on account of their dwelling and offering sacrifices under that kind of noble trees: but others suppose they were so called from the old British word *Drus*, the same as the Greek, and signifying a *Magician*.

These venerated priests were the most distinguished order among the Gauls and Britons, chosen out of the principal families; and the honours of their birth, considered with their office, procured them the highest reverence among the people.

The Druids were divided into several classes, Vacerri, Bardi, Eubages, Semnothii, and Saronidæ: they were, however, considered chiefly under three ranks, Bards, or Poets; Vates, or Priests, and Naturalists; and Druids properly, who embraced the studies of both nature and morals with their religion. The Druids have been represented as the same among the ancient Gauls and Britons, as the Philosophers among the Greeks, the Magi among the Persians, the Bramins among the Indians, and the Chaldeans among the Assyrians.

The Doctrines taught by the Druids.—Attempts have been made, but in vain, to collect the opinions of the Druids, and form them into a system. Cæsar, in his "Commentary on the Gallic War," gives many particulars relating to them; and says, that "their chief principle is, that souls do not die with the body, but that after death they pass from one body to another, which doctrine they consider especially to inspire the people with courage and contempt of death: besides, they inculcate upon their youth many things concerning the stars and their motions, the magnitude of the world, the nature of things, and the power of the immortal gods."—"Mercury they worship as their chief god; of whom they have many images. They esteem him the inventor of all arts, and their guide in all their journeys and undertakings; they regard him as having particular influence over merchants and profits in trade. Next to him they esteem Apollo, then Mars, Jupiter, and Minerva, of whom they entertain the same notions as other nations. They think that Apollo can cure diseases; that Minerva first instructed men in arts and manufactures; that Jupiter is the ruler of heaven; and that Mars presides over war." They were ignorant of the only self-existent and ever-blessed God, the Creator of heaven and earth!

As to the moral doctrines of the Druids, some of them are too shocking to mention in this place: but we cannot refrain from inserting the following passage from Cæsar. "*The men have the power of life and death over their wives and children;* and when any nobleman dies, his near relations assemble to investigate the occasion of his death, and if there arise any suspicion, they have the power to bring his widow to trial in the most servile manner, and if the guilt be discovered, to burn her alive. Their funerals are conducted in the most sumptuous and magnificent manner, according to their quality: every thing dear to the deceased while living, even his animals, being cast into the funeral fire: and formerly, their vassals and clients, who were most beloved, were obliged to submit to the sacrifice of burning within the same fire with their lords."

Learning of the Druids.—As instructors of the people, Cæsar observes that "the Druids were exempted from the duties of war, and from the payment of taxes; and they enjoy many immunities. For this reason many chose their profession, and were placed under their tuition by their parents. They are reported to have learnt a great number of verses (some writers say commonly 24,000); for the purpose of which many continued at study during a period of twenty years. They do not commit them to writing; though they are not ignorant of letters, for in almost all other matters, both public and private they use (Greek) letters. They seem to observe this method for two reasons—that they may not deliver their learning to the vulgar; and that they may exercise more fully the memory of their pupils."

Much has been said of the Arithmetic, Geometry, Astronomy, Mechanic arts, and Medical skill of the Druids: but it has been chiefly speculation: yet if the remains of supposed Druid temples, especially Stonehenge, near Salisbury, were their work, they must have been well acquainted at least with some branches of mechanics.

Druids' Eggs.—Extravagant things have been reported concerning the miraculous eggs of the Druids. They were accustomed to wear them mounted in gold, as a *charm*, and as a *medicine*. This extraordinary egg was formed, as they pretended, by a great number of serpents interwoven and twined together. When formed, it was raised up in the air by their hissing, and was to be caught in a clean white cloth before it fell to the ground. The person who caught it was obliged to ride a swift horse, and to ride with full speed across a river, which stopped the serpent, that pursued him with great fury. The method of trying the genuineness of this egg was extraordinary. It was to be enchased in gold, and thrown into a river, and if genuine it would swim against the stream. It was about the size of an apple, and was worn, as Pliny testifies, as the "*insignia*, or *badge of distinction of the Druids.*" Some suppose that this contrivance of the *serpent's egg* was a mere fraud, invented by the Druids to impose upon the ignorant and procure their admiration. Others imagine that it was only an emblematical representation of the creation of the world: the serpents denoting the Divine Wisdom forming the universe, and the egg representing the world formed by that Wisdom. The virtue ascribed to it, of giving those who possessed it a superiority over others, and endearing them to great men, was intended to represent the natural effects of learning and philosophy.

Religious Ceremonies of the Druids.—Cæsar remarks, "To the Druids belong the direction of divine things, of the public and private sacrifices, and the interpretation of their religion. The whole country is much addicted to superstition." The Druids performed their sacred rites in groves, and esteemed the oak as peculiarly the residence of the divinities: chaplets of it were worn both by the priests and the people; and its leaves were strewed around their altars. Misletoe, growing on the oak, was sought with diligence, as it was considered a sovereign remedy against evil spirits, and a preservative from ghosts and diseases. It was accounted sacrilege for any one to cut it besides a priest. On the discovery of it, the Arch-druid, assisted by his inferiors in the priesthood, cut the bush of it, with a consecrated golden knife; when two *white bulls*, which had been fastened by the horns to the tree, were sacrificed to the gods, to secure their effectual benediction upon the dedicated branch, as an antidote to diseases, and as a charm against the power of demons.

Horrible Customs of the Druids.—Human sacrifices were common among the Druids. Cæsar informs us, that "they who are dangerously ill, or daily conversant with the dangers of battle, either offer human sacrifices, or devote themselves to the altar. They have public offerings of this kind, which are committed to the care of the Druids, who have large hollow images, bound about with osiers, into which they put men alive, and setting fire to the case, suffocate them. Thieves, highway robbers, and other offenders, they believe are most grateful offerings to the gods: but when honesty has rendered these scarce, the innocent are forced to supply their place."

Prisoners taken in battle were thus sacrificed in the most barbarous manner. The victims, being stripped naked, and their heads being adorned with flowers, were tied to an oak, when the Arch-druid, invoking the gods, plunged the fatal weapon into their bowels, while the people shouted their horrid approbation!

Sometimes a hundred wretched captives at a time were enclosed in the dreadful wicker machine, which was set on fire by the Arch-priest, while the shouts of the multitude drowned the shrieks of the miserable sufferers!

This brief sketch of the ancient Druids, and their principles and practice, would naturally lead us to many serious and profitable reflections. What gratitude is due to the God of our salvation, who by his gospel has indeed "called us out of darkness into his marvellous light!" The following contrasted view of ancient and modern Britain, by a good writer, places our obligations to the benign religion of Christ in a conspicuous point of view.

"What was the condition of our country in the time of the Romans? Look back and consider;—see its ancient tribes, brave indeed, but savage, fishing in its waters, or hunting upon its mountains—their bodies painted in all the fantastic colours of barbarism—their minds still more disfigured with the stains of cruelty, impurity, and falsehood—the slaves of DRUIDICAL IDOLATRY—bending the knee to some demon—holding their wives as the slaves of their caprice and tyranny—and sacrificing the children whom God had given them at the shrine of the devil! What is our country now? Its inhabitants are settled into civilized and domestic life—the sciences cultivated—the arts advancing—industry, notwithstanding occasional stagnation, all astir—the fields waving with heavy corn—the most ingenious manufactures produced—the human intellect acknowledging but one God all-gracious and mighty—tyranny over the female sex abolished—and the cruel immolation of children altogether unknown!

"How has this wonderful change been produced? By the revelation of Jesus Christ. Human society will no doubt of itself make some progress towards civilization; but civilization without Christianity is barbarism. Is China civilized, with her infants exposed to the dogs or to the vultures? Is Hindostan civilized, with her widows self-immolated with the bodies of their deceased husbands, or her aged inhabitants exposed alive by their own children on the banks of the Ganges? Are Mohammedan countries civilized, with their females kept in almost constant confinement, and made the subjects of the most intolerable oppression? In none of the countries where a false religion prevails, can you ever find the human mind in that healthful condition which is necessary to the performance of any thing that is truly great or noble. Even the much-extolled nations of antiquity, although they exhibited the grandeur of intellect, did not exhibit the grandeur of morals; and it is the union of the two which alone can elevate man to that dignified station which his nature was intended to occupy. It is the Gospel of Jesus Christ which has softened the human heart, saving infants and widows and parents from premature death, and the female sex from bondage. It is the Gospel, which, emancipating man from the slavery of false religion, and thus communicating a right direction to his intellectual and moral energies, has become the parent of ingenuity, industry, learning, and happiness. Search the annals of the nations of antiquity, or of any country to which the Gospel is a stranger, where, amongst them, do you find any provision for the poor, any asylum for the destitute, any lazar-house for the sick, any refuge for the penitent profligate? But see these monuments of the spirit of the Christian religion scattered throughout our land—these trophies of her victory over the selfishness, or thoughtlessness, or cruelty of human nature! Were an ancient Greek or Roman, wrapping himself up in his scattered ashes, to rise from the dead, and to demand a proof of the blessings shed on Britain by the Gospel, I would point to our hospitals, to our infirmaries, to our penitentiaries; I would lead him to inspect our societies for clothing the naked, for visiting the destitute, for relieving the poor; and I would ask him, without fear of an answer in the affirmative, if such things were known in the cities of antiquity—in republican Athens, in imperial Rome? The mountains of our country show their features as rough as they did two thousand years ago—its torrents foam down their rocky beds with the same violence as ever—the ocean around us, hoary with storms, precipitates itself upon our shores with equal violence as in the days of Druidism. But how changed are the inhabitants of that country! Barbarism and cruelty have, like the snow before the sun, disappeared before the beams of Christianity; the moral world has assumed a mild and genial aspect, the efflorescence of Christian virtue has burst out upon it, and the ancient song has been verified—'The winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come and the voice of the turtle is heard in our land.'"

SCRIPTURE BIOGRAPHY.

CAIN AND ABEL, THE SONS OF ADAM.

The Birth of Cain and Abel.

We have surveyed the life of Adam, the common father of all mankind. In that review, we beheld our first parents in their state of primitive uprightness, holiness, and happiness; living in the sweet enjoyment of intimate communion with God their Creator. And we have seen them in circumstances lamentably different; fallen from their original excellency and integrity; driven from the blissful presence of their Maker; and, by their criminal apostacy, their nature degraded and polluted, depraved and rendered mortal.

But although our first parents had cast themselves down from the high elevation of their creation, they were not destroyed: sovereign mercy had interposed, and they were still spared. As "grace reigned," they were blessed and made to multiply; that so, according to the unchangeable purposes of Heaven, their children might multiply and fill the earth. Labour and sorrow were the appointed lot of Adam and Eve, as the consequence of their disobedience: yet by faith in the promised *seed*, intervals of sacred pleasure and seasons of joyful hope would arise, to lighten the load of their oppressive cares, and sustain their weary spirits, while they endured the grievous loss of Paradise, and filled the number of their revolving years.

Cain was the eldest son of Adam, and the first man that was born into the world. His birth is reckoned to have taken place in the second year of the creation. Adam and Eve naturally desired the fulfilment of the gracious promise of their Creator, and to be blessed with children; and Cain was beheld by his delighted parents with rapturous satisfaction. They regarded their first-born smiling infant as a token of the munificent kindness of their Maker, and as a special boon from indulgent Heaven.

Remembering the Divine intimation of a Saviour, who should arise from her *seed*, Eve seems to have imagined that her first-born was the "Divine Man," who would bruise the head of the serpent, and secure their deliverance from degradation and evil: and therefore she said, "I have gotten a man from the LORD:" or, as some translate her exclamation, "I have gotten a man, the LORD." Agreeably to this fond hope, his parents called his name Cain, which signifies *a possession*: but how grievously mistaken and disappointed they were in their expectations, the character, history, and actions of this wretched man afford an affecting proof. So far from being a comfort to his parents, Cain rendered himself an example of wickedness; and for this reason he has been held forth by the inspired writers, as a warning to all future generations. 1 John iii, 12.

By the case of Cain, parents are impressively taught to beware of expecting unmingled happiness from their children, who, in many instances, plunge them into overwhelming sorrow by their evil courses as they rise up into life. Of human depravity, even in youth and from our birth, our Saviour has admonished us, in his affecting observation to Nicodemus, " That which is born of the flesh is flesh." John iii, 6.

Abel is believed to have been born in the following year; and as his parents had discovered the mistake into which their fond hopes had led them, in calling their first-born *a possession*, they gave the name of *Abel* to the second, a word which signifies *vanity*, or a *vapour*. Considering the untimely death of Abel, this name was singularly appropriate. Some suppose that the name was given under the Divine direction, by a spirit of prophecy; and it ought not to pass unnoticed, that among " the divers manners in which God spake in time past to the fathers by the prophets," names, significantly prophetical, were none of the least remarkable.

Abel, as the first on whom was executed the humiliating sentence, "Dust thou art, and unto dust shalt thou return," was an affecting instance of the correctness of the Psalmist's declaration, " Surely every man walketh in a vain show,—every man in his best estate is altogether vanity." Psal. xxxix. The name and history of Abel forcibly impress on us the humiliating reflection of the patriarch Job, " Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." Job xiv, 1, 2.

Occupation of Cain and Abel.

Cain and Abel were heirs apparent to the whole world: for Adam, their father, was rightful lord of all the earth. Yet notwithstanding their nobility, and their large possessions, they were not brought up in idleness. God gave their father a calling even in Paradise, and Adam appointed one to each of his children. They were taught to labour, and were employed in necessary and suitable occupations. It is evidently the holy will of God, that we shall all have some useful employment while he continues us in the present world.

In the days of primeval simplicity, while men were unpractised in those schemes of self-interest, and self-gratification, which distinguish the following ages, agriculture and pasturage presented themselves as employments the most adapted for supplying the necessary demands of our nature. In these were the sons of Adam engaged. The tempers of the two brothers were different. Cain chose the cultivation of the earth, the business of his father, as most congenial with his active, energetic spirit, and his hardy, robust constitution. No occupation could be more innocent and rational, or more agreeable to the Divine command to Adam.

The mildness of Abel's disposition led him to prefer the pastoral life; and the care of the sheepfold was a course equally innocent and rational, and no less favourable to the pious exercises of a devout and contemplative mind. The business of keeping sheep, we perceive, is nearly as ancient as the world itself: nor was it esteemed beneath those who were the early favourites of Heaven, and who are now exalted to the highest stations in the Saviour's kingdom of glory. And, indeed, where shall we find usefulness, innocence, and pleasure, so combined in any other employment as they are in this?

No one subject has so frequently engaged the ingenious and elegant pens of the best poets, as the felicities of the pastoral life. Nay, when they would describe " the golden age of the world," and picture to our imagination a kind of heaven upon earth, they have found no method of doing it to greater advantage, than by representing shepherds, in times of peace, enjoying plenty and prosperity, feeding their flocks in verdant pastures, and leading them to living fountains of water, or reposing in shady groves.

But chiefly we should observe, the use which the wisdom of God in the Holy Scriptures has made of this employment, by transferring the pleasing images which it affords to the highest and most important truths of religion: whilst it teaches us how to make them the means of turning our eyes to the mercies and loving-kindnesses of our Lord Jesus Christ, the great "Shepherd and Bishop of souls." He nourishes the spirits of the righteous in pastures of eternal truth, and leads them to living fountains of divine consolation. Let no man then despise another for the supposed meanness of his occupation. The humble shepherd, who discharges his duties conscientiously, may comfort himself with this reflection, that he has " righteous Abel" for his example.

To the shepherds of Bethlehem, " keeping watch over their flocks by night," came the first glad tidings of the birth of our Saviour. Moses, the deliverer of Israel, was forty years a shepherd in the land of Midian; and King David, in his youth, kept his father's sheep in the wilderness,—and both David and Moses, in mountain solitude, held the most delightful converse with their God. With what beautiful simplicity does David improve this sentiment of pastoral care in the twenty-third Psalm, and many suppose that he wrote that edifying piece in his youth. " The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul."

Many a young believer, and many a youthful shepherd, it cannot be doubted, has been delighted with the language of that pious keeper of his father's sheep; and has sung his heavenly doctrines in the beautiful verses of Dr. Watts.

" My shepherd is the living Lord:
   Now shall my wants be well supplied;
His providence and holy word
   Become my safety and my guide.

In pastures where salvation grows
   He makes me feed, he makes me rest;
There living water gently flows,
   And all the food's divinely blest.

My wand'ring feet his ways mistake,
   But he restores my soul to peace;
And leads me for his mercy's sake
   In the fair paths of righteousness."

Being instructed by the Holy Scriptures how to raise his thoughts from things visible to things invisible, the humble Christian may make his business a perpetual lesson of heavenly wisdom and spiritual comfort; and so, after having, like Abel, lived a life of faith on earth, he may pass to dwell with him in everlasting mansions. Constantine the Great, the first Christian emperor of Rome, was accustomed to say, " My life, when at the summit of human felicity, is something more honourable than that of a shepherd, but much more troublesome."

(*To be continued.*)

THE EFFICACY OF RELIGIOUS EXAMPLE.

LORD PETERBOROUGH, when on a visit to Fenelon, at Cambray, was so charmed with the virtues and talents of the archbishop, that he exclaimed at parting, " If I stay here any longer, I shall become a Christian in spite of myself."

METEORIC STONES.

Meteoric stones are among the most extraordinary phenomena of nature. They are peculiar solid compounds of earthy and metallic matter, of singular aspect and composition, which occasionally descend from the atmosphere, usually from the bosom of a luminous meteor. Professor Jameson, in his "Manual of Mineralogy," observes, that meteoric iron falls from the air in all parts of the world, and appears to be formed in the atmosphere by some process hitherto unknown to us.

"While all Europe," says the celebrated Vauquelin, "resounded with the rumour of stones fallen from the heavens; and while philosophers, distracted in opinion, were framing hypotheses to explain their origin, each according to their own fancy, the honourable Mr. Howard, an able English chemist, was pursuing in silence the only route which could lead to a solution of the problem. He collected specimens of stones which had fallen at different times, procured as much information as possible respecting them, compared the physical or exterior characters of these bodies; and even did more, in subjecting them to chemical analysis, by means as ingenious as exact.

It results from his researches, that the stones which fell in England, in Italy, in Germany, in the East Indies, and in other places, have all such a perfect resemblance, that it is almost impossible to distinguish them from each other; and what renders the similitude more perfect and more striking is, that they are composed of the same principles, and nearly in the same proportion. The solitary masses of native iron that have been found in Siberia, Bohemia, Senegal, and South America, likewise agree in the circumstance of being an alloy of iron and nickel, and are either of a cellular texture, or have earthy matter disseminated among the metal. Hence a similar origin has been ascribed to them.

Langier, and afterwards Kenard, found *chrome* likewise in the proportion of about one per cent. in different meteoric stones they examined.

In all the instances in which these stones have been supposed to fall from the clouds, and of which any perfect account has been given, the appearance of a luminous meteor exploding with loud noise has been looked to as the cause. The stones likewise have been more or less hot when found after their immediately supposed fall. Different opinions however have been entertained on this subject, which is certainly involved in much difficulty. Some have supposed them to be merely projected from volcanoes; while others have suggested, that they might be *thrown from the moon;* or be bodies wandering through space, and at length brought within the sphere of the attraction of our planet.

Luminous bodies called *fire-balls, meteors,* &c., have in all ages been observed in the atmosphere, and many of them have been described by eye-witnesses. One of the most remarkable of these was the meteor which appeared in 1783. It was very luminous, and its diameter could not be less than one thousand yards. It traversed Britain and a considerable part of the continent of Europe with very great velocity, and at the height of nearly sixty miles from the surface of the earth. Most of the stones which have fallen from the atmosphere have been preceded by the appearance of luminous bodies, or meteors. These meteors burst with an explosion, and then the shower of stones falls to the earth. Sometimes the stones continue luminous till they sink into the earth; but most commonly their luminousness disappears at the time of explosion.

"Upon the whole," says Dr. Thomson, in his "System of Chemistry," "we may consider these stony and metallic masses as fragments of fire-balls which have burst in the atmosphere; but the origin and cause of these fire-balls will perhaps for ages baffle all the attempts of philosophers to explain them."

Amid the uncertain speculations of learned and wise philosophers, how consolatory is it to the humble Christian, that it is not necessary for him "to find out the Almighty to perfection," in any of his glorious works! "This is life eternal, to know Him the only true God, as revealed in his blessed word, and Jesus Christ whom he has sent," as "the great apostle and high priest of our profession."

SELECT LIST OF METEORIC STONES;

Collected from Dr. Thomson's "System of Chemistry," and Dr. Ure's "Dictionary of Chemistry."

1. In 1492, a stone of 260*lbs.* fell at Ensisheim in Alsace. It is now in the library of Colmar, and has been reduced to 150*lbs.*

2. 1581, July 26, a stone weighing 39*lbs.* fell in Thuringia. It was so hot that no person could touch it.

3. 1637, Nov. 29, Gassendi says, a stone of a black metallic colour fell at Mount Vaision, in Provence, weighing 54*lbs.* and it had the size and shape of a human head.

4. 1642, Aug. 4, a stone weighing 4*lbs.* fell between Woodbridge and Aldborough in Suffolk.

5. 1762, two stones weighing, one 200*lbs.* the other 300*lbs.* fell near Verona.

6. 1790, July 14, a great shower of stones fell at Barbotan, near Roquefort, in the vicinity of Bordeaux. A mass 15 inches in diameter penetrated a hut and killed a herdsman and a bullock. Some of the stones weighed 25*lbs.* and others 30*lbs.*

7. 1807, June 17, a stone weighing 160*lbs.* fell at Tmaiochin, in the province of Smolensko, in Russia.

8. 1818, July 29, a stone of 7*lbs.* fell at the village of Slobodka, in Smolenske. It penetrated nearly 16 inches into the ground.

9. 1824, towards the end of January, many stones fell near Arenazzo, in the territory of Bologna; one of them weighing 12*lbs.* is preserved in the Observatory of Bologna.

METEORIC STONES IN THE SANDWICH ISLANDS.

Captain Kotzebue, the Russian navigator, relates the following as having occurred at the Sandwich Islands in September 1825.

"On the morning after our arrival, a remarkable phenomenon occurred, of which we were witnesses throughout its duration. While the heavens were quite clear, a thick black cloud formed itself over the island, resting its lower verge on the summits of the mountains, the densest portion of the cloud hanging over the little town of Hanaruro. The wind was perfectly calm, till on a sudden a violent gust blew from the north-east, and at the same time a crashing noise proceeded from the cloud, as if many ships were firing their guns; the resemblance was so perfect, that we might have supposed we heard alternately the individual shots of the opposing broadsides. This concussion lasted some minutes, and when it ceased, two stones shot from the cloud into the street of Hanaruro, and from the violence of the fall, broke into several pieces. The inhabitants collected the still warm fragments, and judging by these, the stones must have weighed full fifteen pounds each.

"They were grey inside, and externally surrounded with a black burnt crust. On a chemical analysis, they appeared to resemble the meteoric stones which have fallen in many countries."

CHRISTIAN EXPERIENCE.

No. I.

Christian Experience! what is it?—is it a reality?—is it desirable?—The proud infidel, and the worldly formalist, unite in denouncing it as *fanatic delirium*, or *enthusiastic extravagance*. Others, well-meaning persons, ignorant Christians, speak of it as consisting principally of a state of *depression, fear, and doubting*, groaning under the consciousness of guilt and corruption.

Against all this we utter our decided protest, as a libel against our most holy religion.

Doubtless a Christian may be delirious, fanatical, enthusiastic, or extravagant; but what has any of this to do with Christianity? Are there not persons so distinguished, who make no pretensions to Christianity? Are these things taught and enjoined in the New Testament, as essential to Christianity? They are all forbidden, as inimical to our most holy religion!

Christians may indeed be depressed—fearful—doubting—and groaning under guilt and corruption: and instances may be found in the Scriptures, of holy men of God sometimes distinguished by such experience: but where, in the word of God, are we informed that such is Christian experience? Not in a single passage. That is experience inseparable from guilty, corrupted human nature; and it is found and felt, more or less, in every child of man: nor can it be otherwise, until the only antidote is realized, which is—Christian experience:—that which the New Testament describes as Christian experience!

The sacred writers define Christian experience as "*the kingdom of God*"—or "*the life of God*" in the soul—as "the fruit of the Spirit," the only sovereign remedy against fear and guilt, despondency and fanaticism. Christian experience, or "the kingdom of God," says the inspired apostle, "is righteousness, and peace, and joy in the Holy Ghost." Rom. xiv, 17. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. v, 22, 23.

What connection can there exist between such a state of mind, and those fancies or evils with which weak or foolish men libel Christianity?

"Experience," Dr. Johnson defines as "knowledge gained by trial." Christian experience, therefore, must be Christian knowledge gained by trial; and to this a thousand passages in the word of God invite the guilty and the wretched children of man.—"Ho! every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat; yea, come, buy wine and milk without money, and without price. Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Isai. lv, 1, 2. "O taste," says one that had large experience, "and see that the Lord is good: blessed are all they that trust in him." Psal. xxxiv, 9.

> "O sinners! come and taste his love,
> Come learn his pleasant ways,
> And let your own EXPERIENCE prove
> The sweetness of his grace."
>
> Watts.

Dr. Owen, "the prince of divines," defines Christian experience as "a spiritual sense, taste, or relish of the goodness, sweetness, useful excellency of gospel truths, endearing our hearts to God, and causing us to adhere to him with delight and constancy. All this *experience*, which is of so great use and advantage, consists of three things:—1. A thorough mixture of the promises with faith. It is that lively acting of faith, which gives a real incorporation of the things we are made the partakers of. When faith assiduously acts upon the promises, so that the mind is filled with their contents, then the foundation of this experience is laid. 2. It consists in a spiritual sense of the excellency of the things believed, wherewith the affections are touched and filled. No tongue can express that satisfaction which the soul receives in the gracious communications of a sense of the Divine goodness in Christ, whence it rejoiceth with joy unspeakable and full of glory. 3. It consists in experiments of the power of the word on all occasions, especially as it is the word of righteousness. This gives peace with God. This believing in, and feeling of the authority of the word satisfies the heart in its preferring spiritual, invisible, and eternal things, before those that are present."

Well meaning, but injudicious Christians, have denominated such a state of mind "*Joyful* Christian Experience," and the gloomy, sorrowful, dejected frame of heart, "*Distressing* Christian Experience." Distressing it may be, but it is not Christian: it dishonours Christ; and it caricatures his holy, happy, heavenly religion. That commands "Rejoice in the Lord always"—"Rejoice evermore." "Be careful (anxious) for nothing: but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the *peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus.*" Phil. iv, 6, 7.

Such is Christian Experience; and whosoever does not possess it,—so far fails of the possession and enjoyment of true religion.

THE CRUCIFIXION OF CHRIST.

After long watchfulness, extreme fatigue, mental agonies indescribable, and producing a perspiration tinged with extruded blood, indicating such a shock to the constitution as would of itself have probably become a cause of death; being dragged by unfeeling soldiers, in chains or galling cords; his temples pierced to the quick, whence a mortal fainting was not unlikely to have ensued; the blows of hands inured to violence, and perhaps armed with heavy gauntlets; being tied to a column, and his naked body torn with a scourge of dreadful torture, having iron points and bits of bone chained among the lashes; and then being compelled to bear the cross of death upon his lacerated and bleeding flesh;—after this train of previous suffering, the bare mention of which harrows up every feeling of humanity, and which could not but bring down the sufferer into the very grasp of death, Jesus was crucified: a mode of capital punishment, which was a horrible refinement of cruelty, and in which the whole weight of the body was suspended on nails driven through the hands; to the production of excruciating pain, but not of death, till long and lingering agony had subdued the powers of life. This agony, with the many aggravating circumstances peculiar to his case, the blessed Jesus endured for six hours. He then expired.—Probably about three hours after, the soldiers, men accustomed to the signs of death, inspected and were satisfied that dissolution had taken place: but one of them, whether in barbarous insult, or from a feeling of compassion, to extinguish any possibly remaining spark of life, or to put the question of death out of all doubt, drove his spear into the side of the corpse; and out of it blood and water immediately flowed, a physical demonstration that death had for some time taken place.—*From Dr. Smith's Sermon on "The Resurrection of Christ."*

ECCLESIASTICAL BIOGRAPHY.

EVANGELISTS AND APOSTOLICAL FATHERS.

15. Mark, the evangelist, besides the service which he has rendered to the church of Christ by his inspired Gospel, is believed to have been a useful assistant to the apostles Peter and Paul. He is called in the Acts, John Mark.

His ministry, in the latter part of his life, was successful in Lybia, Marmorica, and Pentapolis. He suffered various brutalities at Alexandria, at the celebration of one of the festivals of Serapis, an Egyptian deity, and died of his wounds. It is reported that the Egyptians, enraged at his opposition to their idolatry, broke into an apartment, in which Mark was engaged in prayer; and, having tied cords to his feet, dragged him through the streets to the prison; from which they again dragged him through the city, when he died, as they reached a place called Bacelus.

16. Luke, the evangelist, the amiable and faithful companion of Paul, was a physician of Antioch. But being converted to the faith of Christ, by the ministry of the apostle Paul in his native city, he consecrated all his powers to the glory of his Lord and Redeemer. This evangelist was inspired to write the Gospel history which bears his name, and also the Acts of the Apostles. Luke is said by some to have suffered martyrdom at Rome: but others affirm, that after Paul's imprisonment he went eastward, and preached in Egypt and Lybia; and that he itinerated in Dalmatia and France, Italy and Macedonia; and that while he was preaching the Gospel in Greece, a party of Pagans seized him, and for want of a cross hanged him on an olive tree.

17. Barnabas, the evangelist, is believed to have been a Levite, and of the country of Cyprus, and one of the seventy disciples whom Christ sent to preach through the villages of Judea. His proper name was Joses, to which the apostles added Barnabas, signifying *The Son of Consolation*, Acts iv, 36, 37. This name is believed to have been given to him on account of his singular talents as a minister in comforting and establishing weak believers. Barnabas was a person of great note among the apostles, to whom he gave up the price of an estate, which he sold to forward the cause of Christ, when he fully entered the evangelical ministry. In the missionary labours of Barnabas, some of which he prosecuted in company with the apostle Paul, he appears to have been eminently successful. Uncertain tradition says, that Barnabas gathered churches at Milan in Italy, and at Salamis in Cyprus, where he was stoned to death by the unbelieving Jews.

18. Timothy, the evangelist, was blessed with the early instructions of a mother and grandmother, who were both distinguished for their pious regard to the Scriptures. Their diligence and prayers were answered in the singular eminence of the religious character of Timothy; and being instructed in the Gospel by the apostle Paul as a son, he became the devoted assistant to that extraordinary ambassador of Christ. For many years he co-operated with the great apostle, in establishing and regulating the newly-formed churches. Timothy is called Bishop of Ephesus, by the Roman Catholics; but it is evident from the Scriptures, that his office was extraordinary—that of an evangelist, an assistant to the apostles in their special missionary labours. Timothy is reported to have been killed by the idolatrous crowds at Ephesus, at one of their abominable festivals which the evangelist was censuring: his martyrdom is said to have taken place about A. D. 97.

19. Titus, the evangelist, is believed to have been an idolatrous Gentile, but converted to the faith of Christ by the ministry of Paul. From several notices in the apostolical epistles, besides the Epistle to that evangelist, we learn that he became a faithful assistant to Paul in his various labours, accompanying him to Jerusalem, and to other places. Titus fulfilled several missions to Corinth, Crete, and Dalmatia, with much success. Concerning the death of this evangelist, we have no certain information. The last notice which we have of Titus mentions his going to Dalmatia, 2 Tim. iv, 10. Some suppose he returned to Crete, and died on that island at an advanced age.

20. Hermas, mentioned Rom. xvi, 14, is believed to have been a minister of considerable eminence among the primitive Christians. Though but little is known concerning him, his name is of some note with many, on account of a small book which he wrote, entitled "The Pastor."

21. Dionysius, the Areopagite, mentioned Acts xvii, 34, was born and educated at Athens. At twenty-five years of age he went to Egypt, to study at Heliopolis, under the priests of that country; and while there, it is said, he observed that eclipse of the sun which happened at our Saviour's crucifixion, by which he was led to exclaim, "Either the God of nature is suffering, or condoling with one that does!" At his return to Athens, he was elected a member of the court of Areopagus, whence his title the *Areopagite*. He was converted to Christianity by the ministry of Paul; and it is believed he became bishop of the Christian church at Athens, ordained by the apostle himself. Dionysius is supposed to have suffered martyrdom for Christ under the emperor Domitian, about A. D. 90, though others say under Trajan, about A. D. 107.

22. Clement, highly commended by the apostle Paul, Phil. iv, 3, is said to have been ordained bishop or pastor of the Jewish Christians at Rome, while Linus, and after him Anacletus, held the same office over the Gentile believers. After the decease of Anacletus, it is stated, that the Roman Christians were united under Clement, as their chosen pastor; he is therefore called "The third bishop of Rome." He is said to have presided over this church nine years, and to have died in the reign of Trajan, A. D. 100. There is extant a "Letter to the Corinthians," written by Clement in the name of the Roman church, and which in its style somewhat resembles the Epistle to the Hebrews. It breathes the pure spirit of Christian benevolence: and though it is manifestly inferior to the inspired writings, it has been pronounced, and it is deservedly esteemed, "the most precious and valuable treasure the church can boast, after the Holy Scriptures."

(*To be continued.*)

LINES, FOUND IN THE BOX OF A STUDENT

AT GUY'S HOSPITAL, AFTER HIS DECEASE.

Ah! fly, incautious youth, the flatt'ring snare
Which Pleasure spreads: of Beauty's arts beware;
Listen to Reason's voice; and Oh! disdain
To let destructive lawless passions reign;
Nor in one fatal moment hazard more
Than years of sad repentance can restore.

HYMN OF PRAISE.

Written during Illness, Jan. 1, 1832.

"Bless the Lord, O my soul, and forget not all his benefits."—Psal. ciii, 2.

Lord of my life! to whom its powers belong,
Teach me to laud thy mercies in my song!
Some grateful record of thy love to raise,
And soar to thee upon the wings of praise.

When o'er the past I turn my thoughtful view,
And fleeting years, and long past scenes review,
What constant good, what unchang'd love I see,
What boundless favours, Lord, receiv'd from thee!

Thy tender care with being's dawn began,
Watched o'er my youth and led me on to man;
And forward still thy love and power engage
To guide me through to life's remotest stage.

But higher yet! yet higher mercies shine,
Gifts all thine own! transcendent and divine,
Which taught my soul a Father's smile to meet,
And bow adoring at a Saviour's feet.

Touch'd by such love, may praise employ my breath,
Loud sound through life, nor silent be in death,
Till, burst its bonds, my spirit flies to see
Its Father! Saviour! God! reveal'd in thee.

S. F. W.

HARVEST STANZAS.

The harvest! the harvest! how fair on each plain
It waves in its golden luxuriance of grain;
The wealth of a nation is spread on the ground,
And the year with its joyful abundance is crown'd;
The barley is ripening on upland and lea,
And the oat-locks are drooping, all graceful to see,
Like the long yellow hair of a beautiful maid,
Where it waves in the breezes unloos'd from the braid.

The harvest! the harvest! how brightly the sun
Looks down on the prospect—its toils are begun,
And the wheat-sheaves so thick in the valleys are pil'd,
That the land in its glorious profusion has smil'd;
The reaper has shouted the furrows among—
In the midst of his labour he breaks into song—
And the gleaners laugh gaily, forgetful of care,
In the glee of their hearts, as they gather their share.

The harvest! the harvest! once more we behold
Fair plenty array'd in its livery of gold;
We are spar'd to exult in its bounties again:
A year hath been granted, and shall we remain
Forgetful of Him who hath lengthened our days?
Great God of the harvest, to thee be the praise!
Thou hast prosper'd our toils, and hast given the increase,
And establish'd the land in abundance and peace.

Agnes Strickland.

KING CHARLES I, ON A QUIET CONSCIENCE.

Close thine eyes and sleep secure,
Thy soul is safe, thy body sure:
He that guards thee, he that keeps,
Never slumbers, never sleeps.
A quiet conscience in the breast
Has only peace, has only rest:
The music and the mirth of kings
Are out of tune, unless she sings:
Then close thine eyes in peace, and sleep secure,
No sleep so sweet as thine, no rest so sure.

BOOKS OF STERLING MERIT.

The Christian Philosopher, designed to exhibit in the Outline of Natural History, and the Elements of Physics, the Wisdom, Beneficence, and Superintending Providence of the Deity in the Works of Creation. By William Martin. With Original Poetical Illustrations. 12mo. boards, pp. 504. Hamilton, London.

Mr. Martin has rendered a valuable service to the community by this publication. We could wish it to be in every *family* and *school* library, on account of the information it affords, and which is given in the spirit of a Christian. Science is a field so vast, so wonderful, and so entertaining, that every rational being, not sunk in sensuality, finds delight in exploring its riches. Comparatively few, however, of those who have written most learnedly on the various branches of Philosophy, have appeared to be Christians. They have *seemed* Atheists—morally incapable of directing their readers

"To look through Nature, up to Nature's God."

Mr. Martin is one of those few; and it affords us much satisfaction in recommending his interesting volume, as worthy of its title—"The Christian Philosopher." We shall have occasion to refer to this work in future.

The Messiah; a Poem in Six Books, by Robert Montgomery, Author of "The Omnipresence of the Deity" &c. &c. 8vo. pp. 300. Turrill, London.

Milton, almost alone, has done himself the immortal honour of devoting his poetical powers to celebrate worthily the honours of Messiah. Klopstock and Swain have made commendable attempts to show forth the praises of Messiah and the glories of Redemption in flowing numbers; and their works have gained many admirers among the pious. But the wonders of redeeming grace by the incarnation of Deity, in the recovery of mankind from condemnation, and their preparation for everlasting glory in immortality, is a subject of infinite magnitude, to engage the powers of the loftiest Muse.

Mr. Montgomery has done well in selecting this subject for his talents; and we congratulate him on his success. His Poem will do him honour, both as a poet and as a Christian; and we give it our cordial recommendation. We shall be able to give but one extract relating to the Last Judgment.

"We shall not sleep, but we shall all arise
For Judgment,—with an instantaneous frame
Of being, dust shall look on God, and live!
An hour is coming, when the grave will bear
And answer to a tomb-awaking trump
That thunders o'er the icy trance of death!
The waning universe, the earth and heaven,
Shall vanish in th' immeasurable deep!
But Thine own promise shall not pass away.
And though that hour, for resurrection doom'd,
Be hidden, shrouded from angelic mind,
A secret buried in eternal thought!—
As certain as the blood of Christ hath flow'd,
Messiah risen, and the Heaven received
And throned His presence,—He shall come again!"

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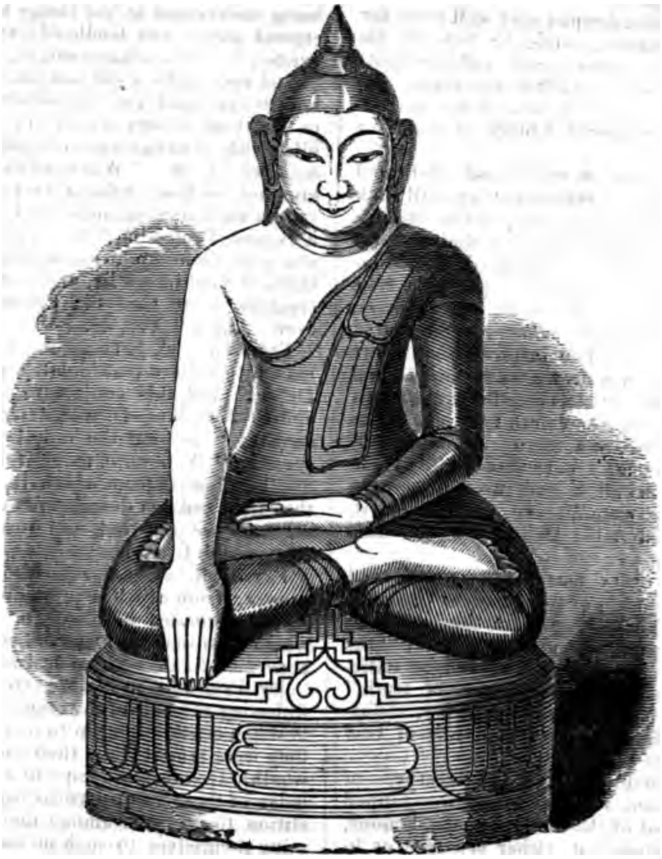


GUADAMA, AN INDIAN IDOL.

DAMA, the celebrated Burmese divinity, is repre- d in our engraving. Temples to his honour, and es, like that which we here give, were found in ' part of the country visited by the troops of the ih army in the late war. Guadama is said to have many ages ago, a teacher among that people: e was deified on account of his merits.

e Baptists have a prosperous mission in Burmah; he labours of Mr. Judson, from America, were d on under difficulties and sufferings of the most il kind: the "Memoirs of Mrs. Judson," the of that devoted missionary, are well worthy of the al of all our readers. Several of the *idols* above sented, may be seen, we understand, at the on House, No. 6, Fen Court, Fenchurch Street, on.

ile writing this, we have lying on the table be- s an *alabaster image* of Guadama, as given above. s brought to England only a few months ago, by lical friend: the height of it about 14 inches; is rudely carved. How shockingly debased must be that people, who can bow down and worship stones, and contemptible figures like these!

THE EYE OF AN INDIAN IDOL.

Dining a few days ago with a gentleman engaged in the service of the East India Company, after the cloth was removed, we were gratified by a sight of some *silver idols*. Two especially interested us in a high degree: they were representations of *Guadama*, as in our cut. The sight of them led to conversation on the degrading genius of idolatry, the horrid customs attending it, and the immense treasures which were lavished upon the images and temples. A medical gentleman referred to "Brand's Manual of Chemistry," as containing a remarkable illustration of the extravagance of idolatry, in the "Eye of an Indian Idol." We give it for the edification of our readers.—"Among the crown jewels of Russia is a magnificent *diamond*, weighing 195 carats. It is the size of a small pigeon's egg, and was formerly the eye of a Brahminical idol, whence it was purloined by a French soldier; it passed through several hands, and was ultimately purchased by the Empress Catharine for the sum of 90,000*l.* in ready money, and an annuity of 4,000*l.*!"

IDOLATRY.

Nature of Idolatry.—Idolatry is the worship which a rational being pays to a senseless image, instead of God his Almighty Creator! However lightly we may regard this practice, on account of its known prevalence, surely nothing can present *man* in a condition more truly *degrading* to his nature; nothing can be more insulting to the glorious Majesty of Heaven, or in itself more highly criminal! The intelligent Christian philosopher and philanthropist may well weep for fallen, debased human nature, while he beholds his *fellow-man*—endued with *reason*, acute and penetrating in ordinary transactions, a skilful mechanic, and versed in various sciences—yet bowing down in religious veneration to a bit of metal, a block of wood, or a senseless stone!

Nations the most populous on earth, and celebrated for ingenuity, civilization, and refinement, are still sunk in this most shocking delusion, and practise *idolatry* as their *dearest custom*—expending in it their richest treasures, and sacrificing in it even their lives! Monstrous indeed is the impious practice: yet men take of "the trees of the forest," the *cedar*, the *cypress*, the *oak*, the *ash*, for *domestic*, *culinary*, and sacred purposes at the same time! The inspired portraiture of idolatry in Isaiah xliv, was drawn from the life, and its counterpart still exists! "He burneth part thereof in the fire: with part thereof he eateth flesh; he roasteth roast, and is satisfied; yea, he warmeth himself, and saith, Aha! I am warm, I have seen the fire: and the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god."

Idolatry prevails in every part of the world, and among all people who have not the precious treasures of God's holy word. All mankind are thus debased, in a greater or less degree, who are destitute of "the glorious Gospel of the blessed God:" and to extirpate this greatest of evils, "the Scriptures of truth" are the only means, by reading and preaching, diffusing "the light of the knowledge of the glory of God in the face of Jesus Christ."

Mankind are still worshipping all the creatures of God, as were the ancient Pagans. They worshipped universal nature, the soul of the world, angels, demons, and the spirits of men departed, either separate or in union with some star or other body. They adored the luminaries of heaven, the sun, moon, planets, and stars, the atmosphere and the passing meteors, the earth, the mountains and rivers, the beasts of the field, the fowls of the air, the fishes of the sea, and the reptiles of the ground. They worshipped men both living and dead, and in them the faculties of the human soul. In short, they worshipped the images of animals, even the most terrible and hateful, as serpents, dragons, crocodiles, and flies; they even adored inanimate things of the most humble kind, herbs and plants, every variety of vegetable!

Origin of Idolatry.—Archbishop Tennison, the learned Jacob Bryant, and many others, have written profoundly on this subject. But none of them have treated the matter so simply, forcibly, and accurately as the Apostle Paul in the first chapter of Romans. He traces the origin of idolatry to *the blind depravity of the human heart*. *Endued with reason*, man *could not be* an *Atheist*: the works of God in creation demonstrate his existence and divinity, as *surely* as the prints upon the sand would show the tread of the human foot, but infinitely more strongly. *Guilty*, *fearful*, and apprehensive of judgment, man *must* have a being to worship: but corrupt in heart, and blinded in mind, he could not worship an *Almighty*, a *holy* God; disquieted with terrors, and a prey to superstition—man sunk into idolatry!

Hear the origin of idolatry, as declared by the apostle. Man could not be an Atheist while possessing the faculty of rationality. "Because that which may be known of God is manifest in them (men), for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse," in not acknowledging him. Rom. i, 19, 20. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, being filled with all unrighteousness, fornication, wickedness," &c., ver. 28, 29. "When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing," &c., ver. 22, 23. "Wherefore God also gave them up to uncleanness. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen." Ver. 25.

From Gen. vi, 5, compared with Rom. i, 23, there is reason to believe that idolatry was practised before the Deluge; and this conjecture seems confirmed by the apostle Jude (ver. 4), who describes certain men in his days as "denying the only Lord God," and adds in ver. 11, "Woe unto them, for they have gone in the way of Cain:" from which it seems natural to infer, that Cain and his descendants were the first who threw off the sense of a God, and worshipped the creature instead of the Creator.

Paganism includes myriads of *mediators* and *intercessors*: from which it is manifest that its most ancient forms originated in primitive tradition, the purity of which soon became lost, and superstitions were added, according to the caprice or dread of the worshippers.

Dr. Prideaux, in his "Letter to Deists," gives the following account of the origin of the various idolatries. "When mankind began to increase after the flood, and they were taught from their forefather Noah, thus to worship God through hope in a Mediator; as the knowledge of those Divine truths began to decay, and superstition to increase among them, they began to determine themselves to such mediators as their own imagination led them to fancy; and some chose angels, and others men deceased, for this office; and, in process of time, erected temples and images to them, and honoured them with Divine worship, in order to render them more helpful and beneficial unto them."

ON TIME.

"Why sit'st thou by that ruined hall,
  Thou aged carl, so stern and gray?
Dost thou its former pride recal,
  Or ponder how it passed away?"

"Know'st thou not me?" the Deep Voice cried,
  "So long *enjoyed*, so oft *misused*—
Alternate, in thy fickle pride,
  Desired, neglected, and abused?

"Before my breath, like blazing flax
  Man and his marvels pass away;
And changing empires wane and wax,
  Are founded, flourish, and decay.

"*Redeem my hours*—the space is brief—
  While in my glass the sand-grains shiver,
And measureless thy joy or grief,
  When *Time* and *Thou* shall part for ever."

STATISTICS OF LONDON.

London, the metropolis of the British Empire, is reasonably believed to be the largest and most populous city in the world. London has been called the **Modern Babylon**, on account of its great extent and populousness. It is generally reckoned about *seven miles* long, from Poplar to Hyde Park Corner; and about *five miles* wide, from Islington to Camberwell: but these boundaries are too narrow, so greatly has the population increased.

The British metropolis includes within its gigantic bounds the two ancient cities of London and Westminster, the borough town of Southwark, and many adjacent villages. There are comprised in the "Bills of Mortality" (the lists of those dying) 147 parishes; of which 97 are within the city walls, 17 in the liberties without the walls, 23 out-parishes in Middlesex and Surrey, and 10 in the city and liberties of Westminster.

Such an aggregate, with the British court and palaces of the sovereign,—the houses of the senate,—the seat of government,—the chief courts of law and equity,—the residences of the nobility,—the grand emporium of commerce for all nations,—the source and centre of science and art to the empire and the whole world,—must necessarily present an immense variety of subjects, which might be rendered exceedingly interesting, even to the Christian reader. Our limits, and the plan of our work will allow us to embrace but a few of them, and upon those our remarks must be brief.

THE POPULATION OF LONDON.

	1801	1811	1821	1831
Within the Bills of Mortality..................	746,953	855,626	1,011,951	1,180,075
Five western parishes, St. Marylebone, St. Pancras, Paddington, St. Luke Chelsea, Kensington..............	117,802	165,714	216,642	273,587
Environs of London within 10 miles, including 22 parishes in Middlesex, 9 in Essex, 14 in Kent, & 28 in Surrey.	201,188	253,900	300,708	351,925
Total Population of the Metropolis of Great Britain	1,065,943	1,265,240	1,528,301	1,805,687

MORAL AND RELIGIOUS CHARACTER OF LONDON.

London and its immediate vicinity, we thus find, contains a population of nearly TWO MILLIONS of immortal souls!! Their character, and their eternal destiny, must force itself upon the consideration of every believer in the immortality of the soul, and the doctrine of future rewards and punishments—especially upon the mind of every intelligent Christian.

We have abundant reason to believe, that London contains men of every shade of character—many of the most eminent *saints*—persons of the most exalted sanctity;—and many who are like incarnate *fiends*—wretches of the most malignant disposition—beings, sunk as low as human nature is capable of being degraded on earth. We know that London contains many, the very element of whose holy life is love to God and active benevolence to man;—while it is evident, that there are many, whose minds cherish a deeply-rooted enmity against every thing which bears the lovely impress of the ever-blessed God our Creator, and whose whole mental powers are exercised in devising evil against their fellow men!

On the one hand, we behold in London the monuments of Christian mercy, MORE THAN THREE HUNDRED public institutions, formed by the voluntary benevolence of professed believers in Jesus Christ, to nourish the fatherless orphan—to support the friendless widow—to educate the wretched deaf and dumb—and to relieve human misery in every visible form; as well as to lead the ignorant and careless, both at home and abroad, to seek the blessings of salvation and eternal glory through the mediation of Jesus Christ.

On the other hand, we see offices of the magistracy, and the courts of justice, besides TEN PUBLIC PRISONS in London, humiliating indications of human depravity. These receptacles are occupied by *practical infidels*, whom conscience, honour, or regard to the future tribunal of God, cannot influence to abstain from injuring their neighbours, and to walk in the paths o virtue.

We have been informed, that public officers, most capable of forming a correct opinion, calculate, that in London there are 30,000 persons, who are supported by various kinds of depredations on the public! There are computed to be 15,000 boys in the metropolis, children of the poor, who are trained to every variety of vice! We forbear to enumerate further the several depraved classes of society in London, except the report of Mr. Wontner, the excellent governor of Newgate, for the year 1826, by which it appears, there were committed to that *one* gaol—

Males under 21 years of age................	1227
Females under 21 years of age.............	442
Males above 21 years of age.................	1096
Females above 21 years of age..............	166
	2931

MEANS OF RELIGION IN LONDON.

"There is great difficulty," says Mr. Blackburn, in his "Discourse on the Moral and Spiritual Claims of the Metropolis," and which we strongly recommend, "in obtaining an accurate return of the various places of worship in this vast city, yet the following statement will, I believe, approach very near the truth:—

Episcopal churches and chapels....................	200
Independent chapels..................................	66
Wesleyan Methodist chapels.........................	36
Baptist chapels..	32
Calvinistic Methodist chapels.......................	30
Presbyterian (Scotch and Unitarian) chapels...	16
Roman Catholic chapels..............................	14
Quakers' meetings......................................	6
	400

"If we calculate that the average attendance at each place is 500 persons, which is certainly the greatest extent we can allow, and add 250 more for the fluctuating hearers at the several services of each Sabbath, it will give a result of 300,000 persons. Now the population of this wide-spread metropolis is estimated, by the last census (1821) at 1,274,800 souls; from which subtract the feeble minority above, and we find NINE HUNDRED AND SEVENTY-FOUR THOUSAND persons neglecting the public worship of God. And though considerable deductions are to be made for young children, sick persons, and the aged and infirm, yet, after all, the multitude, without even the forms of religion around us, is most appalling." The following statement will illustrate the occupations of the Sabbath:—"It appears, that of the papers at present published in London on the Sunday, there are circulated, on the lowest estimate, 45,000 copies; and that, upon the most moderate computation, between 2 and 300,000 readers of these papers are to be found in the metropolis alone; while the great number of pressmen, distributors, master-venders, hawkers, and subordinate agents of both sexes, and of all ages, who are necessarily employed on the Sabbath, all tend to the most flagrant breach of the day of rest."

We are by no means disposed to make the worst representation of the moral condition of London. We are aware of the commendable activity of the Christian Instruction Society, in its various and beneficial operations, and of the zealous exertions of several kindred institutions. But if virtue and vice are realities—if the Christian Scriptures are true—if the soul of man is immortal—if death, and judgment, and our individual appearance at the tribunal of God are certain—the state of the inhabitants of our metropolis is indeed most truly appalling! The energetic language of a clergyman of the established church, as quoted by Mr. Blackburn, is highly appropriate:—

"Such a mine of heathenism, and consequent profligacy and danger, under the very meridian, as it is supposed, of Christian illumination, and accumulated around the very centre and heart of British prosperity, liberty, and civilization, cannot be contemplated without terror by any real and rational friend of our established government; and is surely sufficient to awaken the anxious attention of every true patriot, every enlightened statesman, every sincere advocate of suffering humanity, every intelligent and faithful Christian!"

CHRISTIAN EXPERIENCE RATIONAL.

No. II.

INFIDELS have ridiculed spiritual religion, as professed by Christians. Why should this excite our astonishment? They do not understand its nature: they boast of reason, but in the neglect of worshipping their Creator, they sacrifice their just claim to rationality. "What can be so truly becoming a *dependent state*," says an elegant writer, "as to pay our adoring homage to the Author of all perfection, and profess our devoted allegiance to the Supreme, Almighty Governor of the universe? Can there be a more sublime pleasure, than to dwell in fixed contemplation on the beauties of the Eternal Mind? Can there be a more advantageous employ, than to present our requests to the Father of Mercies?"

But infidels are "alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts." With all their presumed loftiness of understanding, such are merely natural, atheistical men—and we know well that "the natural man receiveth not the things of the Spirit of God: they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. ii, 14.

"What, we ask" (says the Rev. Daniel Wilson, now Bishop of Calcutta, in his View of the Evidences of Christianity), "is there in these internal perceptions of life and consolation and strength, derived from the doctrines of Christianity, which should excite our astonishment? Would not the wonder be, if there were no such feelings, no such inward witness to the soul? What! are there excellencies in human knowledge; and shall there be none in divine? What! is an intelligent, well-educated man allowed to have powers of expression, and means of exciting our surprise and pleasure, beyond those of a child; and shall not the language of apostles and prophets, and the discoveries concerning God, and the soul, and eternity, be admitted to awaken emotions beyond the mere trifles of human knowledge and instruction? What! are men of uncommon endowments, as Bacon, Pascal, Newton, allowed to rise above those of ordinary talents; and are they expected to take wider views, and make more important communications, and excite warmer feelings of wonder, admiration, gratitude; and shall not the great and infinite God be allowed to surpass all the petty communications of man, in the mysteries of his will, in the importance of his commands, in the depths of his mercy, and in the correspondent emotions of fear, love, faith, hope, grateful joy, affiance, awakened in the heart? What! do we allow, that in the displays of glory and beauty in the works of creation, the natural perfections of God may be contemplated and known, and become to the pious and duly prepared mind, the sources of internal peace, thanksgiving, prayer, admiration, obedience, resignation; and shall we not admit, that men may see the moral perfections of God in the gospel? Shall all his mercy, and wisdom, and infinite contrivance in redemption have no effect upon the soul? Shall the stupendous fact of the incarnation be received with a tame indifference? What! do men allow, that tidings of joy and deliverance in human things, should call up proportionate affections; and that he would be thought a monster of ingratitude, who should receive with apathy the news of an immense act of royal clemency extended to him when condemned to death; and shall we not allow, that the glorious and unexpected tidings of redemption from eternal death, should awaken all the gratitude of the soul? Shall not pardon, and life, and adoption, and the hope of heaven, overwhelm the heart with correspondent perceptions and emotions?

"Yet, it is most reasonable, that if there be such a thing as a Revelation from the great God, comprising such amazing discoveries as the Gospel, affecting such all-important interests, promising such mighty aids of the Holy Spirit, laying down such grounds of faith, and love, and hope in Christ Jesus, delivering man from such complicated misery, and exalting him to such heights of holy peace and joy; it is most reasonable, that there should be such a thing as perceiving the excellency and glory of it, as feeling its efficacy, as having an inward witness of its fulfilment and operation in our own breasts. There is nothing to astonish us in such effects: the matter of astonishment would be, if Christianity did not assert, and Christians not experience them."

WHAT IS LIFE?

I ask'd a man of sorrow and of tears,
Whose corrugated cheek proclaim'd his years;
He mus'd awhile—and then distinctly said,
"Life is a burthen—would that I were dead!"

I ask'd a Christian, who had early stray'd
From virtue's path; this was the answer made—
"Life is a precious boon to mortals given,
Which, if well spent, will be received in heaven."

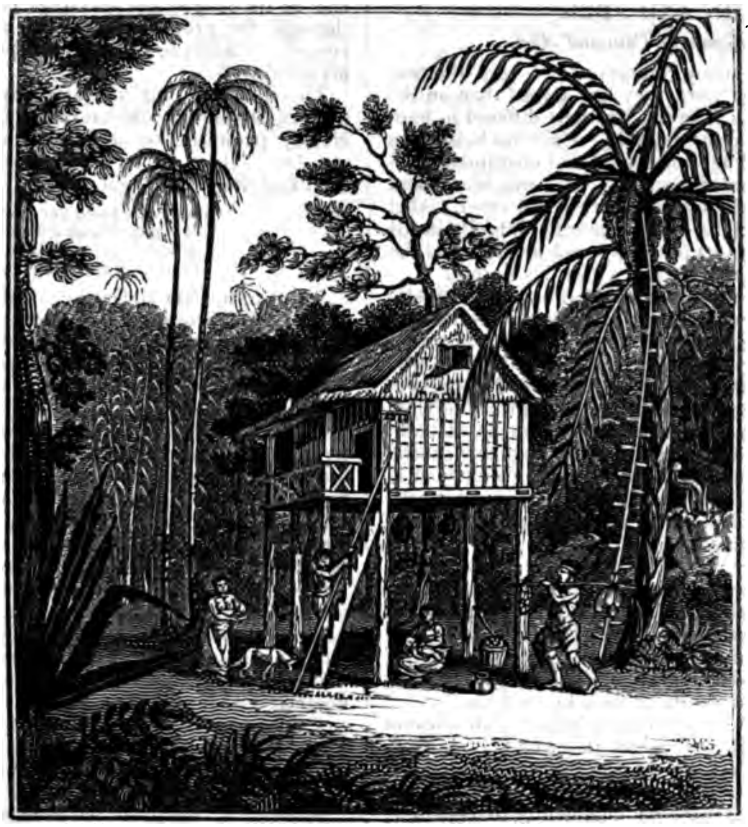
I ask'd an infidel, whose parting breath
Was faintly struggling with the tyrant Death;
"My life," he cried, "has hurled me down to hell—
I priz'd it not—and now it says farewell."

I ask'd a youth, whose cheerfulness of mien
Bespoke him happy in this active scene;
He told me 'twas "a poet's golden dream;"
And leaving me, rush'd forward with the stream.

I question'd age—it heav'd a heavy sigh
Expressing volumes; this was its reply—
"Life is, at best, but a tempestuous sea,
That fast rolls onward to eternity."

I ask'd myself—a voice appear'd to say,
"Beware you value it while yet you may;
'Tis a rich gift thy God bestow'd on thee.
Abuse it not—'twere better not to be."

REV. JOS. MARSDEN.



HOUSES IN SUMATRA.

RA is an island of Asia, the most western of the
islands, and constituting on that side the boun-
' the Eastern Archipelago. It is about 1000 miles
;th, and almost 200 in breadth. Sumatra is in-
l by various tribes, which by Mr. Marsden, who
ıed a history of the country, are divided into
, Achenese, Battas, Lampons, and Rejangs: each
m has peculiar manners and customs.

ɔners that are taken in war, the Battas greedily
, and hang up their skulls in their houses, as
:s of their valour. Marsden says, that the idea
ıng human flesh is so natural, that the natives
r it is not the custom of the Europeans. He
that they prefer this kind of food to all others,
at the soles of the feet and the palms of the
are accounted peculiarly delicious.

stian missionaries, by a gracious Providence, have
ıbouring in this large island, and the above cut
a by one of them to represent the native houses.
re erected, as is here seen, on posts driven into the
l. For this there are two reasons—earthquakes
ry frequent, and wild beasts, bears, tigers, and
nts, are numerous,—so that the people would
l secure, unless their slight wooden houses were
uilt. One of our missionaries who travelled
h a part of the country, relates, that, at night,
ere obliged to keep a strict watch, and discharge
ıuskets to frighten away the elephants, lest they
overturn the house altogether. It is said, that
occasion, an elephant of uncommon size, when
; under one of these houses, not having room
nt for his huge body, actually lifted up the whole
g, and bore it away by main force!

WATERS OF THE RIVER NILE.

"The water of Egypt," says the Abbe Mascrier, "is so delicious, that one would not wish the heat to be less, or to be delivered from the sensation of thirst. The Turks find it so exquisite, that they excite themselves to drink of it by eating salt. It is a common saying among them, that if Mahommed had drank of it, he would have besought God that he might never die, in order to have had this continual gratification. When the Egyptians undertake the pilgrimage of Mecca, or go out of their country on any other account, they speak of nothing but the pleasure they shall have, at their return, in drinking the waters of the Nile. There is no gratification to be compared to this: it surpasses, in their esteem, that of seeing their relations and families. All those who have tasted of this water, allow that they never met with the like in any other place. When a person drinks of it for the first time, he can scarcely be persuaded that it is not a water prepared by art; for it has something in it inexpressibly agreeable and pleasing to the taste; and it should have the same rank among waters, that champagne has among wines. But its most valuable quality is, that it is exceedingly salutary. It never incommodes, let it be drank in what quantity it may: this is so true, that it is no uncommon thing to see some persons drink three buckets of it in a day, without the least inconvenience. When I pass such encomiums on the water of Egypt, it is right to observe, that I speak only of that of the Nile, which indeed is the only water drinkable, for their well-water is detestable and unwholesome. Fountains are so rare, that they are a kind of prodigy in that country; and as to rain water, that is out of the question, as scarcely any falls in Egypt."

SCRIPTURE BIOGRAPHY.

CAIN AND ABEL.

The Religion of Cain and Abel.

CAIN and Abel, in many respects, were very different men: but in nothing were they less agreed than on the subject of religion. The two brothers differed in temper. Abel was meek and amiable,—Cain was boisterous and overbearing. Abel was candid and unsuspicious,—Cain was jealous and designing. Abel was tender and compassionate,—Cain was unrelenting and cruel. Abel was sincere and upright,—Cain regarded iniquity in his heart; and when opportunity occurred he disclosed the shocking malignity that lurked within his bosom.

The difference in these two brothers arose principally from their contrary dispositions, and their opposite sentiments concerning spiritual things. Cain was an *infidel*,—disregarding the ministry of his father, who preached reconciliation with God by faith in the promised Messiah. Abel was a *believer* in the word of God, which promised, in the *seed* of the woman, an all-sufficient Saviour. Cain was a deist, denying any special revelation from God, beyond that which is contained in his visible works. Abel, on the contrary, received the gracious intimations of Divine mercy with sincere faith, and with lively gratitude of heart.

Let our young reader consider the difference, which is here marked between Cain and Abel, as he may expect to find the same difference, in a greater or less degree, between avowed deists and sincere Christians, between declared infidels and devout believers. Our blessed Lord has given us an admirable rule of judgment, in saying, "By their fruits ye shall know them."

Cain, however, was not so entirely lost to all sense of propriety as totally to neglect the worship of God. He had not altogether cast off the restraint, which had been imposed upon him by the pious instructions of his father. We have reason confidently to conclude, that Adam had carefully inculcated upon both Cain and Abel, those sacred lessons of Divine truth, which he had learnt from the ministry of angels, from God himself, and by deep heartfelt experience. Bishop Hall observes, "Doubtless, their education was holy; for Adam, though in Paradise he could not be innocent, yet was a good man out of Paradise: his sin and fall now made him circumspect; and since he saw that his act had bereaved them of that image of God, which he once had for them, he could not but labour by all holy endeavours to repair it in them, so that his care might make amends for his trespasses."

Both the brothers were taught the knowledge of the true God, and the reasonableness of acknowledging his being and providence, by acts of religious worship. We learn from the Book of Genesis, that both of them were accustomed, at stated seasons, probably every sabbath, or at the end of harvest, to bring a devoted sacrifice to the LORD. "And it came to pass, that Cain brought of the fruit of the ground, an offering to the LORD." Gen. iv, 3.

Cain's consecrated gift was some of the fruits of the ground, "a thank offering," presented as an acknowledgment to God, for favours received through the seasons of the year: but it was not accompanied with contrition of heart on account of sin, nor intended as a propitiation, deprecating deserved punishment, nor even with sincerity of mind.

It is thought that the offering of Cain was not of the most valuable part of his fruits: but something imperfect and worthless. But God requires, as he deserves, the best which his servants can possibly present to him. "And Abel, he also brought of the firstlings of his flock, and of the fat thereof." Abel came before the LORD in faith, as a sinner, according to the appointment of God. His offering was presented in sincerity, and was expressive of humility and believing obedience; and as he sought the blessings of the new covenant, through the promised Messiah, he was graciously accepted. "And the LORD had respect unto Abel and to his offering."

The vigour of our youthful days, and all our best powers, should be consecrated to God, and he has graciously promised to accept them. "I love them," says he, "that love me, and those that seek me early shall find me." Prov. viii, 17.

> "When we devote our youth to God,
> 'Tis pleasing in his eyes:
> A flower, when offer'd in the bud,
> Is no vain sacrifice."

"But unto Cain and to his offering he had not respect." It seems that no token of the Divine approbation accompanied the offering made by the elder brother; while God signified, in the most evident manner, his acceptance of that which the younger brother had laid upon his altar.

The reason why one was accepted, and the other rejected, is strikingly intimated by the apostle: it is to be attributed to the peculiar state of mind in the worshippers—to that of faith on the part of Abel, in which he offered his sacrifice. "By faith," says the inspired writer, "Abel offered unto God a more excellent sacrifice than Cain." Heb. xi, 4. The faith thus commended, refers not only to his belief in the being of God, but also to the Divine promise of a sacrifice, which, in the fulness of time, was to be slain by the appointment of God, for the salvation of a guilty world. Abel's religion evidently comprised the five following great points of doctrine:—

1. The existence of an Almighty Creator and Governor of the world.
2. Obedience necessary to his revealed and righteous will.
3. Belief in the promised Messiah, as the Saviour of men.
4. Public confession of the sinful condition of mankind by means of vicarious sacrifice.
5. Dependence for acceptance with God on that atonement of Messiah which his own sacrifice prefigured.

Cain's religion was of a seriously different character. By bringing "the fruits of the ground" without a sacrifice for sin, he certainly acknowledged two great doctrines of religion:—

1. The existence of the Creator of the world.
2. The providence of God, by which the earth is rendered fruitful.

But he neither acknowledged his belief in a Saviour, nor his need of spiritual blessings; though we do not doubt that he had the same information on those subjects as that with which his brother Abel had been favoured, except so far as his irreligious mind had refused to regard the pious instructions of his penitent and believing father.

The offering of Cain was, therefore, not accepted. God could not, consistently with his justice and holiness, receive any thing, in the way of religious adoration, at the hands of a sinner, but through the merits of that sacrifice of Christ, which himself had appointed, and which was revealed in types as "slain from the foundation of the world." Rev. xiii, 8.

The religion of Cain differed from that of Abel, as much as the Deism of our times does from Scriptural Christianity; and its unholy fruits corresponded with natural character. Let our young readers ever beware of those who neglect the ordinances of Divine worship, or disallow the blessed word of God in the Scriptures as our only and infallible guide in the most important affairs of time and eternity.

(*To be continued.*)

VISIT TO POMPEII.

Pompeii and Herculaneum, towns of Italy, were destroyed by the great eruption of Vesuvius in the time of Titus, the Roman emperor, A.D. 79. Pompeii is about fifteen miles from Naples. Mrs. Elwood's description of her visit to those ruins cannot fail to be interesting.

"Our road passed through the palace of Portici, Resina, and Torre del Greco, till we came upon sheets of lava and beds of ashes, which, though interspersed with gardens, showed our vicinity to the volcano. But of Pompeii not a vestige was to be seen, till the coachman, after driving for some time between high banks of cinders, suddenly drew up at a rustic farm-yard sort of gate, and exclaimed, ere we were aware of its neighbourhood, 'Ecco Pompeii.'

"A few minutes brought us into the comic and tragic theatres, both paved with marble and in perfect repair. Near these in a large court stands the temple of Isis; behind the high altar still remains a covered closet or secret recess whence the priests were wont to deliver oracles to the people. The Via Appia is a tolerably wide street, with its ancient pavement in a far better condition than the modern one of Rome. There are elevated paths on the sides for foot passengers, and the marks of wheels even now visible.

"The remains of shops are on both sides, the walls of them painted, and the colours and designs perfectly fresh, as if but just finished. In the public baking house, in which bread was found when it was first discovered, is an oven, which, though some thousand years old, might even yet be used; and on a marble slab, in a coffee house, are the marks of cups as if but recently set down. Indeed, every thing looked so completely as if the town had but just been deserted, that we could almost have expected to have met with some ancient Roman lingering in his native city; but in these places, which some centuries ago resounded with the cheerful hum of men, solitude and desolation now reign; and the only living object to be met with was a shepherd conducting his sheep over pillars of marble, and through stately edifices half buried in ashes. The amphitheatre is in such wonderful preservation that it might still serve for spectacles and shows, and from the top there is a fine view of Vesuvius.

"The villa of M. A. Diomedes is in an affectingly perfect state: it really seemed so indelicate penetrating into the haunts and apartments of a private family, that we half expected to have encountered some of them coming to ask the motives for our intrusion, and to chide our impertinent curiosity. The illusion at the moment was so strong, that we forgot the many centuries that had elapsed since the poor master attempted to flee from destruction, with the keys of his house and a purse of gold in his hand, and when the unfortunate females sought for refuge in the subterranean apartments, where seventeen skeletons were subsequently discovered.

"We left Pompeii by the Herculaneum gate, beyond which are the tombs. Some of these are handsome, and some of them much mutilated, as if in mockery of the efforts of frail mortality to rescue itself from oblivion. The rain began now to descend in such torrents that we were obliged to abandon all idea of seeing Herculaneum. We, however, stopped at the palace of Portici, which is built over it; in this particular resembling what is so frequently seen in the world, where the splendour and fortune of one individual is founded on the depression and destruction of another, whose wrongs cannot be redressed because justice to him would injure his rival's prosperity. Thus Herculaneum remains entombed, lest its excavation might injure Portici. The curiosities and treasures of the former are many of them deposited in the museum of the latter, among which are several very interesting pictures, also the skull of the unfortunate female who was found in the villa at Pompeii, and who, from being better dressed than her companions, was supposed to have been the mistress of the house. There is likewise the impression of her arm and figure upon the ashes, which preserved this melancholy cast of her form whilst they cut short the thread of her existence."

THE FRUITLESS FIG TREE.

Matthew xxi, 19, 20: "And when he saw a fig tree in the way he came to it, and found nothing thereon but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. And when the disciples saw it they marvelled, saying, How soon is the fig tree withered away!" This barren fig tree having leaves was expected to produce at least fruit of an inferior kind. The fruit which our Saviour sought at a time which St. Mark declares "was not the time of figs," is concluded to have been that precocious kind, which ripens in some eastern countries as early as the month of April.

Ah, where is that green leafy show,
That promised such fruit to bestow?
It is gone — and the tree too is dried up and gone;
And how was the work so decisively done,
That forbade it for ever to grow?

It was not the tempest when wide
It scatters the dark forest's pride,
At the bidding of Him whom the tempests obey;
But it was that swift word which had only to say,
Die, profitless tree! —— and it died.

And so will fresh piety shoot,
With the leafy precursors of fruit;
But I've seen the leaves fall, and the branches decay,
And the fair budding promises wither away,
From the failure of life at the root.

I have seen the ambitious house fall,
Though the cedar had built up its wall;
Prosperity blasted, and beauty decay,
And the pageants of this world all passing away,
To their graves I have followed them all.

I have seen too the humble man fill
His station unnoticed, and still,
While fix'd was his lot in this turmoil of dust,
But his branches were moisten'd with dew, as his trust
Shot upward to God's holy hill.

And a sweet emanation around,
To the root an unseen passage found;
And it seem'd as if sometimes a secret supply
Dropt invisibly down from the cloudless blue sky,
And solac'd the plant under ground.

Scripture Garden Walk.

BACON THE SCULPTOR.

It is reported of him that he always endeavoured to convey some moral sentiment in his performances; something that should excite reflection; and he certainly often fulfilled his purpose admirably.

A short time before his death he was applied to, to design and execute an Idol for a Temple in the East Indies; when, beginning to think on the subject, the recollection struck his mind, that it would be contrary to the letter of the second commandment—and he instantly gave it up.

PAPAL SUPERSTITIONS.

In the Abbey of Bury St. Edmund's, which was dissolved by Henry VIII, was the following list of relics:—

The sacred remains of King Edmund the martyr, enshrined. The same king's shirt entire. Certain drops of St. Stephen's blood, which were shed when he was stoned. Some of the coals on which St. Lawrence was burnt. Certain parings of the flesh of divers holy virgins. A sinew of St. Edmund in a box. Several skulls of ancient saints and martyrs; especially that of St. Patronill, which the people believed would cure all diseases in the head by applying it thereto. The sword which St. Edmund used. St. Thomas of Canterbury's boots. St. Bardolph's bones in a coffin, which the monks made the people believe procured rain when carried in procession in time of drought. Certain wax candles, which being lighted and carried round the corn fields in seed time, no tares or noisome weeds would grow therein for that year; with many others, which by the relation of the monks would work wonderful effects.

To a mind capable of discriminating aright between the baneful effects of superstition and the equally demoralizing consequences of infidelity, how awful is the moral appearance of a country, which can furnish such instances as the preceding of darkness and delusion. But if we investigate the matter as closely as a regard to truth and the great cause of religion requires of us, and if we trace the existence of the numerous and devastating evils which have arisen from such unprincipled corruptions to their true cause, how great a weight of crime will attach itself to that Papal policy, which by converting the sacredness of Christianity and the immense importance of its duties to answer the fraudful designs and covetous inclinations of unrighteous men, has turned the warm and genuine emotions of hearts kindling with religious fervour into the channels of bigotry, has immersed whole nations in a blindness more deadly than Paganism, has changed that which was designed for the soul's nutrition into its most noxious poison, and has afforded the strongest argument for its enemies that Christianity has ever been compelled to encounter!

ON THE RELIGIOUS CHARACTER OF DR. JOHNSON.

It is to be regretted that the pursuits of intellect, as well as the various species of manual operations, carry their concomitant evil with them. To the irritability of an author, there was added in Johnson's frame that of a martyr to an incurable disease, an irritability which was still further increased by the sternness of his spirit, which made all his sufferings the imprisoned companions of his own bosom. We must nevertheless admire and revere that honest disposition to abide the worst, and embrace the doctrines of Christianity with all their probing qualities, rather than to take refuge in obduracy or scepticism; and happy is it for us who remain, that he has not lent his name to any fallacious opinions or convenient tenets. Whatever might be the vacillation or inconsistency of his opinions on other points, we are certain that one of the very first men that this country has to boast, and a man whose moral writings have obtained for him a rank which would have gratified the pride of an ancient philosopher, believed, without compulsion, without the inducement of interest, without exception or reservation, that the Almighty made and governs the world; that mankind have fallen from grace by sin; that there is no means of recovering the Divine favour but through the merits of our Redeemer; that our own best endeavours, though not to be neglected for a moment, must ever be found imperfect, and that the deepest contrition and sincerest repentance are as strictly required of the first of the human species as of the lowest of the people. The religious awe which overspread his mind was genuine, it was excessive, it was painful even to witness, and it deprived him of all the consolation of our Faith. To imitate him in this point might lead to error; our peace of mind is to be established between God and ourselves, and not under the influence of any example in our own nature. Happy would it be for many were they equally oppressed by it; and thrice happy are those, who by a more fortunate and regular course of early life, have been led into the paths of peace before the mind has become corroded by evil, and made restive by perverse habits.—*Memoirs, &c., by L. M. Hawkins.*

LONG WORDS.

Nothing, says Humboldt, strikes Europeans more in the Aztec, Nahuatl, or Mexican language, than the excessive length of the words. This length does not always depend on their being compounded, as in the Greek, the German, and the Sanscrit, but on the manner of forming the substantive, the plural, or the superlative. A kiss is called *tetennamiquiliztli*; a word formed from the verb *tennamiqui*, to embrace, and the additive particles, *te* and *liztli*. In the same manner we have *tlatolana*, to ask, and *tetlatolaniliztli*, a demand; *tlayhiouiltia*, to torment, and *tetlayhiouiltiliztli*, torment. To form the plural, the Aztecs in several words double the first syllable; as *miztli*, a cat; *mimiztin*, cats: *tochtli*, a rabbit; *totochtin*, rabbits. *Tin* is the termination which indicates the plural. Sometimes the duplication is made in the midst of a word; for instance, *ichpochtli*, a girl; *ichpopochtin*, girls: *telpochtli*, a boy; *telpopochtin*, boys. The most remarkable example I have met with of a real composition of words, is found in the word *amatlacuilolitquitcatlaxtlahuilli*, which signifies, the reward-given-to-the-messenger-who-carries-a-paper-on-which-is-painted-tidings. This word, which forms by itself an Alexandrine line, contains *amatl*, paper (of the agave), *cuiloa*, to paint, or trace hieroglyphics; and *tlaxtlahuilli*, the wages or salary of a workman. The word, *notlazomahuiztespixcatatzin*, which signifies, venerable-priest-whom-I-cherish-as-my-father, is used by the Mexicans in addressing the priests.—*Humboldt's Researches.*

TO CORRESPONDENTS.

We are greatly obliged to our numerous and increasing correspondents for all their generous assurances of support; but our limits will not allow us to reply to each separately. "Observator's" suggestion shall be regarded: for we can assure him that *Truth, Charity,* and *Pure Christianity*, are sought by us beyond every other object or consideration.

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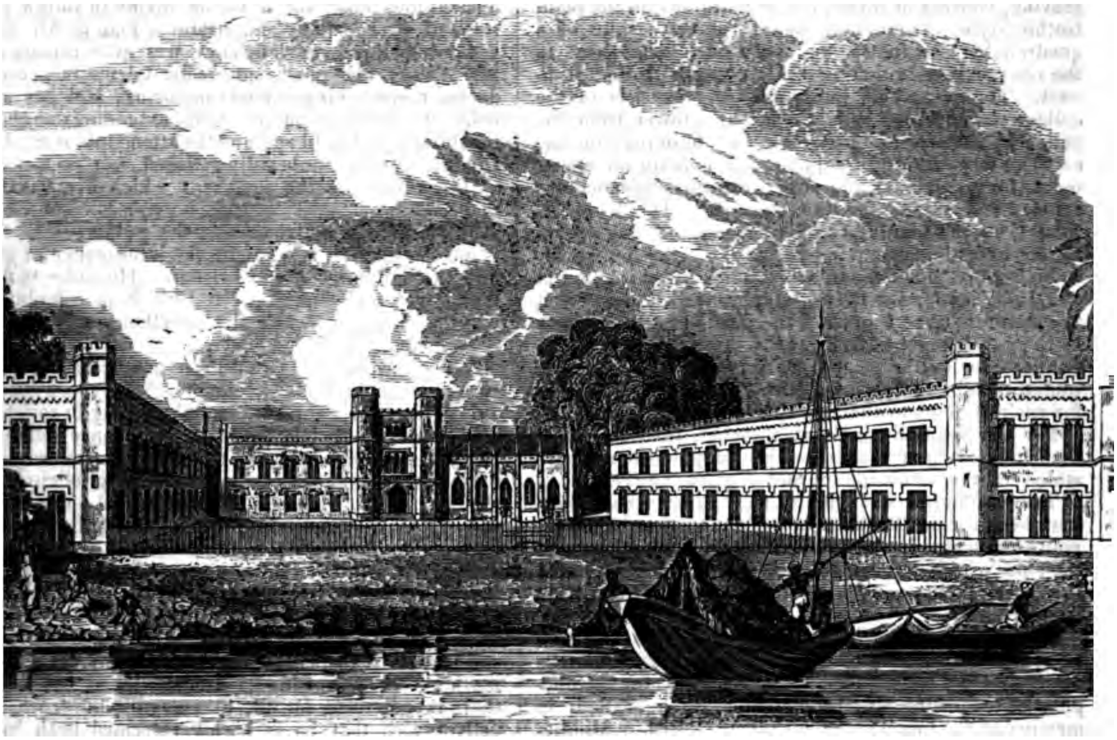

E BISHOP'S COLLEGE, NEAR CALCUTTA.

BUCHANAN, in his " Memoir of the Expediency of
Ecclesiastical Establishment for British India,"
;en in 1805, shows the incalculable importance of
country as a colony to Great Britain, and its claims
ı British Christians. He writes as a sound politi-
—as a noble philanthropist,—and as a genuine
stian, in pleading the cause of the teeming popula-
of Hindostan. " Providence," says the pious
tor, " hath been pleased to grant to us this great
ire, on a continent where, a few years ago, we had
ı foot of land. From it we export annually an im-
se wealth to enrich our own country. What do we
in return? Is it said that we give protection to
inhabitants, and administer equal laws? This is
ssary for obtaining our wealth. But what do we
in return? What acknowledgment to Providence
ts goodness has our nation ever made? What benefit
the Englishman ever conferred on the Hindoo, as
brother? Every argument brought in support of
policy of not instructing the natives our subjects,
traced to its source, will be found to flow from
ciples of Deism, or of Atheism, or of Polytheism,
not from the principles of the Christian Religion."
r. Buchanan did not plead altogether in vain. An
:clesiastical Establishment" has been formed for India: but among the various arrangements which have been made for promoting the permanent improvement of the East, and for the diffusion of Christian knowledge throughout Asia,—if we except the translations of the Holy Scriptures by the missionaries, Drs. Carey, Marshman, Morrison, and Milne,—none appears to us of so great promise as the BISHOP'S COLLEGE, NEAR CALCUTTA.

Dr. Middleton, Bishop of Calcutta, was the honoured instrument in accomplishing this good work, a noble monument of Christian zeal.

A grant of land, amounting to about twenty acres, was made by the government in India, for the purposes of the College, to which a farther grant has since been made. It stands about three miles below Calcutta, in a fine situation, on the opposite bank of the river Hoogly, which is there much wider than the Thames at London. The spot is peculiarly favourable for privacy and retirement; and " the scenery is such," as Bishop Middleton observes, " as to gratify and soothe the mind."

The foundation stone of the college was laid, on the 15th of December 1820, by Bishop Middleton, when prayer for the Divine blessing on the undertaking was offered, and thanksgiving presented to Him for the progress already made to carry forward the establishment.

"The Incorporated Society for the Propagation of the Gospel in Foreign Parts," transmitted to Dr. Middleton the sum of 5000*l*. to enable him to commence the work; 5000*l*. were contributed by the "Society for Promoting Christian Knowledge;" 5000*l*. more were voted by the "Church Missionary Society;" and the "British and Foreign Bible Society" has added 5000*l*. This sum of 20,000*l*. was augmented by collections in all the churches in England and Wales, in consequence of a "King's Letter," which amounted to 45,000*l*., with which the building has been completed.

The College, as will be seen by reference to our Engraving, consists of three piles of buildings, in the plain Gothic style. These buildings form three sides of a quadrangle; the fourth, or south side, being open to the river, which in that part flows nearly from east to west. The pile which fronts the river consists of the college chapel to the east, divided by a tower from the hall and library on the west. The buildings on the east and west sides of the quadrangle contain the apartments for a principal and two professors, with lecture rooms, and rooms for the students. The whole is formed on the plan of combining comfort and convenience with an elegant simplicity.

Bishop's College is under the immediate direction of the "Society for the Propagation of the Gospel;" but the statutes are so framed as to afford opportunity both to the government in India and to the religious societies connected with the Church of England, of obtaining, under certain regulations, the benefits of the college for such students as they may place there.

For the regular supply of students, the Society for the Propagation of the Gospel has adopted the measure stated in the following extract from a late report:—"Ten theological scholarships and ten lay scholarships have been formed by the society, for native or European youths educated in the principles of Christianity; and the sum of 1000*l*. per annum has been appropriated to this special purpose. The ordinary age of admission is fourteen."

The Christian Knowledge Society assists in this plan of scholarship; having placed the sum of 6000*l*. at the disposal of the Gospel Propagation Society, for the purpose of endowing five scholarships, to be called, in memory of the founder of the College, "Bishop Middleton's Scholarships." This grant is also intended to provide a salary for a Tamul teacher in the College, that being the language chiefly used in the society's missions.

The Church Missionary Society voted a grant of 1000*l*. per annum for several years, on account of the importance of the institution, and of the cooperation it afforded in their department of labour in India.

From the Report of the Society for the Propagation of the Gospel in Foreign Parts of 1830, it appears, that the Directors of Bishop's College have upwards of 50,000*l*. in the 3½ per cents., as a fund towards the support of that institution. From the same report we learn, that there are upon that foundation, a principal, two professors, eight missionaries, two catechists, and a printer. The report also announces "the progressive improvement of Bishop's College, both in the enlargement of the buildings and in the accession of a numerous body of students, as well as the location of the three senior students, Godfrey, Bowyer, and Simpson, in the character of catechists, with the several missionaries, Rottler, Trion, Morton, and Tweddle, the former being within the Archdeaconry of Madras, the two latter at no great distance from Calcutta."

Dr. Wilson, Bishop of Calcutta.

Dr. Wilson, followed by the prayers of thousands of Christians of all denominations, is now on his voyage to India, to occupy his important station, as Bishop of Calcutta. We are confident that our readers will be gratified with the following brief sketch of his character.

"It is pleasing to find that good men, and truly excellent Christians, who are devoted to the service of the ministry in the Church of England, have increased, and are still increasing. Amongst them the Rev. Daniel Wilson occupies a conspicuous station. Educated at Oxford, and introduced to the ministry by the venerable Cecil, it would readily have been supposed that he possessed genuine piety and the requisite ministerial qualifications. Still it was a peculiar, and, in many respects, a hazardous task, for a young divine to follow in the steps of so excellent and useful a man as Mr. Cecil; yet, we believe, no deficiency was ever remarked in Mr. Wilson. He possessed greater talents than his predecessor, while his piety was maturing, and his knowledge of divine and human things extending; so that the inhabitants of Chobham, and the attendants at St. John's Chapel, were not only fully satisfied, but even rejoiced at the choice of the successor which Mr. Cecil had made.

"Dr. Wilson well becomes the pulpit;—his figure is good—his face beams with the intelligence of genius and the mildness of a Christian. His voice is fine—strong yet melodious; in its tone it is calculated to win the attention, while the excellence of his matter rewards it.

"The sermons of Dr. Wilson are plain and perspicuous, clear in their statements of duty and doctrine, animated in their appeals, and abounding in touches of true eloquence. His language is at once terse and elegant—familiar, yet not vulgar. His imagery is in general chaste, and his figures extremely felicitous.

"There is a rich vein of evangelical piety running through all his discourses; and, although he deals not in profound and subtile argumentation, he yet reasons extremely well, and that in a manner so popular, as to keep alive the attention and inform the judgment. The most ignorant can understand him, while the enlightened mind or polished taste cannot be offended. Dr. Wilson possesses, in a high degree, the happy art of adapting his sermons to the varied capacities of his hearers: there is something for all, in every discourse which he delivers; so that he is highly esteemed both by the poor and the rich. The spiritual wants of either are not forgotten, while at the same time both are reminded of their duties and their responsibilities.

"Nor has the devotion to his duty been confined to the labours of the pulpit. As far as his large and widely extended parish of Islington would permit, he administered religious instruction to all; if not by oral communication and personal visits, by friendly letters and pastoral addresses from the press. He has seized on every important occasion which was likely to interest the minds of his parishioners, to impart spiritual knowledge.

"The habits of society and the great extent of many of the parishes, rendering it impossible that those pastoral visits, which formerly were so beneficial both to the minister and the people, should be universally adhered to; it is highly praiseworthy in ministers to endeavour to supply the deficiency of personal visits, through the medium of addresses from the press. And this the late Vicar of Islington has always done.

"Dr. Wilson adheres to the old method of reading his sermons; but the propriety and energy with which he reads, and the persuasive tones of his voice, almost compensate for extemporaneous preaching. Yet it must be evident, that the man who preaches extempore, has a great superiority over the one who reads. He can lay hold on any occurrence which may be likely to interest his hearers: his mind is more open to impression from the circumstances and persons by whom he is surrounded, and therefore he is more likely to be animated and solemn, as occasion shall serve; and, if there be discoverable in his discourses any extravagances, they will be easily pardoned, when we reflect upon the power which he possesses over the judgment and passions of his auditors. But the minister who has a written discourse is deprived of all these advantages. He confines himself to the mere reading of his sermon, and cannot, therefore, so powerfully command the feelings of a congregation. The difference between a sermon which is read, and one delivered extempore, may in some measure be estimated, by comparing the effects produced by the debates in the French Chamber of Deputies, and in our House of Commons. In the former, the speeches are read from a tribune; they are consequently cold, formal, dull, and spiritless; but, in the latter, they are delivered extempore; they are therefore more full of fire and energy—more eloquent, and calculated to produce an instantaneous effect, and to carry conviction to the mind. We do not therefore see why this practice of reading sermons should not be abandoned. We are persuaded that it would be attended with the most beneficial effects to the interests of the Church.

"Dr. Wilson maintains a respectable character amongst the authors of the day. His publications are numerous, but chiefly confined to theology. In addition to a great variety of single sermons and tracts, which were some time since collected into two volumes, he has published 'Evidences of Christianity,' in two volumes, being lectures on those subjects preached at St. Mary's, Islington; and a narrative of a Tour on the Continent, under the title of 'Letters to an Absent Brother:' this work has passed through several editions, and will be read with pleasure by the Christian."

We cannot close this short account without expressing our gratification that such a man as Dr. Wilson should have been selected to fill the Bishopric of Calcutta. We know that he did not court the honour, but that he long declined it. When, however, he learnt the difficulty of finding a suitable man to occupy the post, he accepted it with all its inconveniences. Earnestly do we pray that his life and usefulness may be long continued, and that his son and successor at Islington may be found to walk in his steps.

ECCLESIASTICAL BIOGRAPHY.

CENTURY THE SECOND.

23. **Ignatius**, bishop of the Christian church at Antioch, was martyred, A. D. 109. He is said to have been acquainted with some of the apostles of Christ, especially Peter and Paul. It is believed that he was ordained to the pastoral office at Antioch, about A. D. 67, by the Apostle John, whose instructions he had previously enjoyed. In that populous and licentious city, Ignatius continued more than forty years, a zealous defender of the great doctrines of the Gospel; to the belief of which, many are reported to have been brought by his ministry from the darkness of pagan idolatry and impurity. About A. D. 107, Trajan, the Roman emperor, visited that celebrated city, to carry on his military preparations against the Parthians and Armenians. Having entered the city with great pomp, he made immediate and strict inquiry concerning the Christians, who were reported as numerous.

Ignatius appears to have been rather ambitious of the crown of martyrdom, and therefore presented himself before the emperor, who, proud of his own attainments in learning and philosophy, treated with contempt the venerable bishop, and his doctrine of one God, and of salvation by Jesus Christ, his only begotten Son, who had been ignominiously crucified. After having endured much cruelty in prison, from the malice of his keepers, Ignatius was sentenced by Trajan to be carried in chains to Rome, and there thrown to the wild beasts in the public theatre. On hearing his doom, Ignatius heartily rejoiced, and said, "I thank thee, O Lord, that thou hast condescended thus perfectly to honour me with thy love, and hast thought me worthy with thy Apostle Paul to be bound with iron chains." With that he cheerfully embraced his chains, and having fervently prayed for his church, commending it with tears to the Divine care and providence, he yielded himself to his keepers, who were appointed to transport him to the place of his execution.

Being consigned to a guard of ten soldiers, he took leave of his beloved Antioch, and marched sixteen miles to Seleucia, where they embarked for Cyprus, and landing at Smyrna, he is said to have been visited by the celebrated Polycarp, and by many Christian ministers and elders, deputed from several Asiatic congregations. During his stay at Smyrna he wrote four of the seven letters ascribed to Ignatius, to individuals and churches, exhorting them to constancy in their faith, and requesting their prayers. In his letter to the Roman believers, he expresses his contempt of death with all its terrors. "Let the fire," says he, "and the cross, and the assaults of wild beasts, the breaking of bones, the cutting of limbs, battering the whole body to pieces, yea, and all the torments which the devil can invent come upon me, so I may but attain to be with Jesus Christ."

After a long and tedious journey, Ignatius reached Rome, where he was visited by many of the Christians of that city, enjoying their sympathies and prayers. He was kept until one of their public festivals, when he was led forth in the presence of a vast crowd of people, in the amphitheatre, who feasted their eyes with the sight of the venerable martyr devoured by the wild beasts. Two of the Roman deacons are said to have collected the bones of Ignatius, and to have sent them to Antioch, where they were carefully interred.

Seven Epistles of Ignatius have been preserved; but in some particulars they are believed to have been corrupted, to serve the purposes of the popish prelacy.

IDOLATRY OF THE ANCIENTS.

Mr. Tooke, in his entertaining school-book, the "Pantheon, representing the Fabulous Histories of the Heathen Gods," has given a popular exhibition of ancient idolatry. It seems, however, to have been written in the true spirit of a mere *classical scholar*, admiring the ingenuity of the human mind in producing such a numerous diversity, rather than with the mind of a Protestant Christian, conscious of man's accountability to his Maker, jealous for the holy honours of the ever-blessed God, and aware of the danger of rational souls sunk in such criminality.

We cannot particularize the diversified divinities mentioned in the Pantheon; nor can we enumerate the different classes under which Mr. Tooke has ranked them. Our design is not to present the Pagan Mythology to our readers as an innocent thing—as systems of ingenious speculation to be admired: but to notice some of the foul, the cruel, the wicked characteristics of ancient idolatry.

Abominations of this kind corrupted and ruined the mighty nations known under the denominations of Assyrians, Babylonians, Egyptians, Carthaginians, Phœnicians, Persians, Grecians, and Romans, with their dependencies.

Canaan, "a land flowing with milk and honey," the loveliest portion of the habitable earth, was polluted with the horrid rites of idolatry, and vomited forth its guilty inhabitants. Yet their descendants preserved and practised the bloody ceremonies of Moloch, Baal-peor, Rimmon, Ashtaroth, and others.

Egypt, in the genuine spirit of idolatry, sought by cruel bondage to destroy the holy seed of Israel, in testifying against the shocking rites of Adonis, Isis, Osiris, Tammuz, and others.

The Philistines worshipped Baalim, Baal-berith, Baal-peor, Baal-zebub, Baal-zephon, Dagon, &c. The Babylonians paid divine honours to Baal, Bel, Nebo, Nisroch, Adrammelech, Merodach, &c.; but we cannot even give the principal names of these "devils:" Milton will assist us in his Paradise Lost.

"First Moloch, horrid king, besmear'd with blood
Of human sacrifice, and parents' tears,
Though for the noise of drum and timbrels loud
Their children's cries unheard, that pass'd through fire
To his grim idol. Him the Ammonite
Worshipp'd in Rabba and her watery plain,
In Argob and in Basan, to the stream
Of utmost Arnon. Nor content with such
Audacious neighbourhood, the wisest heart
Of Solomon he led by fraud to build
His temple right against the temple of God
On that opprobrious hill, and make his grove
The pleasant valley of Hinnon, Tophet thence
And black Gehenna call'd, the type of hell.
Next Chemos, th' obscene dread of Moab's sons,
From Aroar to Nebo, and the wild
Of southmost Abarim; in Hedebon
And Horonaim, Seon's realm, beyond
The flow'ry dale of Silma, clad with vines,
And Elealé, to th' Asphaltic pool.
Yet thence his lustful orgies he enlarg'd
Ev'n to that hill of scandal, by the grove
Of Moloch homicide—lust hard by hate—
Till good Josiah drove them thence to hell.
With these came they, who from the bord'ring flood
Of old Euphrates, to the brook that parts
Egypt from Syrian ground, had general names
Of Baalim and Ashtaroth; those male,
These feminine.——————
————————————in troop
Came Astoreth, whom the Phœnicians call'd
Astarte, queen of heaven, with crescent horns;
To which bright image nightly by the moon
Sidonian virgins paid their vows and songs;
In Sion also not unsung, where stood
Her temple on th' offensive mountain, built
By that uxorious king, whose heart, though large,
Beguil'd by fair idolatresses, fell
To idols foul. Thammuz came next behind,
Whose annual wound in Lebanon allur'd
The Syrian damsels to lament his fate
In amorous ditties all a summer's day;
While smooth Adonis from his native rock
Ran purple to the sea, suppos'd with blood
Of Thammuz yearly wounded.——
———————— Next came one
Who mourn'd in earnest, when the captive ark
Maim'd the brute image, head and hand lopt off
In his own temple, on the grunsel edge,
Where he fell flat, and sham'd his worshippers:
Dagon his name, sea-monster, upward man
And downward fish: yet had his temple high
Rear'd in Azotus, dreaded through the coast
Of Palestine, in Gath, and Ascalon,
And Accaron, and Gaza's frontier-bounds.
Him follow'd Rimmon, whose delightful seat
Was fair Damascus, on the fertile banks
Of Abana and Pharpar, lucid streams.
———————————— After these appear'd
A crew, who under names of old renown,
Osiris, Isis, Orus, and their train,
With monstrous shapes and sorceries abus'd
Fanatic Egypt and her priests, to seek
Their wand'ring gods disguis'd in brutish forms
Rather than human.——————
Belial came last, than whom a spirit more lewd
Fell not from heaven, or more gross to love
Vice for itself:——————————
———————————— when night
Darkens the streets, then wander forth the sons
Of Belial, flown with insolence and wine—
Witness the streets of Sodom."

We cannot defile our pages with details of the abominations practised in the ceremonies of idolatrous worship. Who can conceive the horrible enormities at Diana's temple, with a thousand women devoted to uncleanness? The portrait drawn by the pen of inspiration in the first chapter of the Epistle to the Romans, can be fully illustrated only by referring to their vile and outrageous practices.

Human victims in sacrifice were commonly offered in the idolatrous worship of the ancients; and as our forefathers in Britain are believed to have derived their dreadful custom of immolating men in their idolatry from the Carthaginians, or Phœnicians, trading to the coast of the Mediterranean, we will give a short account of the former of these people from Rollin's Ancient History.

"The Carthaginians retained the barbarous custom of offering human sacrifices to their gods till the ruin of their city: an action which ought to have been called a *sacrilege* rather than a *sacrifice*. It was suspended only for some years; from the fear they were under of drawing upon themselves the indignation and anger of Darius I, king of Persia, who forbad them the offering up of human sacrifices, and eating the flesh of dogs. But they soon resumed their horrid practice; since, in the reign of Xerxes, the successor to Darius, Gelon, the tyrant of Syracuse, having gained a considerable victory over the Carthaginians in Sicily, made the following condition, among other articles of peace he granted them, viz. *that no more human sacrifices should be offered to Saturn*. And doubtless the practice of the Carthaginians on this very occasion made Gelon use this precaution. For during the whole engagement, which lasted from morning till night, Hamilcar, the son of Hanno their general, was perpetually offering up to the gods sacrifices of living men, who were thrown on a flaming pile; and seeing his troops routed and put to flight, he himself rushed into the pile, in order that he might not survive his own disgrace; and to extinguish, says St. Ambrose, speaking of this action, with his own blood this sacrilegious fire, when he found that it had not proved of service to him.

"In times of pestilence, they used to sacrifice a great number of children to their gods, unmoved with pity for a tender age, which excites compassion in the most cruel enemies; thus finding a remedy for their evils in guilt itself, and endeavouring to appease the gods by the most shocking kind of barbarity.

"Diodorus relates an instance of this cruelty which strikes the reader with horror. At the time that Agathocles was just going to besiege Carthage, its inhabitants, seeing the extremity to which they were reduced, imputed all their misfortunes to the just anger of Saturn; because, that instead of offering up children nobly born, who were usually sacrificed to him, he had been fraudulently put off with the children of slaves and foreigners. To atone for this crime, TWO HUNDRED CHILDREN of the best families in Carthage were sacrificed to Saturn; besides which, upwards of THREE HUNDRED CITIZENS, from a sense of their guilt of this pretended crime, voluntarily sacrificed themselves. Diodorus adds, that Saturn had a brazen statue, the hands of which were turned downwards; so that when a child was laid on them, it dropt immediately into an hollow, where was a fiery furnace."

"To the Glory of God!—This is the impress that a sincere and humble Christian sets on all his actions." —*Leighton*.

EVIL OF DRUNKENNESS.

Among the numerous sins which corrupt mankind, and disorder our world, there is none more pernicious than drunkenness. It is the door to almost every other. It is an evil pervading more or less all classes of society, and throughout our country. It is a crime, committed not so much under the visionary idea of happiness, as it is the gratification of a sensual lust.

The savage in the desert seeks a beverage simply to satisfy the natural desire—thirst: while the inhabitant of a civilized land indulges to a beastly excess. Whether or not the various beverages, to which the populace have easy access, are necessary and beneficial, on certain occasions, and to a limited extent, is a point foreign to our subject. We readily allow that there are strong beverages, which, if taken moderately, contribute to the vigour of the constitution. The grand evil arises from giving way to an unrestrained passion for strong liquor; which is the cause of innumerable disorders of the mind and body, and frequently produces the most overwhelming consequences. That there are few sins more hateful in the sight of God than drunkenness, or more degrading in the eyes of man, is a sentiment which we presume few will doubt.

Consider the effects which drunkenness produces on the constitution.

Health is the greatest temporal blessing which man can possibly enjoy; but to impair it by gratifying an evil desire must be highly criminal. We often perceive the lamentable effects of drunkenness in those whose countenances once bloomed with health and vigour, but now they indicate langour and disease:—whose constitutions were once strong and robust, but now languishing under this destructive vice. And it is not strange to suppose that drunkenness is the harbinger of disease, and the cause of desolating mortality among men.

Consider the effects of this vice on the estate or circumstances.

Wherever we find this habit cherished by an individual, we behold poverty encircling his abode. Alas! we have too many instances to prove this fact, that it is the fruitful cause of poverty, want, and misery. Can we be surprised at so much distress in the land, when we cast our eyes at the "Liquor Shops" on the last evening of the week, and view the thousands eager for the stupifying draught? In this manner, then, are the earnings of our working population squandered, by which many thousands of their families are reduced to suffer the want of common necessaries.

Consider the effects of this habit on the character.

Sobriety is a virtue which adorns a man; but if he is wanting in this, his character is immediately defaced. We cannot trust our property with that man who disorders his senses by this lust, which in numerous instances has led men to violate the sacred rules of honesty. In a state of inebriation, a man is sunk beneath the dignity of civilized society; and therefore deservedly loses that respectability which is attached to persons of soberness and integrity.

Consider the effects of it on the family.

We might suppose that it would be an argument sufficiently weighty to prevail with a drunkard to turn from his evil habit—viewing the sorrows in which he has involved his children, suffering at times the smarts of poverty, and hearing the cutting reproaches made against their worthless parent. They cannot rejoice at the hour of his return from business; nor greet him on hearing the cheerful sound of his voice: they tremble at the thought of his entering their wretched abode! All this is still more embittered by the reflection, that if he forsake not his evil ways, he will fall a victim to his lust, and they must become orphans, cast on a frowning world, without a father's protection. Thus they, who might have lived happily and contentedly on the sufficient earnings of their parent, must wander the children of sorrow and the suppliants of charity!

Consider the influence of drunkenness on the intellectual faculties.

When we reflect upon the goodness of God in lighting up the soul with such noble capacities, and so greatly exalting man over the other animals, it must be ignorance indeed for men to suppose, that, destroying these high powers, and lowering themselves beneath the beasts which perish, they commit a little sin. For a man to be deprived of reason by the afflictive visitation of Providence, is a calamity most appalling. For a person to possess reason and to apply it to a bad or unprofitable purpose, is greatly to be deplored. But for a man to deprive himself of the use of reason, though but for a time, by excessive drinking, abuses the blessings of Heaven, violates all the rules of decency and moral order, and degrades the man below the brute. This habit weakens the judgment, impoverishes the understanding, and, in a word, destroys those noble capacities of man, which so particularly display the infinite wisdom and benevolence of God.

Consider the effects of this habit on the morals.

From a drunkard we expect nothing truly virtuous, or worthy of imitation. His looks become unsightly, his manners disgusting, his language coarse, and his temper irritable. He has rendered himself unfit to fulfil with propriety any of the functions of civilized life, either public or private; so that it may be said of him, he is neither a virtuous husband, an upright tradesman, or a true patriot; but a miserable blot in society. All these considerations show, in some degree, why this habit is so criminal, and its consequences so fatal. But, strong as these considerations are, there is another that outweighs them all—*the future and eternal prospects of the drunkard!*

Surely no one who lives in the indulgence of any sin, and especially of that sin which is depriving him of his very existence, can reasonably expect to enjoy the felicity of that world where sin—where any thing that defileth—can never enter; but where

> "Every shape, and every face
> Look heavenly and divine."

Then what happiness is there for the drunkard in this world—in that hour when the pangs of dissolution commence—or when he passes the boundaries of time? How important is it that Christian sympathy should be more awakened to stem this torrent of iniquity, which we perceive hurrying our poorer population to destruction, and to lead men to consider the sinfulness of this worse than beastly habit!

Drunkenness is an evil more injurious to a land than "the pestilence that walketh in darkness." Drunkenness is most pernicious to our well-being as a nation, sapping the very foundations of society. Never can any people be prosperous and happy, while this debasing habit prevails: it is equally opposed to the nature of man—to morals—and to pure religion.

May our gracious God pour forth his Holy Spirit, to lead men to seek the salvation of Christ in the Gospel, teaching them, that "denying ungodliness and worldly lusts, they may live soberly, righteously, and godlily in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people." Titus ii, 12, 14.

Inspiration has strikingly pourtrayed drunkenness and its deadly fruits—"Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. At the last it biteth like a serpent, and stingeth like an adder." Prov. xxiii, 29—32.

SCRIPTURE BIOGRAPHY.

CAIN AND ABEL.

The Persecution and Murder of Abel.

> "The earliest death a son of Adam died
> Was murder! and that murder fratricide!"
> MONTGOMERY'S WORLD BEFORE THE FLOOD.

MANKIND have been in all ages divided into two distinct classes; and in the Scriptures they are distinguished by appropriate appellations. These two descriptions of persons are spoken of as righteous and wicked,—believers and unbelievers,—saints and sinners,—the children of God and the children of the devil. This difference and distinction we observe in the family of Adam, and even in the two brothers, Cain and Abel. Cain regarded with envy the preference given by God to his brother, yet sought not to be a partaker of the same divine grace. Instead of admiring his holy life he cherished a deadly hatred against it, and on account of it persecuted him with implacable bitterness. He could not bear the continual reproof which he received from Abel's godly conversation; and this was the ground of that enmity, the issue of which was so terrible,—"because his own works were evil, and his brother's righteous." 1 John iii, 12.

Here we observe the commencement and the real cause of persecution; and we need not wonder, as the same cause remains, that the same spirit appears at this time, which has been discovered in every other age from the days of Cain. Do our young friends consider this difference, the origin and criminal nature of it, and seek to be made the children of God by faith in Jesus Christ?

When true religion reigns not in the heart, enmity to God and man will prevail. Thus it was in the present case. Cain, jealous of the preference which God manifested to his brother, gave full licence to the spirit of persecution which he cherished, the natural fruit of his malevolent mind. Uninfluenced by the fear of his benevolent Creator, whom he hypocritically professed to worship, and regardless of the powerful ties of fraternal affection, he determined on the destruction of him whom he looked upon as his rival; and, hurried by Satan, he soon embrued his hands in the blood of his innocent brother! Infidelity produced impiety,—impiety generated envy,—envy proceeded to hatred,—hatred inflamed revenge,—and revenge terminated in the most atrocious murder! Such is the progress of sin when cherished in the heart.

We are unable precisely to ascertain in what manner the Divine regard for Abel's offering was manifested, unless we refer to those of Abraham and Elijah: but it must have been by some visible token from God;—the fire descending from the skies, to consume the sacrifice; while the devout serenity of Abel's countenance, arising from the love of God shed abroad in his heart, was accompanied with the voice of thanksgiving, adoration, and praise. Cain beheld his brother's sacrifice flaming at a distance, and the sacred cloud ascending to the skies,—while his own offering remained as it was at first laid on the pile, a sad and monitory proof of its rejection, on account of the iniquity and unbelief of the offerer. "And Cain was very wroth, and his countenance fell." Gen. iv, 5.

The natural jealousy of Cain was powerfully excited, lest his younger brother should be regarded as a greater favourite of Heaven than himself. He might suppose, that by right as the first-born, he must necessarily be entitled to a precedence in the Divine mercy, and now his depraved heart swelled with rage, and his gloomy countenance became darkened with malevolent sullenness.

"Abundant in goodness and truth," the LORD God called Cain before him; and in terms the most gentle and persuasive, condescended to reason with him. "And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt not thou also be accepted? and if thou doest not well, sin lieth at the door." Gen. iv, 6, 7.

Many learned men understand this language as an inviting intimation of mercy. "If thou doest not well, sin," that is the *sin offering*, "lies at thy door and thou mayest take the benefit of it." The same word signifies both *sin* and a *sacrifice for sin*. As if God said, "Though thou hast not done well, yet do not yield to despair: the remedy is at hand, the propitiation is near: lay hold upon it, and the iniquity of thy life shall be forgiven thee." Well may it be said of Jehovah, "He delighteth in mercy." Mic. vii, 18. Himself has confirmed it, and he solemnly swears, "As I live, saith the LORD God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Ezek. xxxiii, 11. "He is not willing that any should perish, but that all should come to repentance." 2 Pet. iii, 9. God abandons no sinner, until in unbelief he casts off his allegiance to his Maker, and hardens his heart against repeated admonitions.

It seems probable, that Abel was not out of sight when the LORD called Cain before him; he therefore added, "And unto thee shall be his desire, and thou shalt rule over him." Ver. 7. The meaning of this part of the address to Cain appears to be, "Behold thy brother! he loves thee: he anxiously wishes thy present happiness, thy everlasting welfare. He honours thee as his elder brother, to whom he looks up for friendship and counsel, and to whose direction he submits as far as it is reasonable for one brother to be governed by another: in that respect thou shalt rule over him." But spiritual blessings are those peculiar favours, which the righteous and eternal Sovereign bestows, not according to our works: he grants them "as it seems good in his sight."

The haughty spirit of Cain was wounded by a rebuke, though given in goodness and wisdom infinite, and by the Almighty Creator himself! Wretched man! his wickedness and folly led him to be angry, even with his Maker! Regardless of the solemn admonition, and the merciful intimations of the LORD God, Cain cherished in his bosom the seeds of a deadly malignity. His pious brother is still the object of his settled hatred. But for what cause? Has he been more favoured by his indulgent parents than Cain? Or has he assumed the privileges of the first-born? No, neither of these. He hates him for his piety: "because his own works were evil, and his brother's righteous."

Those who delight in iniquity, hate the pious servants of God, because their dispositions and their habits are condemned by the holiness of the godly. Abel appears the mild, the candid, the unsuspecting, devout worshipper of God; Cain the malicious, the treacherous servant and agent of Satan.

"Righteous Abel," as our blessed Saviour emphatically styles him, conscious of his own integrity, would not indulge unkind suspicions concerning the dark designs of Cain. He freely enters into discourse with his brother, who in the midst of conversation rises up against him, and gluts his vindictive spirit. Deaf to the earnest entreaties, and hardened against the affecting tears of Abel,—regardless of the poignant grief with which he was about to pierce the hearts of his venerable parents,—and forgetting the omnipresence of God Almighty, "Cain rose up against Abel his brother and slew him." Ver. 8.

This dreadful crime was marked with peculiar aggravations. Cain was the elder brother; and therefore should have been the protector of Abel. He had received no provocation. He had been admonished by the voice of God himself; and Abel, as he knew, feared God, and was accustomed to pray for the Divine blessing to rest upon him. Yet, under the appearance of friendship, he seeks a conversation with him—he takes him aside into a solitary place, and there deliberately and maliciously executes his diabolical purpose of assassination!

The murder of Abel, in martyrdom for the truth of God, afforded a terrible exemplification of the treatment which true religion was to expect from infidels and false professors to the end of the world. And such has ever been the disposition of ungodly men. "Cain may be considered as the father, the patron, and the archetype of proud infidels, Pharisees, formal worshippers and bloody persecutors, of every age and nation, from the beginning to the end of the world."—*Scott.*

This same spirit inflamed the wicked hearts of the unbelieving Jews, who persecuted virtue itself, in the person of our blessed Redeemer. "They filled up the measure of their iniquity," when they betrayed and "crucified the Lord of glory."

Behold the wretched Cain, standing speechless over the bleeding body of the brother whom he had murdered! The guilt of innocent blood penetrates and terrifies his depraved soul! while the disembodied spirit of the pious martyr is carried by ministering angels into the kingdom of glory, to enjoy unspeakable felicity in the presence of God his Saviour!

(*To be continued.*)

PROVIDENTIAL DELIVERANCE FROM SHIPWRECK.

The following narrative is an instance of the great and imminent dangers to which whale fishers are exposed, and is a most striking example of Divine providence.

A North American, Captain Smith, sailed in the year 1820, in a three-masted ship, the Albatross, for the South Sea, in pursuit of the spermaceti whale. When nearly under the line, west of Washington's Island, they perceived a whale of an extraordinary size. The boats were all immediately lowered, and to make the capture more sure, they were manned with the whole crew: the cook's mate alone remained at the helm, and the ship lay to. The monster as it peaceably floated on the surface of the water was eagerly followed and harpooned. On feeling the stroke of the weapon, it lashed its powerful tail with fury, and the boat nearest it was obliged to dart with all speed out of the way to avoid instant destruction. The whale then turned its vengeance on the ship, swam several times round her with prodigious noise, and then struck her so violently on the bows, that the cook's mate could compare the effect of the blow only to the shock of an earthquake.

The fish disappeared, but the tremendous leak the ship had sprung, sank her in five minutes with all that she contained. Her solitary guardian was with difficulty saved. The crew were now left in four open boats, several weeks' voyage from the nearest land, and with no provision but the little biscuit they happened to have with them. After a long discussion on the best course to be pursued, they separated. Two of the boats steered for the Washington or Marquesas Isles; and the other two, with the captain in one of them, towards the south, for the island of Juan Fernandez.

The former have not since been heard of; but the latter were a fortnight afterwards picked up by a vessel, when the captain and four only of his men were found alive: the other ten had died of hunger, and their corpses had afforded nourishment to the survivors.—*Kotzebue's Voyage.*

INDIAN ILLUSTRATION OF 1 KINGS XVIII, 46.

"And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel."

Mr. Statham, in his "Indian Recollections," recently published, mentions a circumstance remarkably illustrative of the conduct of Elijah on the occasion referred to. He says, "On the dismissal from office of the Jemadar of a Thannah (gaol), in a village a few miles distant from the place where I resided, a very respectable native waited upon me, and solicited my recommendation to the magistrate of the district, as a fit person to fill the vacant situation. Knowing him to be greatly superior in many respects to the generality of the natives, I promised that when I had an interview with the magistrate, which would be in a few days, I would speak a word in his behalf. In the mean while, having occasion to pass through the village, I was much surprised at beholding him, the moment he recognized me, tighten his cummerbund (or gird up his loins), and proceed to run before my palanqueen. I said nothing until we had cleared the village, thinking that he would return; but as he still continued to run before me, I called to the bearers to stop the palanqueen, and entreated him to go back. This he positively refused to do, saying, nothing should prevent his paying this mark of respect, at the same time overwhelming me with the most extravagant compliments; and in this manner he preceded me the whole distance of four miles, until we arrived at the gates of my compound, when, with a profound salaam, he took leave and returned.

"In this manner I consider that Elijah, although he detested the crimes of Ahab, was desirous of paying him all that respect which his exalted station as king of Israel demanded; thus affording a practical comment on the apostolic precept, 'Honour the King.' By this means the prophet showed his deep humility, in not assuming to himself any glory because of the mighty works which God had performed by him; and at the same time evinced his entire dependence on the protecting hand of God, by thus accompanying the king to the very place where his greatest enemies, Jezebel and her prophets, dwelt."

INDIAN ILLUSTRATION OF GEN. XXIV, 9.

"And the servant put his hand under the thigh of Abraham his master, and swore to him concerning the matter."

"The same man," Mr. Statham remarks, "afforded me an illustration of Gen. xxiv, 9.

"On having communicated to him at a subsequent period his appointment to the situation, and exhorted him to fill it with fidelity, so that I might not be blamed for having recommended him, he dropped on one knee, and laying hold of my knee with one hand, and placing the other at the back of the thigh, he solemnly vowed to be faithful in the discharge of his duties, and professed entire submission to myself."

THE BRITISH OAK.

Among the traditions of this wonderful tree, the following will, we have no doubt, prove interesting to our readers.

The large Golenos Oak, which was felled in the year 1810, for the use of his Majesty's navy, grew about four miles from the town of Newport, in Monmouthshire; the main trunk, at ten feet long, produced 450 cubic feet; one limb 355, one ditto 472, one ditto 235, one ditto 156, one ditto 106, one ditto 113, and six other limbs of inferior size averaged 93 feet each, making the whole number 2,426 cubic feet of sound and convertible timber. The bark was estimated at six tons; but as some of the heavy body bark was stolen out of the barge at Newport, the exact weight is not known. Five men were twenty days stripping and cutting down this tree; and a pair of sawyers were five months converting it, without losing a day (Sundays excepted). The money paid for converting only, independent of the expense of carriage, was 82*l.*, and the whole produce of the tree, when brought to market, was within a trifle of 600*l.* It was bought standing for 405*l.* The main trunk was nine feet and a half in diameter, and, in sawing it through, a stone was discovered, six feet from the ground, above a yard in the body of the tree, through which the saw cut; the stone was about six inches in diameter, and completely shut in, but round which there was not the least symptom of decay. The rings in its butt were carefully reckoned, and amounted to above four hundred in number, a convincing proof that this tree was in an improving state for upwards of 400 years; and as the ends of some of its branches were decayed, and had dropped off, it is presumed it had stood a great number of years after it had attained maturity.—*Time's Telescope.*

THE BLIGHTED ROSE.

How gay was its foliage, how bright was its hue,
  How it scented the breeze that blew round it!
How carelessly sweet in the valley it grew,
  Till the blight of the mildew had found it!

Now faded, forlorn, scarce the wreck of its charms
  Remains e'en for Fancy's renewing;
Its branches are bare, like its thorny alarms,
  And it lies the pale victim of ruin.

Discontent is the mildew that feeds on the mind,
  That robs the warm cheek of its roses;
That cankers the breast of the rude or refin'd,
  Where'er it a moment reposes.

'Tis a wizard, whose touch withers beauty away,
  And forbids every pleasure to blossom;
Insidiously creeps to the heart of its prey,
  And invites cold despair to the bosom.

THE MORNING LARK.

Feathered lyric! warbling high,
Sweetly gaining on the sky,
Opening with thy matin lay
(Nature's hymn) the eye of day,
Teach my soul on early wing
Thus to soar, and thus to sing.

While the bloom of orient light
Gilds thee in thy tuneful flight,
May the day-spring from on high,
Seen by faith's religious eye,
Cheer me with his vital ray,
Promise of eternal day!

THE BEAR WITH THE TEA-KETTLE.

The following anecdote evinces the hardihood of the bears. Fish, which forms their chief nourishment, and which they procure for themselves from the rivers in Kamtschatka, was last year (1823) excessively scarce. A great famine consequently existed among them, and instead of retiring to their dens, they wandered about the whole winter through, even in the streets of the principal town. One of them finding the outer gate of a house open, entered, and the gate accidentally closed after him. The woman of the house had just placed a large tea-machine*, full of boiling water, in the court; the bear smelt to it and burned his nose; provoked at the pain, he vented all his fury upon the kettle, folded his fore paws round it, pressed it with his whole strength against his breast, to crush it, and burnt himself, of course, still more and more. The horrible growl which rage and pain forced from him brought the whole neighbourhood to the spot, and poor Bruin was soon dispatched by shots from the windows. He has however immortalized his memory, and become a proverb amongst the town people; for when any one injures himself by his own violence, they call him "the bear with the tea-kettle."

* A kind of urn in use throughout all Russia, called a Samowar, or self-boiler. It generally stands in the middle of the tea-table, and is furnished with a large kettle for water, and a space filled with fire to keep it boiling.

ADMONITION.

Mr. Editor,

The following lines were sent to me in an admonitory note, at the period when I had just embarked on the "busy scenes of life" as an apprentice. They were committed to memory as a treasure. It would be presumptuous to say how I have advantaged by them, but I feel especially desirous to recommend your young readers to follow my example.

A. F.

" ———— Be obstinately just:
Indulge no passion, and deceive no trust:
Let never man be bold enough to say,
Thus, and no farther shall my passion stray.
The first crime past compels us on to more,
And guilt grows pale that was but choice before."

Against listening to evil speaking.—"Far be it from you to take pleasure in hearing others spoken against, whether unjustly, or it may be some way deserving, let it be alway grievous to you. It is the *devil's delight* to be pleased with evil speaking. The Syriac calls him Akal-Kartza, eater of slanders or calumnies. Did the *law of love* possess our hearts, it would regulate our tongues, and make them most tender of the name of our brethren. It would teach us the faculty of *covering* their faults, and blunting the edge of our censures upon ourselves"—*Leighton.*

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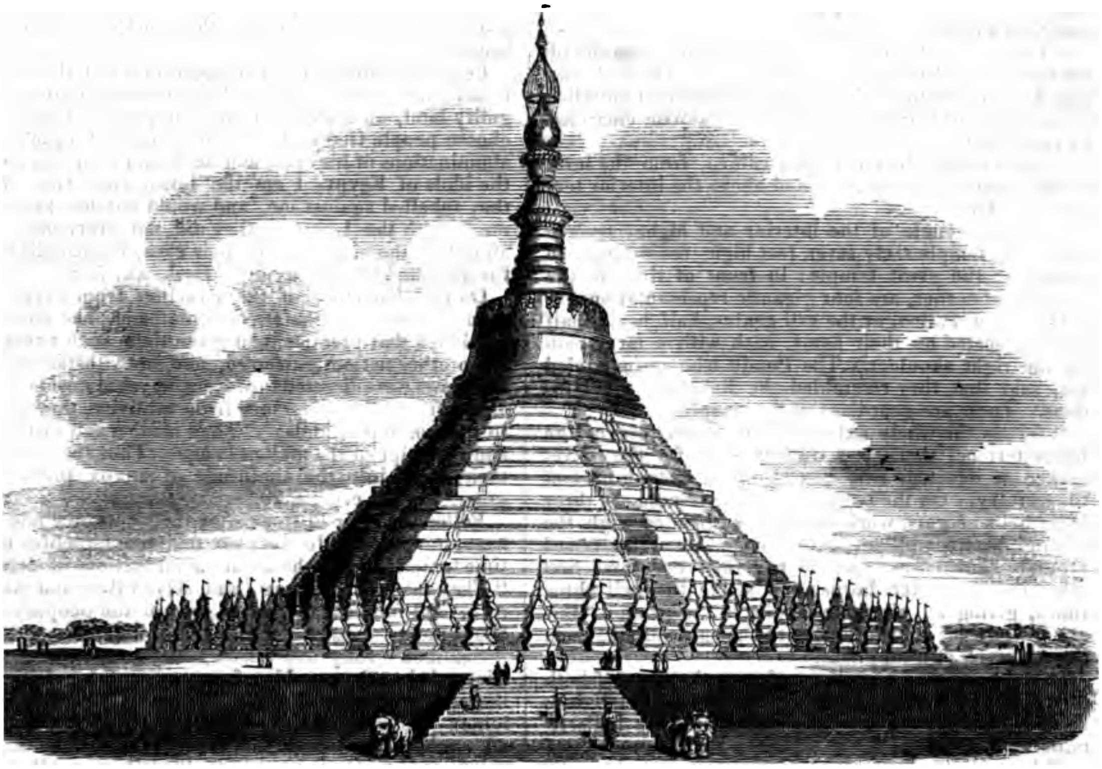


HOEMADOO, THE TEMPLE OF GUADAMA AT PEGU.

EMADOO, or the Golden Supreme, is a splendid oda at Pegu, a kingdom in the East Indies. Symes, in his account of the "Embassy to Ava," ribes Shoemadoo as an extraordinary pile of dings, erected on a double terrace, one raised upon ther. "The lower and greater terrace is about ten above the natural level of the ground, forming an et parallelogram: the upper and lesser terrace is ilar in shape, and rises about twenty feet above the er terrace, or thirty above the level of the country. dged a side of the lower terrace to be 1391 feet; of upper 684. The walls that sustained the sides of terrace, both upper and lower, are in a ruinous e; they were formerly covered with plaster, wrought various figures; the area of the lower is strewed the fragments of small decayed buildings, but the er is kept free from filth, and is in tolerable good er.

The terraces are ascended by flights of stone steps, ch are now broken and neglected. On each side dwellings of the Rhahaans, raised on timbers four ive feet from the ground; these houses consist only a large hall; the wooden pillars that support them turned with neatness; the roofs are covered with tiles, and the sides are made of boards; and there are a number of bare benches in every house, on which the Rhahaans sleep; but we saw no other furniture.

"Shoemadoo is a pyramidical building, composed of brick and mortar, without excavation or aperture of any sort; octagonal at the base, and spiral at top; each side of the base measures 162 feet; this immense breadth diminishes abruptly, and a similar building has not unaptly been compared in shape to a large speaking trumpet.

"Six feet from the ground there is a wide projection that surrounds the base, on the plane of which are fifty-seven small spires of equal size, and equidistant; one of them measured twenty-seven feet in height, and forty in circumference at the bottom. On a higher ledge there is another row, consisting of fifty-three spires of similar shape and measurement.

"A great variety of mouldings encircle the building; and ornaments somewhat resembling the fleur-de-lys surround the lower part of the spire; circular mouldings likewise girt it to a considerable height, above which there are ornaments in stucco, not unlike the leaves of a Corinthian capital; and the whole is crowned by a tee, or umbrella, of open iron-work, from which rises a rod with a gilded pennant.

"The tee or umbrella is to be seen on every sacred building that is of a spiral form; the raising and consecration of this last and indispensable appendage is an act of high religious solemnity, and a season of festivity and relaxation. The present king bestowed the tee that covers Shoemadoo. It was made at the capital; and many of the principal nobility came down from Ummerapoora to be present at the ceremony of its elevation.

"The circumference of the tee is fifty-six feet; it rests on an iron axis fixed in the building, and is farther secured by large chains strongly rivetted to the spire. Round the lower rim of the tee are appended a number of bells, which, agitated by the wind, make a continual jingling.

"The tee is gilt, and it is said to be the intention of the king to gild the whole of the spire. All the lesser pagodas are ornamented with proportionable umbrellas of similar workmanship, which are likewise encircled by small bells.

"The extreme height of the edifice, from the level of the country, is 361 feet, and above the interior terrace, 331 feet.

"At each angle of the interior and higher terrace there is a temple sixty-seven feet high, resembling, in minature, the great temple: in front of that, in the south-west corner, are four gigantic representations, in masonry, of Palloo, or the evil genius, half beast, half human, seated on their hams, each with a large club on the right shoulder. The Pundit who accompanied me, said that they resembled the Rakuss of the Hindoos. These are guardians of the temple.

"Along the whole extent of the north face of the upper terrace, there is a wooden shed for the convenience of devotees who come from a distant part of the country. On the north side of the temple are three large bells of good workmanship, suspended nigh the ground, between pillars; several deers' horns lie strewed around; those who come to pay their devotions first take up one of the horns, and strike the bell three times, giving an alternate stroke to the ground: this act, I was told, is to announce to the spirit of Guadama the approach of a suppliant.

"There are many small temples on the areas of both terraces, which are neglected, and suffered to fall into decay. Numberless images of Guadama lie indiscriminately scattered. Some of those idols are made of marble that is found in the neighbourhood of the capital of the Birman dominions, and admits of a very fine polish; many are formed of wood, and gilded, and a few are of silver; the latter, however, are not usually exposed and neglected like the others. Silver and gold is rarely used, except in the composition of household gods."

The Peguers are said to be among the most superstitious people of the East, and their manners correspond with their modes of worship. Their abominations are too gross to be mentioned in our columns; and which may be inferred, not only from their idolatry, but from the facts, that "the men here, as in most eastern countries, buy their wives—offer their daughters to strangers, and hire them out for a time: some say they hire out their wives in the same manner."

Who can estimate the value of the Gospel of Christ, and the advantages of Christianity, which not only command, but secure the practice of "whatsoever things are true, honest, just, pure, lovely, and of good report?"—"If there be any virtue, and if there be any praise, think on these things." Phil. iv, 8.

"In yielding ourselves to events, we leave ourselves in the hands of Providence; in opposing them, we throw ourselves into our own."—*Anon.*

IDOLATRY OF THE ISRAELITES.

Human apostacy and depravity are demonstrated and illustrated by the history of every nation. But it is doubtful whether any proof can be adduced more striking and humiliating than that which is afforded by the Idolatry of the Israelites, the chosen people of God.

Divine revelation had been granted to them, and ordinances of divine worship had been appointed for them; yet they frequently abandoned the service of Jehovah, the only living and true God, Creator of the universe, and their special benefactor as a nation, to prostrate themselves before the works of their own hands!

Egyptian idolatry had corrupted many of the sons of Israel: but confusion and destruction fell upon that guilty land, on account of their impiety. And to his chosen people God said, "Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God. But they rebelled against me, and would not hearken unto me," saith the Lord; "they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt." Ezek. xx, 7, 8.

On the departure of the Israelites from Egypt, although Moses, by the Divine command, had solemnly forbidden that practice, and given them such a religion as no other nation possessed, and notwithstanding all their laws were directed to prevent it, yet almost immediately after their deliverance from captivity, they turned to the worship of idols. "They made a calf in Horeb, and worshipped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass." Psal. cvi, 19, 20.

Following their history, after their entrance into Canaan, under the Judges, we find the Israelites from time to time sunk in the absurd abominations of idolatry. "They forsook the Lord, and served Baal and Ashtaroth, and followed the other gods of the people round about them." Judg. ii, 12, 13.

Solomon's folly and shame, in marrying so many wives, led to the worship of numerous false deities by the people of Israel. "For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: Solomon went after Ashtaroth, the goddess of the Zidonians, and after Milcom (called Moloch), the abomination of the Ammonites. Then did Solomon build an altar for Chemosh, the abomination of Moab, in the hill that is before Jerusalem." 1 Kings xi, 4—7.

Idolatry occasioned the extravagant exactions which led to the revolt of the ten tribes from the house of David; after which, that accursed evil was made the established religion of Israel. Nineteen kings in succession reigned over the ten tribes, neither of whom was a man of piety; and the nation was therefore destroyed by the Assyrians, executioners of the righteous vengeance of God, seven hundred and twenty-one years before the incarnation of Christ.

Judah was but little more loyal to the true God; for though several pious monarchs reigned over that people, their efforts toward a reformation in religion were almost useless, so inveterate was the evil of idolatry among the people. Ahaz, the most impious prince that had sat upon the throne of Judah, was not content with "*walking in the ways of the kings of Israel, and making molten images of Baalim*" (2 Chron. xxviii, 2); but he carried his wicked inclinations still farther, and imitated the old inhabitants of the land in cruel and idolatrous practices; for it is said of him, that "*he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire.*" Ver. 3. Hezekiah, his pious son, destroyed the idolatries of his father: but his abandoned son Manasseh restored them, and "shed innocent blood very much, till he had filled Jerusalem from one end to another." 2 Kings xxi, 16.

The valley of Tophet and Hinnom, on the east of Jerusalem, was the principal scene of the horrid rites performed in honour of Moloch, which is thought to be the same as the Baal, Bel, or Belus of the Carthaginians, Sidonians, Babylonians, and Assyrians. Jeremiah testified with floods of tears against these abominations; on account of which, the weeping prophet lived to see Jerusalem, with its glorious but profaned temple, levelled with the ground. "Yea, they sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons, and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood." Psal. cvi, 37, 38.

Jeremiah records part of his ministerial complaints in the following passage. "Hear ye the word of the LORD, O king of Judah, and inhabitants of Jerusalem: thus saith the LORD of hosts, the God of Israel, Behold I will bring evil upon this place, because they have filled this place with the blood of innocents; they have built also the high place of Baal, *to burn their sons* with fire for burnt offerings unto Baal!" Jer. xix, 3, 4, 5.

Rollin describes the manner of this diabolical mode of sacrificing human beings, as follows: "This custom prevailed long among the Phœnicians and Canaanites, from whom the Israelites borrowed it, though forbidden expressly by Heaven. At first, children were inhumanly burnt, either in a fiery furnace, like those in the valley of Hinnom, so often mentioned in Scripture; or in a flaming statue of Saturn. The cries of these unhappy victims were drowned by the uninterrupted noise of drums and trumpets. MOTHERS made it a merit and a part of their religion to view this barbarous spectacle with dry eyes, and without so much as a groan!"

For these abominations Jerusalem was destroyed, and its guilty people carried captive to Babylon, which was the means of correcting their idolatrous propensities. There they poured forth that divine prayer, which we should use in relation to the Heathen—"Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty." Psal. lxxiv, 20.

After the seventy years' captivity in Babylon, the Jews, except in a few cases, never again fell into the sin of idolatry.

"THIS IS NOT YOUR REST."

SUCH is the language of divine admonition, which the Christian at all times addresses to his soul. It includes a promise of eternal rest. The vanity of life, the vicissitudes of fortune, and all that numerous catalogue of human sufferings which it is the portion of many to undergo, have power to wean him from the world: and as he looks upon the miseries and distresses to which flesh is heir, a fervent ejaculation proceeds from his heart, thanking the all-wise Ruler of the universe for having promised him some more secure habitation.

It is however of infinite importance rightly to understand who they are to whom this promise is made. Many deceive themselves most grossly in this point; and by striving to effect a compromise between God and the world, barter away their own eternal happiness. It will therefore, I think, be profitable to inquire who are, and who are not the persons, who in truth and sincerity say to their soul—"This is not your rest."

1. Those who place no dependence, and seek no consolation from pleasure (falsely so called). It is a grievous sight to watch the progress of a son of dissipation through all the stages which lead to his final destruction. The syren Pleasure has for him mixed up a poisonous draught, and greedily does he drain it to the very dregs. Life to him is a scene of torpor and inquietude, save when "the harp, the viol, the tabret, lute, and wine are in his feasts," and he wonders how the simple plodding man can endure the insipidities of a regular life in the active discharge of the duties of his station. Time, however, before whom all things must fall, renders by repetition all his imaginary pleasures dull and heavy. Dissipation, which he once thought would last for ever, takes to itself wings, and flies away; and health, ruined by innumerable and fatal excesses, has also vanished. Friends, who hovered round him in the heyday of his recklessness, and joined in all his mad pursuits, fall away in the time of adversity; and all the gilded prospects which led him astray from the paths of rectitude are found to be no more than the imaginations of a heated fancy. Sickness, poverty, and distress have come upon him, and there is no arm outstretched to administer consolation. In this wretched and agonizing condition the remaining period of his existence is spent. The past presents only the fairy vision of joys gone by, never to return; and the future seems to be a confused mass of dark and dreary forebodings. Such is the effect which the world has on its votaries—such the consolation which it administers: we are surely then entitled to argue, that the being who is fettered down to such transitory enjoyments, is not the character fitted for heaven. Oh no! The Christian, knowing that the world must end in vanity, has been led to look for happiness beyond its narrow confines. Having never sought out the pleasures of dissipation, he is able to look back on them with contempt; and when old age and gray hairs cover him, to smile and say, "This never was my rest, and therefore the separation which must shortly take place, is to me joyous rather than grievous. The gay-spent festive night to me had no delights. I have loved to meditate on the works of my God, rather than on those of vanity. I have loved to sing his praises, in preference to the noisy and tumultuous chorus of the bacchanals: my talking hath been of his wondrous works, and not of the doings and the sayings of some weak inconstant man; and now that the solemn realities of eternity will shortly be opened before mine eyes, I find no cause to repent of my course of life, and shall willingly quit this world to go to my rest—for "*this* is not my rest."

2. But we well know that men need not run to all the extremes of vice to bring themselves under the curse, since actions, in themselves right and proper, may by misuse become most detrimental. Such is the case with those whose affections are placed on amassing wealth and procuring honour, who long to rise in the world, and to prosper. Now sentiments such as these are very well in their place; but it is in their place alone, and under proper restrictions, that they can be considered harmless. For the commission of crimes men have always an excuse at hand, and seem to think that God deserves less attention than any of his creatures. The wants of their families and their own necessities are an adequate excuse for sabbath-breaking, and neglecting the ordinances of religion. Who but infidels can act thus? I wish not to speak with harshness, or to seem more severe than necessary; but in all reason and calm expostulation, I repeat the inquiry, who but infidels can do this? For shall, nay, can a being, who believes that it is in the power of God to make all things work together for good to them that love him, at the same time act so inconsistently with his belief, as to do those things which God disapproves? Will the Almighty sanction attention to business on Sunday, in opposition to his commandment, on the weak and paltry excuse of the wants of our families?

Is the great Creator of the universe so weak that he is unable to assist those who need his help: or is he so unjust as to promise his aid, and then refuse to administer it? Men deceive themselves most grievously on this point, and therefore it is that I would earnestly and humbly desire to set them right. *No excuse can justify disobedience.* Men who believe the providence of God, must surely believe also that he will bless no work which is carried on in opposition to his will; and "except the Lord build the house, their labour is but lost that build it." Men therefore, who, knowing this, still persist in their frivolous excuses, can be called by no lighter name than that of hypocrites: though I fear *infidel* is their real character, for who but an infidel would rush fearlessly into the hands of the living God.

There was a time (recorded in the book of God), when the descendants of Abraham forsook their Almighty Father, and made to themselves an idol to worship before. Full oft, alas! did these delinquencies recur: but were they unnoticed by the Creator of the universe? Let the history of that ill-fated people speak—let that warning voice be heard, which their presence in every part of the habitable globe loudly proclaims. "For unbelief they were cast out." And what does that voice say to us? Does it not teach a lesson of faith, humility, and trust in God? He who spared not his chosen people, will assuredly not spare you if you neglect his ways. You think, mayhap, that fortune is smiling upon you—that you cannot be so very bad, because you are prosperous; and in your mind you are resolving how best to pull down the old barns, and erect new ones, that you may have room where to bestow all your fruit and your goods. Pause! Behold "he that dwelleth in heaven shall laugh you to scorn: the Lord shall have you in derision:" from the towering height of your imaginary greatness, the breath of the Lord shall hurl you down, and put to flight all your fairy dreams, and nicely-woven webs of sophistry. Doubtless the builders of that tower which was destined to force an entrance to the habitation of Deity itself, rejoiced as they gradually beheld their immense pile hide its head in the clouds; but dire was the tossing, and deep were the groans, when the Lord sware in his wrath that these blasphemous people should not enter into his rest. Remember their sad fall, and be wise;—consider these things, and provide for your own safety. He whose resting place is not below, will never let the things of earth prevent his attention to those of heaven. When great calamities appear, and times of deep distress, he will place his whole trust in God. Earthly joys and earthly dependencies are fickle, transitory, and insecure: that which wears the brightest appearance, may resemble those sepulchres which outwardly looked white and cleanly, but which were full of dead men's bones; and surely on such an uncertain foundation, no man of sense would be disposed to build his hopes for futurity. He therefore may conclude that he is walking in the road to Zion, who,

3. Depends on Christ. A perfect conviction of our state by nature, is of itself enough to lead a reasonable being to conclude, that of himself he is unable to help himself: and when such a one finds in Christ the very Saviour and Helper whom he needs, doubtless he will most cheerfully rely upon him. Let this be the chief study of us all. How often shall we be forced to repeat that awful saying, Life is short, eternity is long? Will men never listen to the admonitions of conscience before they are wrung in their ears in trumpet blasts, which the groanings of the lost shall neither drown nor interrupt? It is easy enough for me to write, *We live in awful times*—it is far more difficult to make men think so. Nevertheless, let the sinner tremble now, lest it should be his fearful doom to tremble at the judgment day. Let him weep now the bitter tears of repentance, that he be not forced to weep and lament when none shall be able to comfort him. Let him now seek the Lord, and feel after him, if haply he may find him; for there is neither knowledge, nor device, nor repentance in that tomb which ere a century is elapsed shall have closed upon every human being now living in the world. Well indeed may it be said, "This is not your rest!"

But the Christian says, "*This* is not my *rest*." As much as to say, that something else is. And will he be deceived in this? When the trumpet of the archangel sounds on the resurrection morn, and when all the now still, cold inhabitants of the tomb are in the presence of their God, ONE shall say, whose face exceedeth the sun in brightness, to those who by patient continuance in well doing, have fought the good fight, COME UP HITHER! And he shall point upwards to a blissful region, where the spirits of the just made perfect dwell—where the angelic hosts choir the praises of God; and as the humble Christian ascends to his REST, a sound as of the rushing of mighty waters shall be heard—every tongue in heaven shall sing, and what? a song of welcome to the humble follower of the Lamb.

"Soldier of Christ, well done,
Praise be thy new employ;
And while eternal ages run,
Rest in thy Saviour's joy."

B. Z.

ELEGY ON A GRAVE-DIGGER

Of Bunhill Fields, who died in 1806. He caught his death from infectious air in opening a tomb, after having been fifteen years in that employment.

I weave not now the cypress-wreath,
To deck the bust of hero dead;
Nor mourn that in the dust beneath,
A son of science rests his head.

The humbler work of Death I tell,
Who snatched this menial drudge away:
How into earth at last he fell,
Who earth'd up many a lump of clay.

Fifteen long years his delving spade
Had pierc'd old Bunhill Fields around;
And many a nonconformist laid
Beneath unconsecrated ground.

From Death he earn'd his daily bread,
And liv'd midst monumental stones;
To their last home had thousands led,
And heap'd the sod above their bones.

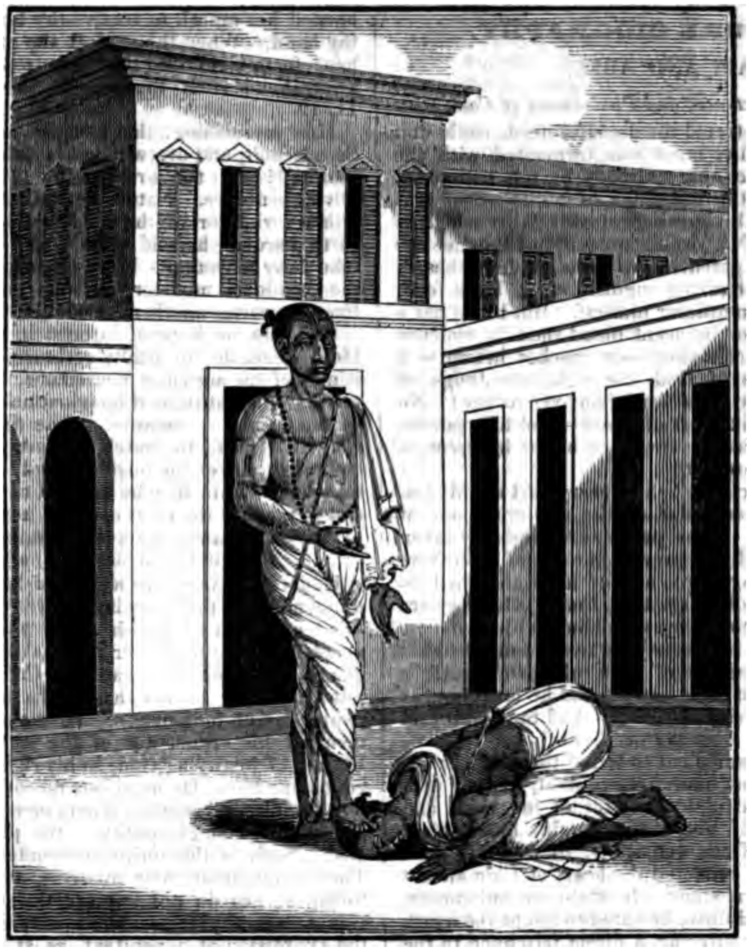
Ye men of blood, ye warlike train,
Less honour'd your employ is found;
Ye strew the crimson'd earth with slain;—
He hid the dead beneath the ground.

At length his mortal hour was come,
Nor Death would his old servant spare;
But from the ambush of a tomb,
Pour'd on him pestilential air.

He fearless op'd the gate of death,
Suspecting nought of danger nigh;
Drew in the poison with his breath,
And took his turn at last to die.

He enter'd oft the grave before,
And quitted soon the dark domain;
But now he lies to rise no more,
Till dust and ashes live again.

Thus all must follow, soon or late;
But how or when we cannot know,
That each might Death's approaches wait,
Prepar'd to triumph o'er the foe!



BRAHMINICAL HAUGHTINESS.

ɪɴᴄᴇ produces superstition in the lofty mind of
ınd superstition degrades him below the dignity
ational being. Priests, in all ages, have taken
ıge of the ignorance of mankind; and, by
ing the consequent superstition, have trampled
ıe reason and honour of their fellow creatures,
ıey have elevated themselves as a kind of divinities.
Engraving above represents a Hɪɴᴅᴏᴏ ᴘʀᴏꜱ-
ɢ ʜɪᴍꜱᴇʟꜰ *at the feet of his spiritual teacher,*
man. The Brahmans, or Bramins, are the priests
dostan; who are regarded by the deluded Pagans
ind of divinities! "The Hindoo writers affirm
ıe Brahmans proceeded from the mouth of
a, their supreme god. Agreeably to this fable,
ɔut persons of this caste are admitted to the
ood, or have any thing to do with making laws;
ɪy have taken care to turn this privilege to their
count. No Brahman can be put to death, by
ıw, for any crime whatever; while, on the other
to kill a Brahman is one of the greatest sins
ın be committed; and every offence committed
them is to be punished with rigorous severity."
drink the water into which a Brahman's toe has
ipped, is considered a very great privilege. Per-
ıay be frequently seen carrying water in a cup,
treating the first Brahman they meet to put his
o it; after which they drink the water, and pros-
emselves before the Brahman, who bestows his
g on them. Others are to be found who endeavour
ect the dust from the feet of a lack (100,000) of
Brahmans; one mode of doing which is, by spreading a cloth before the door of a house where many are assembled at a feast; as each Brahman comes out, he shakes the dust from his feet upon this cloth. Many miraculous cures are said to have been performed on persons swallowing this dust."—*Bapt. Miss. Papers.*

From these passages an idea may be formed of the degradation of the common people in India, and of the despotic influence of the priests. How unlike the jealous piety and the genuine benevolence of Christianity, as seen in its chief ministers, the Apostles of Christ! To Cornelius, about to do him homage, Peter said, "Stand up; I myself also am a man." Acts x, 26. And Paul with Silas at Lystra, when, their miracles having demonstrated their divine mission, the priest of Jupiter astonished, "with the people would have done sacrifice," "rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach that ye should turn from these vanities unto the living God." Chap. xiv, 13, 14, 15.

Lord Teignmouth, President of the British and Foreign Bible Society, formerly occupied an official station in India, and having mentioned some horrid practices encouraged by the Brahmans, says, "It may perhaps seem strange to some, who have been taught to consider the Bramins as a sect of saints, venerable for learning and piety, to find them denounced by the British Government in Bengal, as the author of inhuman practices; but the truth is, that many of the Bramins in Hindostan are as grossly ignorant and uneducated as the meanest peasant in England."

SCRIPTURE BIOGRAPHY.

CAIN AND ABEL.

The Trial, Sentence, and Punishment of Cain.

Cain, having perpetrated the dreadful deed, could find no peace. His guilty mind was tormented with the most piercing reflections. Already he felt within his awakened bosom, the gnawings of "the worm that never dieth," and the burnings of that "fire which is never quenched." No witness appears to announce the horrible deed to his parents. No human sound is heard, except the groans of raving anguish, which burst forth from the miserable murderer himself. But blood has a voice—every drop of innocent blood shed by violence has a tongue—it cries aloud—it reaches heaven—it penetrates the ears of God, the righteous Judge of all the earth, and it cries for Divine vengeance! No cry pierces heaven like that of blood—and how powerful must be the voice of the blood of an innocent, a pious, a murdered brother!

The eye of Omniscience beheld every part of this diabolical procedure, and marked the accumulations of its increasing guilt. Some pains were probably taken by the wicked wretch, to prevent the eye of man from discovering the mangled remains of his righteous brother's corpse; stupidly forgetting, that "all things are naked and open unto the eyes of Him, with whom we have to do." But a righteous judgment soon overtakes the abandoned transgressor. The inhuman culprit is summoned by a voice from heaven, and he must appear at the tribunal of divine justice. "And the Lord said unto Cain, Where is Abel thy brother?"

This demand was sufficient to strike through the inmost soul of the most hardened criminal, and to produce "a certain fearful looking-for of judgment and fiery indignation," if not of penitential humiliation. But the influence of the evil spirit, to whom he had yielded up his mind, rendered the heart of Cain almost as impenetrable as a stone. In stubborn sullenness, and shameless insensibility, he dared to tempt the wrath of the Almighty, by uttering a direct falsehood to the face of his Maker! "And he said, I know not." His conscience being "seared as with a hot iron," he farther insults the Lord God, by asking, "Am I my brother's keeper?"

How shocking the reply! How full of the grossest hypocrisy and iniquity! Surely the wickedness of a human being never appeared with such dreadful aggravations! He even reflects upon God himself, as if He had failed in his care of Abel! He is dead to every feeling of shame. He feels no remorse for his own atrocious crimes. He grieves not for the injury done to his parents. He regrets not his murderous passion. He fears not the vengeance of the Almighty, whom he had so daringly provoked.

Cain exhibits to us the most affecting example of an Infidel matured in his unbelief, and lost to all sense of religion, of honour, and of humanity.

The gentleness of divine mercy having no beneficial effect upon his impenitent heart, the Lord God proceeds to penetrate and awaken his hardened mind with the piercing arrows of conviction. "And he said, What hast thou done?" Ah! what indeed! This was sufficient to harrow up his soul. This question had been put to Eve, after eating the forbidden fruit; and it will sooner or later be addressed to every transgressor—by whom it must be answered fully, and with the testimony of a quickened conscience.

Cain refuses to speak: but innocent blood has already uttered its voice to be heard at the judgment seat of God! The Lord therefore added, "The voice of thy brother's blood crieth unto me from the ground. And now thou art cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth." Gen. iv. 11, 12.

How astonishing, that God did not strike him with a thunderbolt, and overwhelm his malevolent, guilty soul into hell! But the earth is to be the executioner of the Divine sentence. Nature herself rises against the sanguinary violator of the tenderest fraternal ties. The earth hardens herself against the wretch, who could take away a brother's life. Divine vengeance pursues the abandoned monster, and the ground which he cultivates receives another malediction.

Cain has no hope of interest in the mercy of God. How miserable the guilty creature, terrified with the stings of an accusing conscience, and a prey to the terrors of an affrighted imagination. O, what a lesson to the young, to beware of the first risings of a revengeful spirit, to watch against the beginnings of envy; lest, under the beguiling influence of their watchful enemy Satan, they be deluded to forget their Maker, and to commit the most dreadful acts of iniquity.

"So wicked Cain was hurried on
Till he had killed his brother."

Under the oppressive weight of his guilt, and feeling unquenchable fire burning in his troubled soul, he cried out in his anguish. The tremendous sentence necessitates the murderer to speak: but it is the language of sullen desperation. Cain exclaims, "My punishment is greater than I can bear." This is the expression of indignation. He makes no acknowledgment of his crime, nor of the enormity of his guilt. Instead of justifying God, in his righteous sentence, he condemns him. He manifests no sorrow for sin—he is not humbled by genuine repentance—nor does he supplicate, in a single petition, the pardoning mercy of God. Such is the universal conduct of the wicked. They complain of their miseries, and curse their misfortunes; but do not implore the sovereign mercy of God to sanctify their unholy natures. How different the expression of a penitent, as exhibited in the fifty-first Psalm. In that instructive piece, the evil deplored is sin, in its unspeakable offensiveness to the holiness of God;—in Cain, it is only the complaint of its punishment.

The voice of Cain is once more lifted up to God—but not in prayer. "Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth: and it shall come to pass, that every one that findeth me shall slay me," ver. 14. How natural was it for Cain to be filled with fear: for being a murderer, he had forfeited the privileges of social life, and even of life itself. He is justly apprehensive that the hand of every man would be raised against him, to avenge the innocent blood of righteous Abel, his brother!

The goodness of God still appears in the measure of relief afforded to this wretched outcast "Vengeance is mine: I will repay, saith the Lord." "And the Lord set a mark upon Cain, lest any finding him should kill him." This appears to have been done, not only to warn every one against touching him; but as a token of disgrace, to distinguish him from the rest of mankind, and to exhibit him to all as the cruel murderer of his *own*, his *younger*, his *religious* brother!

Cursed of God, whom he now regarded as his enemy, "Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden," ver. 15. What a picture of a wicked man! In impenitent despair, "he willingly renounced God and religion, and was content to forego its privileges, so that he might not be under its precepts. He forsook Adam's family and altar, and cast off all pretensions to the fear of God, and never came among good people, nor attended God's ordinances any more."—*Henry*.

Our young readers may desire to know more of the land of Nod. To them it is to be observed, that the word Nod, in the Hebrew language, signifies *vagabond*, or *restlessness*; and the meaning is, that Cain led a *restless*, wandering life, in the east country, a prey to the terrors of an accusing, a guilty conscience.

They may also desire to be informed, what the mark was, which God set upon Cain: to which we reply, it is not possible for us to ascertain; and as it does not concern our edification to know, God has not been pleased to direct Moses to gratify our curiosity.

Some infidel cavillers have asked, How could Cain be afraid of being killed, by any man finding him, when there was no man besides Adam, his father, living? Our young friends should regard such an objection as betraying extreme ignorance: for Adam had many sons and daughters. Gen. v, 4. Now, as Cain was about *one hundred and thirty years* of age, and as many being born soon after him and Abel, supposing them to marry at the age of twenty, the family of Adam must have increased in several generations, to many—it is calculated by learned men, from the increase of the Israelites in Egypt, to one hundred thousand inhabitants, at the time of this awful affair. Cain might therefore reasonably utter such an expression of fear.

MALTA.

THE Maltese term their island "the flower of the world." To the patriot, his first best country is always home: but I have gazed on the Malta landscapes till I have really thought them pretty. Sea-views they ought rather to be termed, for the dark blue Mediterranean, calmly sleeping in its bays, or dashing furiously over the rocks, generally meets the eye wherever it is turned.

This little barren rock, in the midst of the ocean, with no fresh water but that which falls from heaven, no indigenous production but a few jujube trees, and no soil but what is brought from afar, has by the hand of man been covered with magnificent edifices, almost impregnable fortifications, and by the prowess of its brave knights its name has been enrolled high in the annals of glory.

The name of La Valette alone would be enough to consecrate this spot in the imaginations of all to whom valour and mental courage are dear; but it has higher claims to interest, for in holy writ, under the name of Melita, it is famed for the shipwreck of St. Paul, and for his sojourn of three months. The bay which was the scene of his escape is still pointed out and retains his name; and there is also shown the spot where "he shook off the viper and felt no harm," since which time it is said neither snake nor venomous animal has dared to enter Malta.

The celebrated order of the Knights of Malta, derived its origin from the charity of some rich citizens of Italy, who in 1050, by presents to the caliph of Egypt, obtained his permission to erect a church and two hospitals at Jerusalem, which were originally supported by alms and contributions. Godfrey (a Norman conqueror) endowed them with an estate in Brabant, and many of his brethren devoted themselves to the perpetual service of way-worn pilgrims. As the association acquired importance, the brethren took a religious habit, and in the twelfth century, the friars first became soldiers, and the great men of Europe sent their sons to Jerusalem to be trained up in religion, and in knightly discipline and feats of arms.

In the year 1260, the order was divided into the seven principal languages of Europe; and in the reign of Henry I, the Hospitallers (as the knights were then termed) came into this country, and their first priory was erected at Clerkenwell, and burnt by the rebels in 1381. On the expulsion of the knights from Rhodes by the Turks, Charles V presented Malta to the Grand Master of the order of Jerusalem, and they then assumed the name of Knights of Malta, which their brave acts have rendered illustrious in the page of history.

But, alas! for them, where are they now? Well might Burke exclaim, "The days of chivalry are over!" Of them whose deeds once kept the world alive with lustre and with noise, nought remains but splendid tombs and stupendous fortifications, to tell us such men once existed.

The Maltese, though they have lost the barbarity, have not lost the hospitality for which they are famed in holy writ; they indeed showed us no little kindness, and for courtesy to strangers their island richly deserves to be termed "the flower of the world."

To those, however, who are anxious for the spread of Christianity, this little barren insulated rock, which is said to have been colonized by the Phœnicians 1500 years before Christ, is in many points of view particularly interesting, being the head-quarters of the Missionary labours in the Mediterranean. The excellent and highly respected Mr. Jowett, was then (1827) on the station, and labouring most earnestly in his vocation; and we procured some Arabic spelling books of him, which we subsequently distributed to some of the wild Arabs we met with in our journey.

REMARKABLE ATTACHMENT OF A DOG.

A FEW days before the overthrow of the dreadful Robespierre, a revolutionary tribunal in the north of France had condemned to death a Mr. R., an ancient magistrate and most amiable man, on a pretended conspiracy. He had at that time a spaniel about twelve years old, which had been brought up by him, and had scarcely ever quitted his side. This faithful dog was with him when he was first seized, but was refused admittance into the prison. Every day however the dog returned to the door of the prison, which was still shut against him. Such ceaseless fidelity at last won the heart of the keeper, and the dog was allowed to enter: his joy at the sight of his master was unbounded, and it became difficult to separate them; but the jailor fearing for himself, carried the dog out of prison, and he returned to his place of retreat. For some weeks his visit was daily repeated, and admission as regularly granted. When the day of receiving sentence arrived, the dog forced his way into the hall, and couched himself between the legs of the unhappy man, whom he was about to lose for ever. At the fatal hour of execution, this faithful animal alone, dared, even under the eye of a tyrant, to own a dying friend; and when the body was interred, he spread himself upon the grave; on that cold pillow he passed the two first days, but a neighbour of his deceased master's, who had sheltered him during the imprisonment, caressed him, and by kindness induced him to eat; three months passed away, during which the mourner went every morning to the house of his protector, merely to receive his food, and then returned to the grave. Means were at length essayed to wean him; he was first tied, and then chained; but what manacle is there that can ultimately triumph over nature? He escaped from his bonds and returned to the sepulchre, which he never again quitted. It was in vain that all kind measures were used once more to bring him back; he could not even be induced to eat; each day he became more meagre and more languishing, till at length his attached and generous heart gave way, his whole frame became convulsed, and he breathed out his last gasp upon the grave of his lamented master.

On Viewing a Relic of Old St. Dunstan's Church, Fleet Street, London, which was recently pulled down.

Thou to dust art crumbling now,
Once of English oak a bough,
But in times so far remote,
That thy growth we cannot note.

From thy native forest brought,
By the workman's chisel wrought,
A noble destiny was thine,
In the house of God to shine.

Since thou wast fix'd within its wall,
A noble prop that did not fall,
Though time hath worn both wood and stone,
And fire* hath raged, and winds have blown,—

Hadst thou a voice to tell of all
The changes thou hast seen befal,
Since first was pealed the marriage bell,
Since first was tolled the solemn knell,—

Deep would the warning be, but vain,
And to the winds thou wouldst complain;
But thus with all it would not be;
For *I* have *interest deep* in thee.

'Twere vain to seek, since record none
Exists, who laid its earliest stone;
'Twere vain his name or state to prove
Who there first preach'd a Saviour's love:

What pilgrims here were shown the way,
From this dark world to endless day;
Or martyrs cheer'd to meet the fire,
In those dread times of popish ire.

My interest springs from later days,
And voices *heard* in prayer and praise;
Romaine! an ever-honoured name,
Grace! sovereign grace! I've heard proclaim.

Since, loud and sweet was heard a voice†,
Bidding a ruin'd world rejoice;
Proclaiming life through Jesus' blood,
And calling sinners home to God.

And some who heard have passed away‡,
Who through a long and glorious day
Will ne'er forget the time and place
Where they receiv'd renewing grace.

The writer of these lines can prove
How *he* displayed a Saviour's love.
Thus, relic dear, I'll prize thee more
Than brightest gems from India's store.

A nobler temple may arise,
But none so lov'd shall charm these eyes;
For dearer is thy dust to me,
Than all the future pile can be.

S. H.

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* It escaped the Great Fire, 1666, and a dreadful storm in 1703.

† Rev. J. F. Denham.

‡ The Authoress' beloved and lamented son was one.

Rev. Rowland Hill's advice to those who frequent Races.—"Some people tell you not to go to the races; but I say to you, Go if you like; but if you have the grace of Jesus Christ in you, you will not like."

St. Augustine said, on hearing the faults of others, "Oh! my Jesus, if thou didst not uphold me, I should fall far more deeply."

"When called to rebuke," St. Gregory says, "false zeal is all indignation, but true zeal is full of compassion."

"First name Christ's name to your God, and then to the world."—*Anon.*

ADVENTURES OF A POUND OF COTTON.

"Labour is wealth," is an axiom which may be admirably illustrated by the "adventures of a pound of cotton," while in the most instructive manner it shows the importance of trade to Great Britain. India furnished the wool, and from the interior, perhaps a distance of 500 miles, it was brought to Calcutta; from that port it was conveyed by ship to London; from London it went to Lancashire, where it was manufactured into yarn; from Manchester it was sent to Paisley, where it was woven; next it was sent to Ayrshire, where it was tamboured; afterwards it was conveyed to Dumbarton, where it was hand-sewed; and then returned to Paisley, whence it was sent to a distant part of the county of Renfrew to be bleached, and again returned to Paisley; whence it was sent to Glasgow, and was finished; and from Glasgow it was forwarded to London. It is difficult to ascertain precisely the time taken to bring this article to market; but it may be pretty near the truth to reckon it three years, from the time it must have been packed in India, until in a finished state it arrived at the merchant's warehouse in London, whither it must have been conveyed at least 10,000 miles by sea, 1,000 by land, and contributed to reward no less than 150 people, whose services were necessary in the carriage and manufacture of this small quantity of cotton, and by which the value has been advanced 2,000 per cent.

METHOD OF STUDYING THE HOLY SCRIPTURES.

We must place ourselves in the point of view from which the Bible contemplates surrounding objects, that we may see all things in the clear light of revelation. We must feel as well as think with the inspired writers; and, entering into their sentiments and reasonings, be carried along with the main stream of their argument, till we arrive at all their conclusions, and find their thoughts possessing our minds, and their very words arising to our lips. Thus shall we be cast into the mould of Divine Revelation, and take the stamp of its godlike and immortal image. In taking the Bible to be our guide to sacred truth, we may enter with equal clearness into the Divine thoughts, and make it the standard of our judgment and feeling, even in things remotely connected with Revelation; bearing its tone of sentiment upon our hearts, like a strain of music, which blends with the imagination long after the instrument is silent.—*Douglas's Errors of Religion.*

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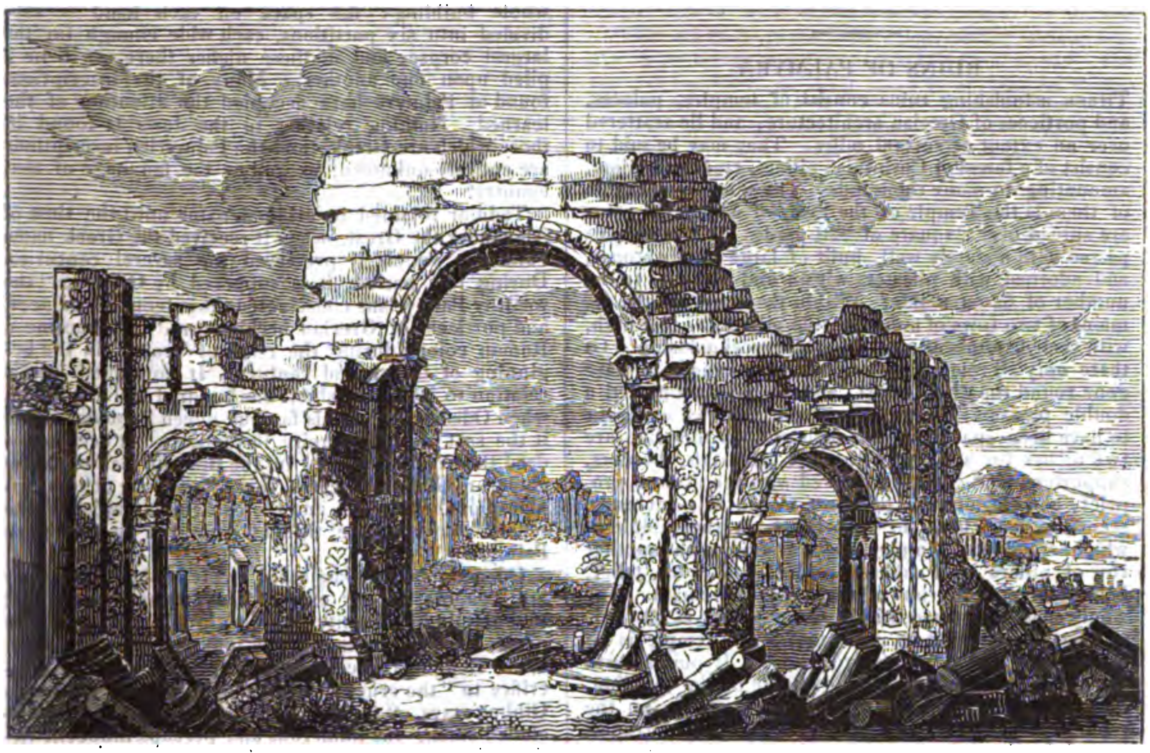

RUINS OF PALMYRA.

PALMYRA.

THE TADMOR OF KING SOLOMON.

Palmyra, whose magnificent ruins now strike every traveller with astonishment, was a noble city of Syria, about ten miles in circumference, on the borders of Arabia Deserta. Historians of the highest authority agree that it was one of the store cities which Solomon built for the purpose of carrying on his surprising commerce with India; 1 Kings x, 14—29; 2 Chron ix, 13—28. Its Syrian name, *Tadmor*, 1 Kings ix, 18; 2 Chron. viii, 3, 4, and its Greek one, *Palmyra*, are both descriptive of its situation in a spot abounding with palm trees.

Tadmor was originally a *water station*, in the desert between Syria and Mesopotamia, at a convenient distance between the Persian Gulf and the Mediterranean Sea; it was frequented by the caravans which at that period conveyed the rich commodities of India to Western Asia and Europe. It was situated in a most delightful spot, surrounded by a vast sandy desert, and enclosed with mountains on the east, north, and west sides.

Josephus, speaking of Solomon, says, "When he had therefore built this city, and encompassed it with very strong walls, he gave it the name of *Tadmor*; and that is the name it is still called by at this day among the Syrians; but the Greeks name it Palmyra"

Dr. Robertson, in his "Historical Disquisitions concerning Ancient India," says, "Its happy position at the distance of 85 miles from the river Euphrates, and about 117 miles from the nearest coast of the Mediterranean, induced its inhabitants to enter with ardour into the trade of conveying commodities from one of those to the other. As the most valuable productions of India brought up the Persian Gulf, are of such small bulk as to bear the expense of a long land carriage, this trade soon became so considerable, that the opulence and power of Palmyra increased rapidly."

Towards the close of the seventeenth century, as Dr. Robertson remarks, "some gentlemen of the English factory at Aleppo, incited by what they heard in the East concerning the wonderful ruins of Palmyra, ventured, notwithstanding the fatigue and danger of a journey through the desert, to visit them. To their astonishment they beheld a fertile spot, of some miles in extent, arising like an island out of a vast plain of sand, covered with the remains of temples, porticoes, aqueducts, and other public works, which in magnificence were not unworthy of Athens or Rome in their most prosperous state. Allured by their description of them, about sixty years thereafter, a party of more enlightened travellers, having reviewed the ruins of Palmyra with greater attention and more scientific skill, declared that what they beheld there exceeded the most exalted ideas which they had formed concerning it."

Messrs. Wood, Dawkins, and Bouverie, travelled to Palmyra in 1751, and in 1753 Mr. Wood published the result of their observations in the form of an Atlas: the ruins of this once mighty city were represented on 57 copper plates, 16 inches by 12, admirably executed. Captain Mangles, Bruce, Volney, and others, have since visited that scene of desolation, and confirm the accounts previously given of these celebrated ruins.

RUINS OF PALMYRA.

These astonishing ruins consist of temples, palaces, and porticoes of Grecian architecture; and lie scattered over an extent of several miles. They may be said to consist of a forest of Corinthian pillars, erect and fallen, amounting to many thousands. The most remarkable of them is the Temple of the Sun, of which the ruins are spread over a square of 220 yards. It was encompassed with a stately wall, built of large square stones, and adorned with pilasters within and without, to the number of 62 on a side. Within the court are the remains of two rows of noble marble pillars, 37 feet high, with their capitals of most exquisite workmanship. Of these only 58 remain entire, but they appear to have gone round the whole court, and to have supported a double piazza. The walks opposite the castle appear to have been spacious. At each end of this line are two niches for statues, with their pedestals, borders, supporters, and canopies, carved with the utmost propriety and elegance. The space within this enclosure seems to have been an open court, in the middle of which stood the temple, encompassed with another row of pillars of a different order, and much taller, being 50 feet high; but of these only 50 remain. The whole space contained within these pillars is 59 yards in length, and about 28 in breadth. The temple is 33 yards long, and 13 or 14 yards broad. It points north and south, and exactly in the middle of the building, on the west side, is a most magnificent entry, on the remains of which are some vines and clusters of grapes, carved in the most masterly imitation of nature that can be conceived. Just over the door are discerned a pair of wings, which extend its whole breadth; but the body, whether of an eagle or an angel, is destroyed. The north end of this temple is adorned with the most curious fret-work and bas-relief; and in the middle there is a dome or cupola about 10 feet in diameter. North of this place is an obelisk, consisting of 7 large stones, besides its capital. It is about 50 feet high; and just above the pedestal, is 12 feet in circumference. About a quarter of a mile from this pillar, to the east and west, are two others, besides the fragments of a third. About 100 paces from the middle obelisk, is a magnificent entry to a piazza, which is 40 feet broad, and more than half a mile long, enclosed with two rows of marble pillars, 26 feet high, and 8 or 9 in compass. Of these there still remain 129; but there must have been originally no less than 560. The upper end of the piazza was closed by a row of pillars. To the left are the ruins of a stately banqueting-house, built of better marble, and finished with yet greater elegance than the piazza. The pillars which supported it were of one entire stone. It measures 22 feet in length, and in compass 8 feet 9 inches. In the west side of the piazza are several apertures for gates into the court of the palace. Each of these was adorned with 4 porphyry pillars, placed by couples in front of the gate facing the palace, two on each side. Only two of these remain entire. They are 30 feet long, and 9 in circumference. On the east side of the piazza stands a great number of marble pillars, some perfect, but the greater part mutilated. At a little distance are the remains of a small temple, without a roof. Before the entry, which looks to the south, is a piazza supported by six pillars, two on each side of the door, and one at each end. The pedestals of those in front have been filled with inscriptions, both in the Greek and Palmyrian language, which are become totally illegible. Among these ruins are many sepulchres: they are all square towers, 4 or 5 stories high. There is a walk across the whole building: the space on each hand is subdivided into six partitions, each wide enough for the largest corpse; and in these niches there are 6 or 7 piled upon one another. Many of the inscriptions found at Palmyra have occupied the attention of the learned. Nothing relating to the Jews is found in those which are Greek; and the Palmyrian inscriptions are entirely unknown, as well as the language of that country.

Tadmor retained its original name until the time of Alexander the Great, when it received the Greek name Palmyra, which it preserved for several centuries. During this period, it is supposed by Gibbon, "the wealthy Palmyrians constructed those temples, palaces, and porticoes of Grecian architecture." It became a Roman colony during the reign of Trajan, in the beginning of the second century. It continued in this relation to Rome for about one hundred and fifty years, when Odenathus and his famous queen Zenobia, made it the seat of their empire in the East. It became indeed the rival of Rome; in the time of Gallienus the emperor, Gibbon observes, that, "with the general applause of the Romans, and the consent of Gallienus, the senate conferred the title of Augustus on the brave Palmyrian."

Odenathus was assassinated by his nephew Mœonius: but Zenobia, by her extraordinary talents, continued to maintain her dignity and her throne, until the emperor Aurelian besieged and took her capital, A. D. 272. Longinus, a celebrated Greek writer, fell a sacrifice to "the cruel vengeance of Aurelian," of whom Gibbon says, "the fame of Longinus, who was included among the numerous and perhaps innocent victims of her fear, will survive that of the queen who betrayed, or the tyrant who condemned him. Genius and learning were incapable of moving a fierce unlettered soldier, but they had served to elevate and harmonize the soul of Longinus. Without uttering a complaint, he calmly followed the executioner, pitying his unhappy mistress, and bestowing comfort on his afflicted friends."

When the Saracens became masters of the East, they restored the ancient name of Tadmor, which this place has ever since retained. Thirty or forty families of miserable Arabs are now the only inhabitants of this once splendid city.

"If those who are apt to take things amiss, would carefully examine their own hearts, they would generally find this temper owing to something very much amiss there. Pride and self-will are commonly the parents of it."—*Sir R. Hill's Deep Things of God.*

"Think only of what the will of God is, and how you can live so as to please Him; and do not act from any lower motive."—*Anon.*

"From an humble and contented spirit, a cheerful one will arise."—*Anon.*

"Temptations are a file which rub off much of the rust of self-confidence."—*Fenelon.*

SCRIPTURE BIOGRAPHY.

CAIN AND ABEL.

Abel a Type of Christ.

"RIGHTEOUS ABEL," as our Saviour called him, has always been considered, by the wise and pious, as bearing a resemblance to our blessed Lord. That resemblance may be perceived in many instructive particulars, a few of which it will be important for our young readers to notice. Like a flower of the field, young Abel sprang up and flourished. Fair was the appearance and sweet the odour of his virtues. But a brother's envy, like a blighting wind, went over him and smote him to the earth. The days of his pilgrimage were quickly ended, and he hasted away to an abiding city. Disinherited of the earthly paradise, from a wilderness grown over with thorns, he departed to the garden of everlasting delights. And so the holy Jesus, that King of saints and Prince of martyrs, made but a short stay among us in the days of his flesh. The envy of his brethren pursued him even unto death; and the fairest flower that ever bloomed on earth, borne down by the stormy tempest, bowed his head and died.

1. Abel was a type of Christ in the low human estimation in which he was held. Though the most lovely of the sons of Adam, he was called *Abel, vanity—a vapour*—a thing of no account. So our Divine Lord was disesteemed. Though he was "fairer than the children of men"—the perfection of human nature—virtue itself embodied—"holy, harmless, undefiled, and separate from sinners"—"who went about doing good as his only business, and as his meat and drink;" yet he was "despised and rejected of men, a man of sorrows and acquainted with grief." The foulest names were applied to him: he was called even Beelzebub, a title of the prince of the devils.

Let our young readers reflect upon this particular in the life of their Lord, when at any time they may be reviled or ridiculed for the name of Christ their Saviour. He said to his disciples, "If they have called the master of the house Beelzebub, how much more shall they call them of his household?" Matt. x, 25. "If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you." 1 Pet. iv, 14.

2. Abel was a lively type of Christ in the nature of his occupation. Abel was a shepherd: so is our blessed Lord. He says of himself, "I am the good shepherd—and I lay down my life for the sheep. My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." John x, 11, 15, 27, 28. He is "the great Shepherd of the sheep;" Heb. xiii, 20, "the Shepherd and Bishop of souls;" 1 Pet. ii, 21; and in this encouraging character, the people of God have delighted to confide in Him. May every one of our young readers rejoice in this inviting office of Christ; and, delighting to hear him still speaking in his precious Gospel, sing continually—

"I love my Shepherd's voice;
His watchful eye shall keep
My wandering soul among
The thousands of his sheep:
He feeds his flock—He calls their names:
His bosom bears the tender lambs."

3. Abel was a type of Christ in the nature of his death. Abel fell by the violent hands of his murderous brother, and that "for righteousness' sake." Christ was incessantly persecuted by his brethren, the Jewish people. Those who bore the sacred name of priests, and who, like Cain, pretended to worship God, conspired against him. They wickedly corrupted and hired one of his attendants to deliver him into their hands. He was basely betrayed by one of his disciples, on whom inestimable favours had been conferred; and, though the Roman governor testified his innocence, the nation of his "brethren according to the flesh" manifested their Cain-like malice, in crucifying him as the vilest malefactor!

4. Abel may be considered a type of Christ in the prevailing efficacy of his blood.

"Blood has a voice to pierce the skies,
Revenge the blood of Abel cries:
But the dear stream when Christ was slain
Speaks *peace* as loud from every vein."

"We are come to the blood of sprinkling, that speaketh better things than that of Abel." Heb. xii, 24. The voice of the blood of Abel cried to Heaven for vengeance upon the murderer; but the blood of Christ secures pardon for every penitent believer: such indeed is its efficacy, that "repentance and remission of sins was preached at Jerusalem," before any other place, to those who were "both the betrayers and murderers" of the Lord Jesus! If we are the true disciples of Christ, we are "translated into the kingdom of God's dear Son, in whom we have redemption through his blood, even the forgiveness of sins." Col. i, 13, 14. No one, therefore, however guilty his conscience may declare him to be, need despair of mercy and salvation with God, for "the blood of Jesus Christ his Son cleanseth from all sin." 1 John i, 7.

Happy is he beyond expression, whether young or old, who follows the example of Abel, in faith, in worship, and in patience; for though he may be persecuted by those who should be his brethren in affection and sincerity, his sufferings shall terminate in glory everlasting: and when the evil days of his pilgrimage are ended, the "Shepherd and Bishop of souls" shall give him the reward of Abel, in the mansions of his heavenly kingdom.

The Family of Cain, and their Scientific Inventions.

"Cain went out from the presence of the LORD," and deserted the appointed ordinances of his worship. Having abandoned the society of his father's house, and the place where the symbols of the Divine glory were often visible, he wandered in the east country, his children increasing into a vast multitude. The heads of the several families of his descendants for seven generations, are distinctly recorded in the word of God.

For the purpose of diverting his restless mind, Cain soon began to build a city, which he called by the name of his son Enoch. This erection would necessarily call forth the inventive powers of its builders, and from this the arts and sciences were cultivated.

The earth being cursed on account of man's transgression, and no longer yielding its luxuriant fruit without toilsome labour, the sons of Cain, by various experiments, discovered several arts and sciences of the greatest utility. Implements of husbandry and tools for building were indispensable, but those of the first age must have been exceedingly simple: probably they were all made of wood, and not of very convenient application. It is reasonable to conclude that the nature and use of metals were revealed to Adam, and that he availed himself of some of the benefits which they afforded: but to what extent they were improved, we have no means of ascertaining, beyond the few brief notices given by Moses, and which relate to the family of Cain.

Lamech, the fifth in descent from Cain, took unto himself two wives; therein transgressing the divine law of marriage. Himself indeed appears to have been an imperious tyrant in his family; yet his children were eminently distinguished—not for their goodness, but for their ingenuity and skill. Three sons of Lamech are particularly mentioned as famous in their generations.

Jabal was a celebrated *grazier:* his chief delight was found in keeping cattle. His ingenuity and skill were successfully employed, in devising methods of rearing and feeding them to the best advantage. So great were his knowledge and experience in this occupation, that others profited by his instructions, and he was called "the father of such as have cattle."

Jubal was distinguished as a *musician:* he is noted as an organist and a harper. He was the first that reduced music to a science, and formed rules for the regulation of that delightful means of recreation and devotion. It is supposed that from his name, the *jubilee* trumpet of the Israelites was so called: whether this be correct or not, the Hebrew jubilee was a blessing, and the trumpet that announced it was worthy of a peculiar name. But the most joyful sound, the sweetest music, is that which makes known the gospel jubilee of our eternal redemption by Christ.

Tubal-Cain was a *brass* and *iron-founder,* an artificer capable of producing the most extensive good or evil. The implements of husbandry, and, it is probable, instruments of cruelty, if not of war, were of his manufacture.

"Here was a father of shepherds, and a father of musicians, but not a father of the faithful: here is one to teach in brass and iron, but none to teach the good knowledge of the LORD: here are devices how to be rich, and how to be mighty, and how to be merry: but nothing of God, or of his fear and service among them. Worldly things are the only things that carnal wicked people set their hearts upon, and about which they are most ingenious and industrious."—*Matthew Henry.*

From what is recorded of these skilful artificers in the apostate family of Cain, we may learn, that those who are destitute of the fear of God, may yet be exceedingly wise in the things of this world. It is also truly remarkable, that in modern times, many of the most ingenious mechanics and scientific engineers have been found in ungodly families; and they have been themselves men whose dispositions and habits proved them in a state of alienation of heart from God, and enmity against him.

Let our young readers, therefore, beware of putting ingenuity in the place of godliness; lest they be found among this class of skilful, but irreligious men, rejecters of Christ and exposed to condemnation. Even in this case, God deals mercifully with his church: for while the ungodly are busily occupied in the things of this world, they are prevented from doing that mischief, to which their alienated minds would naturally incline them; and their inventions and discoveries are now being rendered subservient to promote the blessed knowledge of the great salvation of Christ to all the nations of mankind.

ON THE COMMERCE OF ANCIENT INDIA.

THE Indian trade, in all ages a source of wealth to those by whom it has been carried on, seems to be very distinctly mentioned in numerous places in the Bible; indeed, the more one is in the East, the more is one astonished at the correctness of the delineations of oriental productions, customs, and countries, and with the spirited and graphical descriptions which abound in Holy Writ.

At this period vessels from India, Arabia, and Persia, sail to distant countries, coasting along as in the days of King Solomon, whose ships were three years going to and returning from Tarshish. "For the king's ships went to Tarshish with the servants of Huram; every three years once came the ships of Tarshish, bringing gold and silver, ivory, apes, and peacocks."

This is so exact a description of a native voyage, and of the commodities produced in India, that I believe King Solomon actually traded there; and indeed coasting along in the country vessels, and stopping for the different winds and monsoons in the Red Sea, Arabian Gulf, and Indian Ocean, it would not be easy to make the voyage shorter now.

In the twenty-seventh chapter of Ezekiel, there is a sort of inventory of the principal articles of the Indian trade, as carried on with Tyre, 588 years before Christ. The passages, "Many isles were the merchandize of thine hand—they brought thee for a present horns of ivory and ebony," would almost appear to refer to India, to the islands of Ceylon and of the Eastern Archipelago. "Cassia and calamus were in thy markets;" if these articles be, as some suppose, cinnamon and sugar-cane, they are both productions of the East, as are "all spices, precious stones, and gold."

Moses, as mentioned in the thirtieth chapter of Exodus, was commanded to make "an holy oil of ointment of pure myrrh, sweet cinnamon, sweet calamus, and cassia," and to make a perfume of "sweet spices, stacte, onycha, and galbanum, with pure frankincense;" and these all seem to be Indian articles of commerce. Even still earlier, in the days of Joseph, the Ishmaelites are represented as "with their camels, bearing spicery, and balm and myrrh, going to carry it down to Egypt;" so that by caravans, or by merchant ships, the productions of India seem to have been from the earliest ages transported to all parts of the then civilized world.

It has been said, that commerce is, in the hands of Providence, only one of the means by which distant nations are brought together, in order to the eventual spread of Christianity over the face of the earth; and it would be a pleasing idea, that the coffee of Arabia, the spices of India, and the tea of China, humble plants and shrubs in themselves, but which have now become necessaries of life to all the civilized inhabitants of the world, may ultimately lead to the introduction of the knowledge of the Gospel in the benighted countries that produce them, by inducing the Christian merchant to frequent their shores for the purposes of worldly traffic.

THE BLACK EWE.

As a gentleman was passing over one of the extensive downs in the west of England, about mid-day, where a large flock of sheep were feeding, observing the shepherd sitting by the road-side, preparing to eat his dinner, he stopped his horse, and entered into conversation with him to this effect: "Well, shepherd, you look cheerful and contented, and I dare say have very few cares to vex you. I, who am a man of pretty large property, cannot but look at such men as you with a kind of envy." "Why, sir," replied the shepherd, "'tis true I have not trouble like yours; and I could do well enough, was it not for that black ewe that you see yonder amongst my flock. I have often begged my master to kill or sell her; but he won't, though she is the plague of my life; for no sooner do I sit down to look at my book, or take up my wallet to get my dinner, but away she sets off over the down, and the rest follow her; so that I have many a weary step after them. There! you see she's off, and they are all after her!" "Ah! friend," said the gentleman to the shepherd before he started, "I see every man has a black ewe in his flock to plague him, as well as me!"

HICH IS THE HAPPIEST DEATH TO DIE?

A real occurrence in a circle of friends.

Which is the happiest death to die?
"Oh," said one, "If I might choose,
Long at the gate of bliss I'd lie,
And feast my spirit ere it fly
With bright celestial views.
Mine were a lingering death without pain,
A death which all might love to see,
And mark how bright and sweet would be
The victory I should gain!
Fain would I catch a hymn of love
From angel harps that ring above,
And sing it as my parting breath
Quiver'd and expir'd in death;
So that those on earth might hear
The harp-notes of another sphere;
And mark when nature faints and dies,
What springs of heav'nly life arise;
And gather from the death they view
A ray of hope to light them through
When they shall be departing too."

"No," said another, "so not I,
Sudden as thought is the death I'd die,
I'd suddenly lay my shackles by;
Nor bear a single pain at parting,
Nor see the tear of sorrow starting,
Nor hear the quivering lips that bless me,
Nor feel the hands of love that press me,
Nor the frame with mortal terror shaking,
Nor the heart where bands of love are breaking—
So would I die!
All bliss without a pang to cloud it,
All joy without a pain to shroud it;
Not slain, but caught up as it were
To meet my Saviour in the air—
So would I die!
Oh how bright
Were the realms of light
Bursting at once upon my sight!
Even so
I long to go!
These parting hours, how sad and slow!"

His voice grew faint, and fix'd was his eye,
Gazing on visions of extasy.
The hue of his cheek and lips decayed,
Around his mouth a sweet smile played.
They looked—he was dead!
His spirit had fled
Painless and swift as his own desire:
The soul undrest
From her mortal vest,
Had stepp'd in her car of heavenly fire,
And proved how bright
Were the realms of light
Bursting at once upon her sight!

FLORENCE.

iis city is certainly one of the most beautiful, though t the largest, capitals in Europe. Its situation in a h country, and surrounded by the picturesque Ap-nnines, is delightful. It is built on both sides of the er Arno, and joined by four handsome bridges. e houses are lofty, and of handsome architecture. palaces are magnificent. The streets are paved en-ely with flag stones. The markets are abundantly plied, not only with all the comforts, but all the xuries of life. The arts and sciences long made this ce their favourite residence; and for many years the protection of the magnificent princes of the house of Medici, and after them that of Leopold and his worthy successors, contributed to bring them to their highest perfection.

It is the seat of plenty, hospitality, and politeness. To men of letters it recals a thousand delightful ideas, as the spot where learning first revived; to those whose pursuit is pleasure, it offers at an easy expense all the conveniences and elegances of life, accompanied with those of polished society; and students and admirers of the fine arts find in this city every thing which taste can require, or genius produce.

As to the inhabitants, they are generally civil, honest, and obliging, and even the lower classes are distinguished for urbanity of manners. The higher orders are still remarkable for their hospitality to strangers.

The cathedral is a very handsome building, being formed entirely of black and white marble. Florence is adorned with statues scattered about the streets; La Loggia, a kind of open portico, is decorated with several celebrated figures. The gallery of Medici, that celebrated collection, is well known in every part of Europe. The different cabinets contain several valuable pictures. There is a museum of natural history. The anatomical collection is dreadfully fine, and perhaps unequalled in the world. The collection of insects, worms, shells, coral, petrifactions, seeds, fruits, minerals, and flowers, is magnificent: attached to this institution is a good botanical garden. The celebrated mausoleum of the princes of the house of Medici is adorned with the rarest and most precious stones: it has never yet been finished, yet the family whose honours it was intended to commemorate is extinct. Such is the history of human vanity! Addison seems to have foreseen this circumstance. "The chapel of St. Lawrence, says he, will perhaps be the most costly piece of work on the face of the earth when completed; but it advances so very slow, that 'tis not impossible but the family of the Medicis may be extinct before their burial place is finished."

There is an academy of arts, in which three hundred young men are brought up in the study of the fine arts. Among the grandest peculiarities of this city, must be ranked the manufactories of alabaster and marble. The statues, lamps, and vases made here are indeed beautiful, and being modelled after the finest originals of antiquity, attract unrivalled admiration.—*Lemaistre.*

An English lady, a recent traveller, says, Florence, the Etrurian Athens, the capital of Tuscany, possesses in an eminent degree that nameless charm, that indescribable fascination which is derived from the associations connected with departed genius. Her churches are consecrated to the imagination by the ashes of the mighty dead which they contain, whilst her swelling domes and splendid palaces, canvass that glows and marble that breathes, show what mind has done and can do. She is rich in reminiscences of the middle ages, and

> "Not a stone
> In the broad pavement, but to him who has
> An eye and ear for the inanimate world
> Tells of past ages."

Surrounded by a majestic range of hills, she stands in a fertile plain, on the banks of the poetical Arno, whose clear and placid waters add considerably to the beauty of her situation.

Advantages of trials.—"Afflictions weaken sinful affections; temptations promote humiliation and love to the Saviour."—*Anon.*

"Can we contemplate Gethsemane, and hesitate to say, 'Thy will be done?'"—*Newton.*

POPISH HAUGHTINESS.

MANY instances of priestly haughtiness might be readily adduced, illustrative of the same principle as that represented in the Engraving in our last Number; we select the following from Timpson's "Church History." "The lofty pretensions of the pope were still maintained, and those ecclesiastical usurpers arrived in this century (the eleventh) at the most elevated point of their dominion. They now received the extravagant titles of 'Universal Fathers,' and 'Masters of the World.' Notwithstanding vigorous opposition from several sovereigns, they carried their insolent pretensions so far, as to proclaim themselves 'Lords of the universe, arbiters of the fate of nations, and supreme rulers of the kings and princes of the earth!' To notice a particular instance of the abominable assumption of the pope cannot fail to be instructive, however it may shock the feelings of a Christian. From among others, we select the ignominious degradation of the emperor Henry IV. For opposing the arrogant claims of Hildebrand, or, as he is called, Gregory VII, the emperor was excommunicated. The haughty pontiff excited the princes of the neighbouring states to make war upon their monarch. Being terrified at the anathemas of the pope, he was persuaded to throw himself into his holy hands, to yield to his clemency, and await his decision. Filled with the superstition of the times, Henry consented; and as it was prescribed to him, he submitted to stand, with his empress and family, at the gates of the fortress of Canusium, during three days, in the open air, in a severe February, A.D. 1077, with his feet bare, his head uncovered, and with no other raiment than a piece of coarse woollen cloth thrown over his body to cover his nakedness. The fourth day, he was with difficulty admitted to the presence of that lordly priest, who with much ceremony granted him absolution; but forbid him ever after to assume the title or ensigns of sovereignty! Such a daring outrage upon humanity as well as royalty excited universal abhorrence; but none had the courage to utter a reproof directly to the terrible antichrist!"

REFLECTIONS ON THE JEWISH RELIGION.

OF the diversified systems of theology that have been adopted, since the world, on the dispersion after the great deluge, degenerated from the pure worship of the Deity, Judaism must be considered the most ancient. Devotional exercises were, till its introduction, obscured by the mists of ignorance and superstition, and dictated by the arbitrariness of temporal domination or fanaticism. The theogony of Hesiod is so obscured by fable, and mixed up with the groundless vagaries of philosophic speculation, as to be rendered most absurd and incredible. Other authors increase in the stead of elucidating the mystery, while every pretender to science and sagacity vaunts forth some new romantic conjecture, till in the end all becomes benighted in the impervious mazes of idolatry.

It is not till the conversion of the patriarch father of the faithful, that we are enabled to trace out any evidences of a system of religious worship, which have feasible pretensions to authenticity.

It was then, when God revealed himself to Abraham, that the bright Sun of righteousness first dawned on minds before immersed in the unfathomable depths of superstition.

This doctrine, limited to one family, became in a few years the characteristic feature of a mighty nation, and retained its ascendancy over the minds of its disciples, with a vigour which time could not impair, nor prosperity effectually relax.

Of the numerous other systems of religion that have swayed the human heart, and enrolled their countless votaries, all have experienced the vicissitudes of life; and from the co-operation of contingencies, have vanished away as visions of the night; the remembrance of them has perished, and they are but as a tale that is told. They have survived not the ruins of their temples, and their fall has evinced their terrestrial imperfections.

"Every plant which my heavenly Father hath not planted, shall be rooted up," is a prophecy which Heaven is still occupied in accomplishing.

Where is Diana of Ephesus? and that long list of divinities which policy and priestcraft united to establish? Their worshippers have long since too fatally discovered their delusion—the cup of their iniquity has overflown—they have fallen before the fierce anger of the Almighty—their polluted temples have become the abodes of desolation and solitude, or disappeared from the face of that earth which their impurities contaminated!

It is only by the protection of Omnipotence that this religious distinction has survived the shock of so many ages, and risen more illustrious from every persecution. Any system originating in man, would be liable to the mutability of earth, and succumb to superior power; but no interdicts or excommunication have prevailed against this; and no extraneous power has been able to effect its subversion, for the most righteous God has made bare his arm in its defence, and He alone has been the lion of the tribe of Judah.

But the Jewish religion acquires its most pleasing feature by its close connection with Christianity, of which it is as it were the groundwork; and when we reflect that the antiquity and long duration of Judaism is so closely allied to its internal evidences, as to form an inseparable chain of argument in its favour, how great must be our adoration of that providence which ordereth all things aright; and how unbounded a display is opened to our view of that divine wisdom, which worketh out good from evil, renders the devices of man of none effect, turns back the fury of malignant persecutors on their own heads, and causes that circumstance which has been urged most strenuously against the divinity of Christianity, to become its most important defence and fundamental pillar!

COURTESY.

A SWEET word not only turneth away wrath, but it leads to knowledge, to wisdom, to honour, pleasure, and repose. It conducts to the best felicities of life, and attains the most gracious ends by the least laborious means.

Yet what is it, but that engaging demeanour, proceed-from a disposition alike liberal to give as to receive what ought to be acceptable to the loftiest mind and proudest spirit? What is it but to gild our home with the smile of peace; and in our excursions abroad, to make the best of what we see and hear by the way?

Where our road through life is rugged, it softens its asperities by temper or forbearance; and amidst the sullen silence of the brooding tempest, whether a storm of the elements over us, or the more furious and destructive hurricane of man's bosom, it is wonderful of what importance is this courteous amenity. It steals a sunbeam over the most gloomy parts of nature and society, and adds a ray to their brightest splendours.

It is everywhere of inestimable price. Like the divine quality of mercy, it is twice blessed. It blesses him that gives, and him that takes.—*Pratt's Gleanings.*

ECCLESIASTICAL BIOGRAPHY.

JUSTIN MARTYR, SUFFERED AT ROME, A. D. 163.

24. Justin Martyr was born in Samaria, and educated a pagan. Thirsting for knowledge, he gave himself to study, and was eminent in all the learning of those times. By travelling he became acquainted with the most distinguished scholars of that age; but he sought in vain for truth and happiness among all the sects of philosophers. Alexandria, being a city of great literary fame, invited his residence: and here he pursued his studies of the systems of pagan philosophy, with much dissatisfaction and increasing doubts.

Walking one day alone by the sea side, he met a venerable stranger, with whom he entered into a free conversation, expressing, after some time, his solicitude to become acquainted with God. Justin was eloquent in the praises of philosophy, which nevertheless had yielded him but little consolation. The stranger recommended him to seek God, and truth, and happiness in Christianity: referring to the sacred writings, as superior in antiquity and wiser in sentiment than those of the wisest heathen philosophers. The stranger departed.

"A divine flame," says Justin, "was immediately kindled in my soul, and I felt a sincere affection for those prophets and excellent persons who were friends of Christ." Considering the pious tranquillity and lively hope enjoyed and manifested by the disciples of Christ, he entered upon the study of the Scriptures, and found the way of salvation by the light of divine truth. He retained the habit and the title of a philosopher, while he devoted himself with active zeal to serve the cause of the Saviour. Justin was a man of sterling piety and enlarged benevolence of heart. He wrote several "Apologies" for the Christians, and for the doctrine of eternal life by faith in Christ Jesus.

There is something so respectful and dignified in the introductory inscription to the *First Apology*, written about A. D. 150, that we give it here. "To the Emperor Titus Ælius Adrianus Pius Augustus Cæsar; and to his son Verissimus, the philosopher; and to Lucius, the philosopher, the natural son of Cæsar, but the adopted of Pius, the lover of learning; and to the sacred Senate, and to all the people of Rome; in the behalf of men of all ranks and nations unjustly loaded with public odium and oppression;—I, Justin, the son of Priscus, and grandson of Bacchius, natives of Flavia Neapolis of Palestine Syria,—I, who am one of this suffering multitude, humbly offer this apology." He then proceeds to justify the Christians against their accusers and persecutors, and to show the agreement of the gospel with the dictates of sound reason. "We are called Atheists," says Justin, "and indeed, as it respects your false gods, we confess the charge; but we acknowledge the true God, the father of righteousness, of purity, and every virtue, who is infinitely removed from all mixture of evil. Him, together with the Son, and the prophetic Spirit, we reverence and adore with the worship of truth and reason."

Crescens, a philosopher at Rome, having been vanquished by the arguments of Justin, in several public disputations, plotted against his life, and procured his imprisonment, in which he suffered grievous torture. No threats or pains could induce Justin to sacrifice to the idol gods of Rome, when Rusticus, the prefect of the city, condemned him, and six pious companions with him, to be beheaded. They went to execution triumphantly, and in their last moments brought honour to the Redeemer!

"Making the effort of faith, is realizing the dispensation and acting accordingly."—*Rev. J. H. Stewart.*

DESCRIPTION OF THE CAMSEEN.

This terrible wind prevails more or less for fifty days in Egypt, during the spring, and its effects are so dreadful, that were it to continue for more than two or three days in succession, all animated nature would be destroyed. It possesses the enervating and dispiriting nature of the Sirocco, and sweeping across the deserts of Africa, brings with it dense clouds of sand. Though every window and door was closed, all parts of the house were filled with it, and it penetrated into our hair, our food, and our dress.

Fancy to yourself the most dense and gloomy November London fog, with a dark and lurid atmosphere impregnated with dust, and accompanied by a hollow mournful sound, and you will have a faint idea of the Camseen; but the blast heats instead of cooling, the skin is parched, and a violent thirst ensues, which it is almost impossible to assuage. This wind is most unhealthy, and is generally the precursor of that dreadful scourge the plague—during which the Europeans entirely confine themselves to their houses, holding no communication but what is absolutely necessary with the exterior world; their houses are barricadoed with as many precautions as if the city were besieged;

"The sullen door
Yet uninfected, on its cautious hinge
Fearing to turn, abhors society."

And the months of seclusion, when the "pestilence walketh in darkness, and the sickness destroyeth in the noonday," appear to be of the most awful and appalling nature.—*Mrs. Elwood.*

HILL OF IRON.

This hill is situated in Brazil, on the left of the road from Queluz to Villa Rica, rather more than a league from the former place. It is described by Mr. Luccock as "one entire mass of iron, so perfectly free from any mixture of common soil as to produce no vegetable whatever, being covered with a complete coating of rust, or oxide of iron. The hill is so lofty and steep that its top was not discernible; but, from its more elevated part, nodules of corroded metal had rolled down, and greatly embarrassed the road. At the foot of the mountain, the soil is red clay mixed with ponderous brown dust. As we advanced, the metal seemed to become less pure, until after an extent of two leagues and a half, it altogether vanished, and was succeeded by the common clayey land. I had often heard of this immense mass of metal, but none of the reports had presented an adequate picture of it to the imagination. The very core of the hill, as far as we could judge, appeared to consist of vast blocks of iron in tables; and it is so singularly free from alloy, as to produce, when smelted, 95 per cent. of pure metal."

A Hint to more Missionary Efforts.

"Three means of raising money easily:—

"I. A trifling increase of industry: making saleable articles.

"II. By a little more frugality and self-denial in way of living.

"III. By appropriating a small part of the annual income to the object.

"Is it not possible to persuade Christians to do so much for the universal praise of their Redeemer, and the salvation of all nations?"

From "The Conversion of the World; or the claims of six hundred millions of heathens, and the ability and duty of the churches respecting them," by the Rev. Gordon Wall and Rev. Samuel Newell. A book strongly recommended to be perused by all who love the Lord Jesus Christ.

BOOKS OF STERLING MERIT.

Lives of Eminent Missionaries. By John Carne, Esq. Vol. I. 12mo. cloth, pp. 348. Fisher, Son, and Jackson, London.

Eminent Christian Missionaries are the greatest benefactors of the world. Their instructions include the present and the eternal interests of mankind, and effectually promote civilization, and the comforts of this life, as well as the enjoyments of religion, and the possession of immortal bliss.

Divine inspiration has declared, "The righteous shall be had in everlasting remembrance." This declaration has been gloriously illustrated in the case of the first missionaries of Christianity, the Apostles of Christ. They were the greatest benefactors of mankind: blessed themselves of their gracious Master, they were constituted the means of inestimable blessings to all the kingdoms of the earth. Men of God who have followed in their footsteps, entering into their labours, next to them deserve our highest veneration: and though the most "eminent missionaries" were only as "earthen vessels," in which they carried "this treasure" of the gospel of Christ, they are entitled to our most grateful remembrance.

With sincere pleasure, therefore, we introduce to our readers this volume before us, rejoicing to find so much valuable and edifying information compressed into so small a compass, and published in so cheap a form. We find in this beautiful work, an ample account of John Eliot, whose surprising labours among the Indians of America entitled him to be called, "The Apostle of the Indians,"—of the early Danish mission to Tranquebar—of Christian Frederick Swartz—of Hans Egede, of the Moravian Mission—of John Kiernander—of Hocker, and Antes. Without extracting from this volume at present, we are sure that the names of these eminent missionaries will alone be a sufficient recommendation of it to the public.

A Visit to the South Seas, in the United States ship Vincennes, during the years 1829 and 1830; with notices of Brazil, Peru, Manilla, the Cape of Good Hope, and St. Helena. By C. S. Stewart, M. A., Chaplain in the United States' Navy; and Author of "A Residence in the Sandwich Islands in 1823 and 1825." Edited and abridged by William Ellis. 12mo. cloth, pp. 440. Fisher, Son, and Jackson, London.

Mr. Stewart became known from his visit to this country, on his return from his missionary labours in the Sandwich Islands. From his intelligence and piety we were prepared to expect an interesting volume in the work before us: but it is superior to what we anticipated. It contains a great variety of information relating to the improvement of the South Sea Islands by means of the labour of our Missionaries. Many islands are still without the ministers of the gospel of peace; among which, licentiousness and murder reign, as formerly in Tahiti. Of this island and others, where missionaries have laboured, Mr. Stewart remarks, "the last wars in the islands were previous to any influence gained by the missionaries, over either chiefs or people. Since the establishment of Christianity, there has been an uninterrupted peace; and as to other bloodshed, the Rev. Mr. Nott assured me, that he had not heard of a murder among the natives for fifteen years."

LINES TO AN INFANT.

When born, in tears we saw thee drown'd,
While thine assembled friends around
With smiles their joy confess'd:
So live, that at thy parting hour,
They may the flood of sorrow pour,
And thou in smiles be dress'd.

TO-MORROW.

How sweet to the heart is the thought of to-morrow,
When Hope's fairy pictures bright colours display!
How sweet when we can from futurity borrow
A balm for the griefs that afflict us to-day!

When wearisome sickness has taught me to languish
For health and the comforts it bears on its wing,
Let me hope! oh! how soon it would lessen my anguish,
That to-morrow will ease and serenity bring.

When trav'ling alone, quite forlorn, unbefriended,
Sweet hope! that to-morrow my wanderings will cease.
That at home then with care sympathetic attended,
I shall rest unmolested, and slumber in peace!

Ah! when from the friends of my heart long divided,
The fond expectation with joy how replete,
That from far distant regions, by Providence guided,
To-morrow may see us most happily meet!

When six days of labour each other succeeding,
With hurry and toil have my spirits depress'd,
What pleasure to think, as the last is receding,
To-morrow will be a sweet Sabbath of rest!

And when the vain shadows of time are retiring,
When life is fast fleeting and death is in sight,
The Christian believing, exulting, expiring,
Beholds a to-morrow of endless delight!

But the infidel then! O, he sees no to-morrow,
Yet he knows that his moments are hastening away;
Poor wretch! can he feel, without heart-rending sorrow,
That his joys and his life will expire with to-day?

Miss Parkes.

BELIEF.

Belief, an act upon which, from its frequency, we scarcely reflect, so rapidly does it pass across our consciousness, but by successive repetitions of which [illegible] arrive at all truth—becomes the humble, and in fact the inadequate, but, by the power of the Divine Spirit, the mighty instrument of a change, the magnitude of which eternity alone can discover. He who believes [illegible] believes to the end; and the acts of faith though [illegible] are yet many. *He who believes must be for ever choosing between the visible and the invisible,*—preferring the future to the present, and postponing that world which [illegible] visibly spread around him to that larger sphere of existence which the Scriptures hold out to him, but which lies dim and shadowy, unpeopled by present interests, and unshaped by our earthly imaginations. "This is the victory which overcometh the world, even your faith." By the faith of Jesus "we look not at the things which are seen, but at the things which are not seen," and thus, to us faith becomes "the substance of things hoped for, the evidence of things not seen."

Our valued Correspondent Clericus shall appear next week. The present Number was at Press when his communication came to hand.

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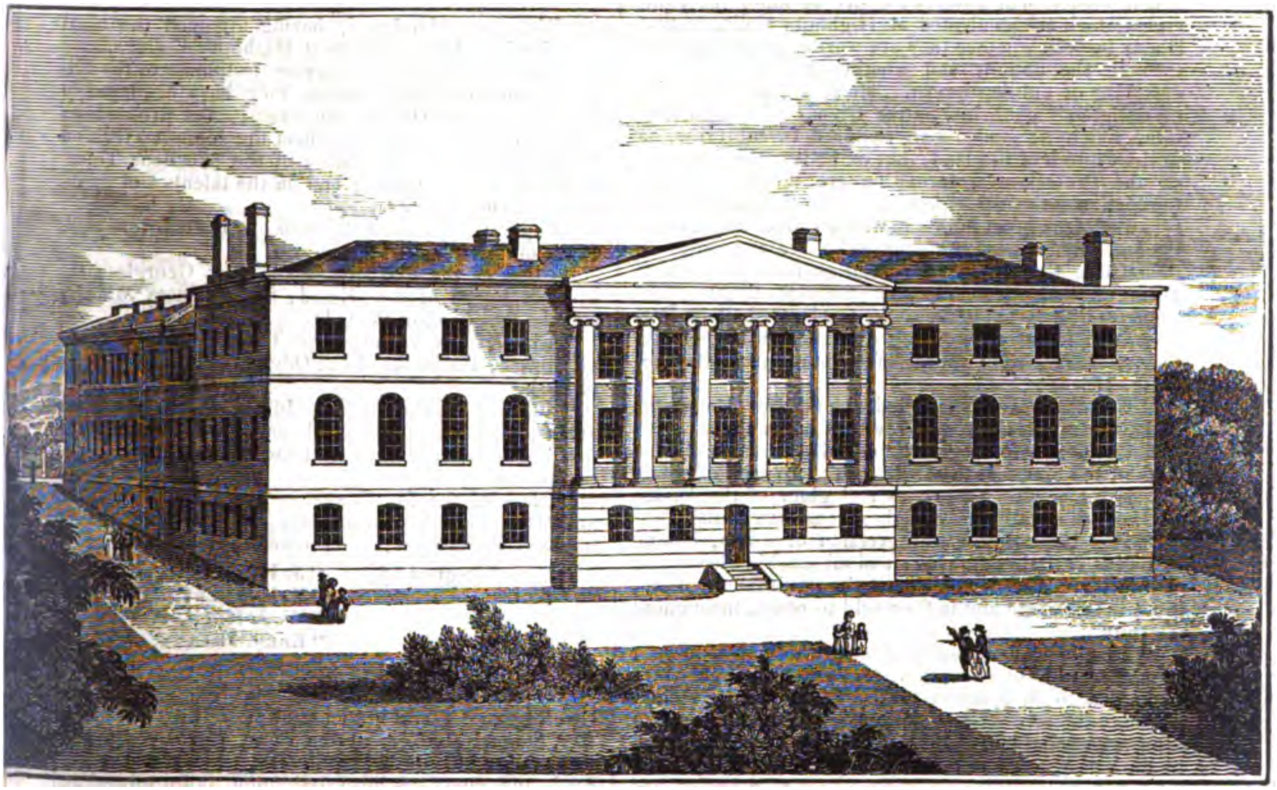

NORTH EAST FRONT OF HIGHBURY COLLEGE, ISLINGTON.

HIGHBURY COLLEGE, ISLINGTON.

Highbury College, Islington, near London, is the largest seat of learning among the English Dissenters, for the education of their ministers. It belongs to the Congregational Independent denomination. This elegant edifice was completed in 1826, for the accommodation of *forty students*, with suitable buildings for library and the residence of its tutors.

Highbury College originated in the exertions of some zealous lay gentlemen, who in 1778 established an institution, called "the Evangelical Academy." An academical house was taken at Mile End, and the students were placed under the instruction of the Rev. Stephen Addington, D.D. In 1791, the establishment was removed to Hoxton, where it flourished under the care of the Rev. Robt. Simpson, D.D., the Rev. William Harris, LL.D., the Rev. Henry Foster Burder, D.D. and other eminent men. The growing importance of this institution rendered a more commodious situation necessary; and the treasurer, Thomas Wilson, Esq. with his accustomed liberality, gave the munificent donation of TWO THOUSAND GUINEAS, the price of an eligible piece of ground at Islington, to commence the erection of a new College, which has been completed, at an expence of 20,000*l.*, raised by voluntary contributions.

OPENING OF HIGHBURY COLLEGE.

Highbury college was opened on Tuesday, Sept. 5, 1826, for the sacred purposes for which it was erected. According to previous appointment, the Rev. Thomas Morell, Theological tutor of Wymondley College, commenced with prayer. Then followed, from the Rev. H. F. Burder, M.A., Philosophical Tutor of the Institution, an interesting and eloquent address, on the history of the Seminary, and on the circumstances and views that had led to the erection of the new College. After the close of the address, the Rev. John Pye Smith, D.D., Theological Tutor of Homerton College, offered up a most fervent and comprehensive prayer for the blessing of God on the Institution, and on all who may hereafter teach or study within the walls of this most commodious building. The Rev. W. Harris, LL.D., Theological Tutor of the College, then delivered a solemn address on the spirit and principles that should govern all the future proceedings of those who have the management of this school of the prophets. And the whole was closed by a fervent prayer offered up by the Rev. George Collison, who presides over the Academy at Hackney for the education of young men for the ministry. The service was conducted in the area of the building, in which an awning had been erected for the accommodation of the company.

PRINCIPLES OF THE TUTORS AND STUDENTS OF HIGHBURY COLLEGE.

Our readers will naturally desire to know the principles which are inculcated at Highbury College; that it may be seen whether they are worthy of propagation through the nation, and whether the Institution is deserving of public support. There are no "Articles of Religion" published by the friends of this Institution, which its students are required to subscribe, as in the Church of England: but we believe the doctrines of the Protestant Reformation are taught upon its foundation—the principles for which the British Martyrs died—the great points in which Luther and Calvin, Cranmer and Knox, were agreed. We are happy in being able to give that information from the Trust Deed of the College. In the clause relating to "*the Students,*" it states, "That the Students shall be Protestant Dissenters of the Congregational or Independent denomination, holding the doctrines hereinafter set forth, that is to say:—

"That there is only one God, the Creator, Preserver, and Governor of all things, revealed under the mysterious distinctions, commonly called Persons, of the Father, the Son, and the Holy Spirit; to each of whom the distinguishing properties and glory of the Divine Nature are equally in the highest sense attributed.

"That through the transgression of Adam, human nature is entirely depraved; and all mankind becoming sinners, are justly liable to all the punishment of sin, both in this world and in the world to come, throughout eternity.

"That in such a state of misery would all men have remained without exception, had not God in his love purposed to show mercy to the fallen race of Adam, through the mediation of Jesus Christ his only begotten Son, who being truly God and truly Man in one person, made a proper and sufficient atonement for sin, by doing and suffering all that was necessary to manifest and honour the righteousness of God, in the forgiveness of sin.

"That such atonement is the sole ground or consideration on which any one is saved from everlasting punishment due to his sin, and is brought at length to everlasting happiness.

"That every one, who, believing in the efficacy of that atonement, makes it the sole ground of his hope for eternal salvation, becomes, through the grace of God, a partaker of all its blessings.

"That, in order to overcome the criminal indisposition to obey the will of God, and to accept of his saving mercy, which is in all men as sinners, the Holy Spirit disposes and inclines those, whom God has from eternity chosen to everlasting life, to trust in Jesus Christ the Mediator, and also to study and obey the will of God in all things until death.

"That it is the duty of all men to obey the commands of God, respecting the dispositions of the heart, and the conduct of the life.

"That not only persons of adult age professing their faith in Christ, but also the infant children of professing Christians, ought to be baptized by the application of water, in the name of the Father, the Son, and the Holy Spirit; and that all who believe in Jesus Christ for salvation, ought from time to time to celebrate the ordinance, commonly called the Lord's Supper, in commemoration of his death."

STUDIES PURSUED AT HIGHBURY COLLEGE.

The studies pursued at Highbury College are such as are included in the idea of a "liberal education;" but those branches especially, which are peculiarly suited to the office and duty of a well-instructed minister of the gospel. Perhaps the best exhibition of their studies will be given by the report of an annual examination: we transcribe the following for 1829.

"We, the undersigned, having attended the usual examination of the students at Highbury College, have the greatest pleasure in bearing testimony to the diligence and proficiency which they have displayed in the Classical and Hebrew languages. The proceedings of the day were such as to reflect the highest credit on the Institution; on the ability of the excellent Tutors by whom it is conducted; and on the talents and application of the students.

"Copious portions of the books professed were read, at the option of the chairman, *vis.*

"Class of the first year.—The four Georgics; the first six books of the Æneid; the Analecta Minora; and the first book of the Odyssey.

"Class of the second year.—The Odes and Epistles of Horace; the books of the Odyssey; and an Oration of Lysias.

"Class of the third year.—In Cicero, the Orations against Catiline; the 1st, 2d, and 9th Philippics; the first book of Herodotus; and the Œdipus Tyrannus of Sophocles.

"Class of the fourth year.—The 10th, 13th, 15th, and 16th Satires of Juvenal; the first and second books of Thucydides; and the book of Job in Hebrew.

(Signed by) "J. Humphrys, LL.D.
"E. Henderson, Ph.D.
"W. J. Hope, A.M.
"Eben. Miller, A.M.
"Jos. Berry.

"On July the 1st, the students were examined in theology and several branches of literature, before the Rev. Samuel Rooker, in the chair, Rev. Dr. Bennett, and other ministers and gentlemen. Several essays were read, and questions answered upon philosophical and theological subjects; when it appeared, that the classes of students had respectively pursued a course of study in Mental Philosophy and Ethics, the Elements of Algebra, Civil and Ecclesiastical History, the Interpretation of Scripture, the Evidences of Christianity, Systematic Theology, and Hebrew Antiquities and Philology.

"In the evening, the annual meeting was held at the College, T. Wilson, Esq. in the chair; when the report of the past year was read and adopted; and theological essays were read by two of the senior students; one on the Doctrine of the Incarnation, the other on the Mediatorial System."

QUALIFICATIONS OF THE STUDENTS AT HIGHBURY COLLEGE.

We have no connection with Highbury College; but we understand that the students who are admitted upon the foundation, are required to possess the following qualifications.

Physical strength and intellectual capacity, as indispensably necessary to prosecute a course of study, and to discharge the active studies of the ministry.

Personal piety, as essential to the Christian character;

and purity of morals, as especially requisite in a minister of the Gospel.

Decision of mind on the important doctrines of the Gospel, as already stated—holy zeal to serve Christ—compassion for the souls of men for the Redeemer's sake—and aptness to teach and preach the word of everlasting life. Besides a tolerable measure of grammatical knowledge.

These qualifications are required to be testified by the minister under whose pastoral care each candidate has been united in church fellowship; and before he is admitted to the College, the candidate undergoes an examination by a sub-committee of ministers, and other gentlemen, they having been previously satisfied with his testimonials, as to personal piety, moral character, and the soundness of his religious principles. Students are required to be under *twenty-eight years of age*, and the term of study includes *four years*, besides in some cases *one* or *two years* previous study under some minister in the country.

EMINENT MEN FROM THE COLLEGE AT HIGHBURY.

Regarding this Institution as the same as that formerly carried on at Hoxton, many ministers of distinguished eminence might be named, who were introduced into the field of the Gospel by its operations. But it may be sufficient to mention only Dr. Morrison, who has been honoured by the blessed God, more perhaps than any scholor of ancient or modern times (unless we except Dr. Carey at Serampore), in being enabled to translate the Holy Scriptures into the Chinese language.

BISHOP ANDREWES ON THE NATIVITY.

"For verily he took not on him the nature of angels; but he took on him the seed of Abraham."—Heb. ii, 16.

"It was much, even but to look after us; to respect us so far, who were not worth the cast of his eye; much to call us back; but more, when we came not for all that, to send after us. For if He had but only been content to give us leave to come to him again; but given us leave to touch but the hem of His garment, (Himself sitting still, and never calling to us, nor sending after us); it had been favour enough: far above that we were worth. But not only to send by others, but to come Himself after us; to say, 'Get me a body, I will myself after him;" this was exceeding much. But yet, this is not all; he gave not over His pursuit, though it were long and laborious, and He full weary; though it cast Him into a sweat, a sweat of blood. He spared not Himself; but followed His pursuit, through danger, distress, yea through death itself: followed, and so followed, as nothing made him leave following till He overtook."

"For unto us a Child is born, unto us a Son is given."
Isa. ix, 6.

"The Child, to import His human; the Son, His Divine nature. All along his life, you shall see these two. At His birth, a cradle for the Child; a star for the Son. A company of shepherds viewing the Child; a choir of angels celebrating the Son. In his life: hungry Himself, to shew the nature of the Child; yet feeding five thousand, to show the power of the Son. At His death; dying on the cross, as the son of Adam; at the same time disposing of Paradise, as the Son of God."

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel."—Micah v, 2.

"O thou little Bethlehem! and O thou little Bethlemite! how do you both (both place and person) confound the haughtiness of many, that (yet) would be called Christians, and even near Christ himself! There is in both of you (if it were well taken to heart) enough to prick the swelling, and let out the apostheumed matter of pride from a many of us, whose look, gesture, gait, and swelling words of vanity are too big for Bethlehem: whose whole carriage and course is, as if they were to be saved by one that came out of the great city Nineveh, or Grand Cairo, rather than out of the little hamlet of Bethlehem.

For little Bethlehem's sake, love the virtue that is like it (*i. e.* humility); and for the virtue's sake, honour it. Honour it: there is a star over it; there is a Saviour in it. Honour it for that which comes out of it; for the fruit it yields; more good comes forth out of the poor town (to us) than from all the great and glorious cities in the world. Good Nazianzen tells us, it gives us our introduction to Paradise: it gives us a guide, if we will follow Him that will bring us thither, to our original happiness."

A TRUE FRIEND.

Concerning the person you call your friend, tell me, will he weep with you in the hour of distress? Will he faithfully reprove you to your face, for actions which others are ridiculing or censuring behind your back? Will he dare to stand forth in your defence, when detraction is secretly aiming its deadly weapons at your reputation? Will he acknowledge you with the same cordiality, and behave to you with the same friendly attention, in the company of your superiors in rank and fortune, as when the claims of pride and vanity do not interfere with those of friendship? If misfortune and losses should oblige you to retire into a walk of life in which you cannot appear with the same distinction, or entertain your friends with the same liberality as formerly, will he still think himself happy in your society; and instead of withdrawing himself from an unprofitable connection, take pleasure in professing himself your friend, and cheerfully assist you to support the burthen of your affliction? When sickness shall call you to leave the busy scenes of the world, will he follow you into your gloomy retreat, listen with attention to your tale of symptoms, and minister the balm of consolation to your fainting spirit? And finally, when death shall burst asunder every earthly tie, will he shed a tear upon your grave, and lodge the dear remembrance of your mutual friendship in his heart, as a treasure never to be resigned? The man who will not do this—he may be your companion, your flatterer, your seducer; but depend upon it he is not your friend. Amicus Causa.

"There are some persons, who so long as they fancy you look upon them as all perfection, will be amazingly pleased with you: but if they have let out their corruptions before you, and they think you see them in their true colours, they immediately dislike. When this temper appears, it proves to a certainty that all their seeming love to you was only love to themselves: and that as the pride of their being thought something first begat it; so when they are conscious that you can no longer have the same opinion of them which you had at first, pride meeting with a mortification, they can no longer bear you, because you know them. As the whole train of evils proceed from within, what need have all to be earnest at the throne of grace, that they may obtain that precious faith, by which alone the heart can be purified, and be made a fit temple for the sweet spirit of love to dwell in!"—*Sir R. Hill's Deep Things of God.*

SCRIPTURE BIOGRAPHY.

SETH.

BORN A. M. 130. DIED A. M. 1042. AGED 912 YEARS.

Seth, the son of Adam, was the second in order of the antediluvian patriarchs. He was the first-born after the murder of Abel, and granted in mercy to his parents, to be an eminent supporter of religion in the enlargement of the church of God. When Eve became the mother of this promising child, she called his name Seth: "For God," said she, "hath appointed me another seed, instead of Abel, whom Cain slew." Gen. iv, 25. By her speaking in this manner, it seems that Eve regarded him as the deliverer promised by the Lord, and that by him they should regain a place in Paradise.

Seth signifies *settled*, or *placed*; and this name appears to have been by a prophetic spirit; because in his seed mankind should continue to the end of time, and from him the Messiah should descend. While Cain, the head of the apostacy, is made a wanderer, Seth, from whom the true church was to come, was fixed; and in his family, godliness remarkably flourished.

"And to Seth, to him also there was born a son, and he called his name Enos; then began men to call upon the name of the Lord," ver. 26.

The birth of Enos was in the *two hundred and thirty-fifth year* of Adam's life; at which time, it appears, there was a happy revival of religion. "Those who served God and those who served him not" were distinguished before that time, as we see in the difference between Cain and Abel: but *then*, about the period that Enos was born, the sincere worshippers of God, by faith in his gracious promises, began to stir up themselves to manifest their belief in the Divine word, by a more regular observation of public worship in solemn assemblies.

The defection from godliness appearing more confirmed in the family of Cain, Seth and his family took measures for the more effectual establishment and advancement of religion among themselves, lest they should be corrupted by those evil examples of infidelity and profaneness.

The marginal reading of the passage deserves particular notice, as that gives the literal meaning of the Hebrew words, and affords us the true idea in a more extended point of view. "Then began men to be called by the name of the Lord." While Cain and his children were fortifying themselves in their newly-erected city, boasting of their greatness as the "sons of men," Seth and his children, avowing more decidedly their adherence to the service of their Creator, and their hope in his revealed mercy and salvation, called themselvss the "sons of God." Thus began the significant distinction, which has ever since been preserved between the *professors* and the *profane*. That difference still exists; and it will continue, till "the earth shall be full of the knowledge of the Lord as the waters cover the sea;" or even to the awful judgment day of God, when we shall clearly "discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Mal. iii, 18.

Seth, it is believed, continued through life a firm believer and a devoted man of God, though the inspired historian has recorded no particulars concerning him, except his death and age. "And all the days of Seth were nine hundred and twelve years, and he died." Gen. v, 8.

May all our young readers especially be numbered with the sons of God in this world, and bear the holy image of the Saviour on their hearts. May they be "the living epistles of Christ, written not with ink with the Spirit of the living God; not in tabl stone, but in the fleshly tables of the heart, known and read of all men," 2 Cor. iii, 2, 3; a length shine with their blessed Lord in everla honour and glory.

ON A CHILD.

To the memory of Emma, only daughter of
Heald, Esq. who died July, 8, 1832: her m
deceased in childbirth some years before.

Home to thy mother, little one!
This world hath strife and care
Too grievous for a form so soft
And frail as thou to bear.
Home to thy grave! a happy home
For those who shrink from grief to come.

Repose thy little head by hers,
Who did not live to see
The opening bloom, the smiles, the tears
Of thy sweet infancy.
Home to the grave! a sacred home
For those who shrink from guilt to come!

Tell her what bitter tears were shed
Upon thy cradled face;
Tell her what yearning looks were spent,
Her smiles in thine to trace;
Tell her what anguish seem'd to come,
When she forsook her mortal home!

Tell her what tender watchfulness
Thy baby cares beguil'd;
Tell her that those she left behind
Still lov'd her in her child;
And that thou hadst a happy home,
Ere summon'd to the life to come!

Tell her thy guiltless soul returns
As pure to heaven and her,
As when amid the tempest's rage,
A dove-like messenger,
From brighter lands it seem'd to come,
To call her gentle spirit home!

Home! sweet one, home! a radiant crown
Shall twine thy sinless brow;
A father's arms have held thee here,—
A mother's wait thee now.
A mother's arms! ah, happy home!
Ah, happy summons! "Sweet one, come!"

ANECDOTE OF Mr. BEDDOME.

The late venerable Mr. Beddome, minister of
Baptist Church at Bourton on the Water, Glouce
shire, being on a journey, stopped at an inn at Wo
Basset, a small town in Wiltshire, where he was
a stranger, to take refreshment. A widow woman
then kept the house, concluding from his appear
that he was a clergyman of the Establishment, an
to please her guest, said, after serving him obligi
with every thing he called for, "Sir, the inhabi
of this place are a very happy people." I am gla
that," said Mr. B.; "but for what reason are th
happy?" added he. "Why, Sir," answered his hos
"we have but one Dissenter in the town, and h
Roman Catholic; and you know, Sir, they are the
of them!" The good man, not willing to conf
her, pleasantly passed off the matter, without ma
himself known.

Letters to a Mother, upon Education.

LETTER I.

Dear Madam;

It is with much pleasure that I comply with your request, to offer you some advice respecting the education of that child, of which you have recently become the mother. In addition to solicitude for your happiness as a friend, I feel intense interest in the subject of education generally; and any peculiar earnestness in my language, or copiousness in my suggestions, which you may observe, you will I trust ascribe to the operation of these feelings.

I shall not hesitate to descend occasionally into very minute detail; and with the greater confidence, since I have the pleasure of believing, that you have long ago known that the greatest consequences often spring from apparently insignificant causes, and that mankind are indebted both for their character and happiness to the influence rather of little than of extraordinary circumstances.

I am glad too, that as you expect advantage from my remarks, you have applied for them so early, being of opinion that the great error in education generally is that it begins too late, and that the treatment of a child is of great importance to its future happiness, even while it is generally regarded as little more than an animated being.

The term *education* will be used by me in a far more extended sense than it usually obtains; and instead of restricting it to certain species of knowledge only, communicated at a certain period, it may be better understood as applicable to the *entire process of educing all those powers and qualities of human nature, upon the exercise and regulation of which mankind depend for ensuring the ends the Creator intended them to serve, and for attaining that measure of happiness which he wills them to enjoy.*

A due regard to those original qualities of human nature, which it is the office of education to cultivate, induces me to distribute my observations under the several particulars of *physical, moral, intellectual,* and *religious* education. Under these four principal particulars a variety of topics range themselves, upon each of which I hope to devote a letter.

Should any of these observations appear to you of an unusual character, you will not regard them as less worthy of attention on that account, since you are aware that there are no principles of conduct, which, however confidently now received, did not present themselves to some former generation under the aspect of novelty. The only just recommendation of any rules of conduct that may be proposed is, not their antiquity, or their having been already adopted, but their agreement with the perceptions of an enlightened judgment.

Neither will you feel any difficulty arising from the circumstance, that my observations professedly aim at what I deem the most *perfect* system of education, since with no propriety could any person propose a defective standard for adoption. It is always of importance to aim at perfection, since although we shall assuredly fall short of it, we shall nevertheless attain a higher degree of excellence than if we had chosen an inferior standard.

The experience and observation of every day may convince us, that when the hearts of mankind are really interested in any object, and when they adopt right methods in the pursuit of it, they attain more than even their most sanguine expectations might have dictated, and so much as absolutely to amaze the indolent or desponding. You have the most powerful motive for activity and hope. You doubtless feel how vast a charge is confided to your keeping. A member of society is consigned to your care, whose good or evil conduct will hereafter affect multitudes of human beings, and whose immediate influence on society will be propagated, and extend and widen till the termination of the world. An heir of immortality is confided to your training, and you are no doubt convinced that his happiness through eternity is naturally associated with the direction which his mind will receive through your instructions. He will, indeed, as he grows up into life, come under the influence of many different persons, all standing in different relations to him more or less remote. Those persons will all be answerable for the effect which their conduct may have upon his conduct and happiness; but the influence of a parent being more immediate, more powerful, more constant than that of any, or of all other beings, renders the parent the most responsible being in the universe for the welfare of his child to his own conscience, to society, to the child himself, and to his Creator. But though you may feel the weight of your responsibility, you will not suffer it to overwhelm you, so as to dishearten or diminish your efforts. Yours will be the pleasing recollection, that in endeavouring to educate your child you are attempting a duty in which you may confidently expect the gracious assistance of God. Should it be his will that your child should be early removed from you, you will have the consolatory reflection that you had assiduously laboured to prepare him for the presence of his Redeemer. Should you witness him arrived to manhood, yours will be the happy consciousness that you have bequeathed a most valuable blessing to society—a well-educated child, prepared in his turn to become a happy, useful parent, transmitting to his children and to all around him the benefits of the good instructions he had received at your hands.

That this happy privilege may be yours, is the sincere wish of your, &c.

Clericus.

PSALM XV, 15.

"My times are in thy hand."

Since, O my Father! in thy hands
Is my appointed way;
Teach me to keep thy blest commands,
And make thy love my stay.

Thy precept bids my spirit trust
The Lord Jehovah's might;
And tells me, though a child of dust,
To triumph in his sight.

Thy love, through every varied scene
Of life, shall still extend;
Shall crown with blessings all between,
And glory at the end.

For if I die! my soul with God
Eternally shall be:
And whilst I live—Oh, blessed thought!—
Then God shall be with me.

S. F. W.

WIT EMPLOYED FOR RELIGION.

The late eminent Mr. Bradbury, when preaching one day in Salter's Hall, London, upon the Divinity of Christ, was hissed at by several present. The good man's friends were affected with such daring insolence, and afterwards expressed their sorrow to Mr. Bradbury; to which he ingeniously replied, "I have been bruising the head of the old serpent, and no wonder you heard the hisses of the generation of vipers." It is well when wit can be employed in the service of religion.

SCENERY OF THE NILE.

At Beni Hassan, on the banks of the Nile, is a range of ancient Egyptian temples, literally excavated out of the solid rock. We counted twenty-six: some of them are of considerable dimensions, and communicate with each other in a strangely romantic and mysterious manner. The walls are covered with paintings and hieroglyphics, the colours of which were very vivid. The prospect from the interior of the principal temple, through the massy pillars of the portico, was singular and magnificent. The setting sun cast a flood of golden radiance on the fertile plain beneath and its boundary hills. Far as the eye could reach, the windings and meanderings of the Nile were distinctly visible, with a solitary white sail gliding on its peaceful bosom. The wild air of our Arab attendants seen amid the gloom, stealing cautiously along the ruins, now lost in the darkness of the caverns, then emerging into light, the occasional flash of fire arms, the hollow echoes that reverberated around, together with the noble chambers and the fallen pillars, all combined to make the scene highly impressive. In imagination we flew back some thousand years, when these temples were first excavated in honour of false deities, "the likeness of things in heaven, of things in earth, and of things under the earth."

We then thought of the saintly fathers of the desert, who among these fallen fanes and forsaken shrines, in the early ages of Christianity, retired hither from the temptations and persecutions of a heathen world, to serve the only true God in solitude and peace. The evening was lovely, as indeed they almost ever are in Egypt; when after a sultry and oppressive day, a cool and refreshing breeze springs up, and the air assumes a peculiar purity, which is unknown to our northern climes.

> "In the still hour to musing dear,"

when the daylight gradually faded into a softened twilight, there was something very delightful in gliding on the surface of this vast river, abandoning the mind to all the soft reveries of fancy, the past, the present, and the future all melting in one bright chaos: Oriental scenery and European imagination combining to form a fairy scene of enchantment.

How many interesting reminiscences are connected with the Nile! By its waters have wandered the steps of the patriarchs Abraham and Moses, and it has been the witness and the subject of the numerous miracles which were wrought when "the Lord hardened Pharaoh's heart. Though Persian, Grecian, Roman, Saracenic, and Turkish potentates have in turn held sway over the devoted land, on which the awful voice of prophecy has uttered such dreadful denunciations of woe and vengeance, yet still onward flows the majestic stream, undisturbed by the flight of time, or the ruin of dynasties, or the fall of empires.—*Mrs. Elwood.*

ON WEARING A HORN.

The most remarkable feature in the costume of the Maronite women (a race of people dwelling in Assyria) is the *tantoora*, perhaps the most singular head-dress in the world. This is a long silver or wooden horn, about twelve or fourteen inches in length, shaped something like a speaking trumpet, and projecting upward from the forehead. Over this unicorn-looking instrument a veil is thrown, which, closing across the face, and falling down the shoulders behind, has not altogether an ungraceful appearance. The wives and daughters of the Emirs and great Sheiks have the tantoora richly gilt, and in some instances embossed.

This singular custom may be traced to very remote antiquity. The lifting up of horns is a common figure of speech in the scriptures. "Lift not up your horn on high, speak not with a stiff neck.—All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted. Psalm lxxv, 5, 10.

In Abyssinia the men wear two horns, or tantooras; and I have heard, that upon a coin commemorative of Alexander the Great's visit, either to the high priest of Jerusalem or the high priest of Jupiter Ammon in the Libyan desert, the Macedonian king is represented as wearing two horns. He was commonly styled in the figurative language of prophecy, "him of the two horns;" whereby some commentators suppose to be meant the horns of the crescent, and others the horns of the Eastern and Western world, but which probably have reference to the circumstance of his wearing two horns, or tantooras.

Also the statue of Moses by Michael Angelo, upon the Quirinal Hill at Rome, represents the prophet as wearing two horns.—*Frankland's Travels.*

A MOTHER'S GIFT—A BIBLE.

Remember, love, who gave thee this,
When other days shall come;
When she, who had thy earliest kiss,
Sleeps in her narrow home.
Remember, 'twas a Mother gave
The gift to one she'd die to save.

That Mother sought a pledge of love
The holiest for her son;
And from the gifts of God above,
She chose a goodly one:
She chose for her beloved boy,
The source of light, and life, and joy.

She bids him keep the gift, that when
The parting hour shall come,
They may have hope to meet again,
In an eternal home:
His cordial faith in that will be
Sweet incense to her memory.

But should the scoffer, in his pride,
Laugh that firm faith to scorn,
And bid him cast the pledge aside,
That he from youth has borne,
She bids him pause, and ask his breast,
If she, or he, has lov'd him best.

A parent's blessing on her son
Goes with this holy thing:
The love that would retain the one,
Must to the other cling.
Remember, 'tis no trifling toy;
A Mother's gift to her dear boy.

PROFANITY REPROVED WITH MEEKNESS OF WISDOM.

Dr. Gifford, as he was one day showing the British Museum to strangers, was very much vexed by the profane conversation of a young gentleman who was present. The doctor, taking an ancient copy of the Septuagint, a Greek translation of the Old Testament, and showing it to him—"O!" said the gentleman, "I can read this." "Well," said the doctor, "read that passage," pointing to the third commandment. The gentleman was so struck, that he immediately desisted from swearing.

THE LILY.

Lily is expressed by the term *Shushan* in Hebrew, which denotes light; and is said to have its name from the property it possesses, of reflecting light. One of the capital cities in Persia is named Shushan, from the abundance of lilies of a beautiful kind which grow in its neighbourhood. They were common in Judea, and grew in the open fields.

The *amaryllis lutea*, a plant of the lilaceous tribe, and which is thought to be noticed in Scripture, is singularly beautiful. The corolla is bell-shaped, and tubular at the base. Its flowers seldom rise above three or four inches high. The shape in some degree resembles that of the large yellow crocus, giving to the fields of the Levant, where they grow in profusion, a bright and dazzling appearance. In our own country the genus is exotic in its origin. If it be of spontaneous growth in some of the southern parts of Europe, it appears *there* but with a secondary splendour; in its full pomp and perfection it is only to be found in regions near or within the tropics. In his voyage to Abyssinia, Mr. Salt discovered a new and beautiful species of amaryllis, which bore from ten to twelve spikes on each stem, springing from one common receptacle; the general colour of the corolla was white, and every petal had a single streak of purple down the middle. It was sweet-scented, and its smell, though more powerful, resembled that of the "lily of the valley!" This latter plant (*convallaria majalis*) is well known by its snow-white drooping flowers, and the delicate odour which they emit.

> "Scatter'd wild, the lily of the vale
> Its balmy essence breathes."

The crown imperial (*fritillaria imperialis*), of the same class and order as the lily, and to which no doubt specific reference is made in Scripture, claims a portion of our attention. The flowers of this beautiful plant (which form a circle round the stem, disposed in the manner of a crown) are pendulous, and frequently of a bright red colour. The white glandular cavity of each petal is filled with a clear nectareous juice, resembling a pearl, which gradually distils pure drops of water.

The *pancratium sol illyricum*, cultivated in Alexandria, has been supposed to be the lily of the Jews, or "white lily," as the latter bears a striking resemblance to it in purity of colour. This plant excels the common lily; but as it is only known as a garden plant, its pretensions to be the lily of Scripture are very questionable.

There is a species of water lily, named *Lotus*, mentioned by Van Egmont, growing in Lower Egypt, and even in the Nile, not far from its influx into the Mediterranean, and by the inhabitants called *Bashim*. "Its leaves," to use his language, "float on the surface of the water; and it produces great numbers of flowers, which were anciently used in forming garlands for victors. This plant the ancient Egyptians considered as an emblem of Osiris, and particularly of the sun, having not only the form of that luminary, but attending upon it. It lies under water during its absence, but rises above the surface as soon as it appears."—*Scripture Garden Walk.*

ANCIENT CUSTOM OF ERECTING CROSSES.

The crosses of sculptured stone to be seen in many parts of the world, constitute an interesting class of antiquities. The practice of erecting single stones in commemoration of an important event, or as a symbol of pagan worship, prevailed in very remote periods of antiquity. It is also generally admitted, that the early teachers of Christianity, in a necessary condescension to the prejudice and ignorance of the multitude, collected their audience in places rendered fancifully sacred by these heathen erections; but changed the stone from a pagan to a Christian symbol, by carving on it the figure of the cross. As a knowledge of the arts increased, a progressive degree of elegance was bestowed on these emblematical pillars; the hand of pious taste was applied to the sculpture, and a variety of ornament was bestowed, in augmentation of the attractive character of the sacred memorial.

These crosses appear to have been erected occasionally for the purpose of boundary marks; but in most cases they are owing to the great incitement they presented in regard to devotional feelings. In many places they were endowed with a privilege of sanctuary, but that does not appear to have been the custom in this country.

Crosses also of sepulchral memorial appear to have been extremely frequent, and perhaps constituted the earliest Christian monument in honour of the dead. A cross was also often erected near the entrance of a church, to excite solemn emotions in the minds of those who approached the sacred pile. Battles and disastrous events were often commemorated by a cross raised upon the spot.

In past ages the cross was considered a necessary appendage to the market-place, acting as an emphatic warning against dishonest practices; and from steps surrounding its base, the assembly were sometimes harangued by the inmates of adjacent religious institutions. "The general intent of market crosses," observes Dr. Milner, "was to excite public homage to the religion of Christ crucified, and to inspire men with a sense of morality and piety in the ordinary transactions of life."

There still remain many beautiful architectural specimens of this kind in England, but a greatly superior number are to be met with in Ireland, some of them extremely rude, and in the last stage of decay; while others display a peculiar richness of sculpture, a plenitude of decorations, with fanciful devices and storied passages of Scripture, which exhibit an inconceivable degree of beauty when mellowed by the lenient touch of Time.

PROPOSAL TO ALEXANDER THE GREAT.

Stasicrates, a great architect, in a conversation with Alexander the Great, told him, that of all the mountains he knew, none would so well admit of being cut into the shape of a man, as Mount Athos in Thrace: that if he therefore pleased to give orders, he would make this mountain the most durable of all statues, and that which would lie most open to the view of the universe. In its left hand it should hold a city, consisting of ten thousand inhabitants; and from its right should pour a great river, whose waters would discharge themselves into the sea. One would have thought that this project would have pleased Alexander, who sought for the great and marvellous in all things; nevertheless, he rejected it, and wisely answered, that it was enough that there already was one prince, whose folly Mount Athos would eternize. This was meant of Xerxes, who, having endeavoured to cut through the isthmus of that mountain, wrote a letter to it in these most proud and senseless terms: "Proud Athos, who liftest thy head to heaven, be not so bold as to oppose to my workmen such rocks and stones as they cannot cut; otherwise I will cut thee quite to pieces, and throw thee into the sea." "With regard to myself," says Alexander, "Mount Caucasus, the river Tanais, the Caspian Sea, all which I passed in triumph, shall be my monument."—*Rollin.*

ON THE ALTAR PIECE AT ST. BRIDE'S CHURCH.

Written after viewing it on a fine Sabbath Evening in Summer.

What are my feelings, Son of God!
When I behold thy flowing blood,
As the last nail is drawn away,
And nerveless drops that arm of clay!
That arm was nail'd against the tree,
That rich blood flow'd in streams for me.

Behold! the setting sun retire,
He tips the distant hills with fire.
Never before, since time begun,
And he his annual course had run,
Never such deed of blood was done:
Couldst *thou* look on it, glorious sun?

Ah, no! he had retir'd in gloom,
And midnight darkness reigned at noon.
The graves had open'd at that hour:
Earth shook beneath Almighty power:
The sacred vail in twain was torn:
The rocks had rent that dreadful morn.

Th' astonish'd crowd had now gone home,
The faithful few were left alone,
And had with tender care remov'd,
The cold remains of him they lov'd,
And soon within the silent grave
Must rest the form they could not save.

But there is one, absorb'd in grief,
Whose anguish'd heart finds no relief;
Whose bosom answer'd groan for groan;
The dying sufferer was her own!—
Her own!—and sure a mother's woe,
None but a mother e'er can know.

Behold the Roman captain stand
With his fierce legion near at hand!
What can those soldiers have to fear,
The few weak women loitering near,
Bathing with tears each bleeding limb
While all their brightest hopes grow dim?

Yes, guards of Rome!—ye well may fear,
Not Cæsar's self could triumph here;
The King of kings shall burst the tomb,
And as a mighty conqueror come!
God over all! (though prostrate now)
To whom both heaven and earth must bow.

S. H.

THE GODDESS TEOYAMIQUI,

A MEXICAN IDOL.

THIS colossal and horrible monster is hewn out of one solid block of basalt, nine feet high. Its outlines give an idea of a deformed human figure, uniting all that is horrible in the tiger and the rattle-snake: instead of arms, it is supplied with two large serpents; and its drapery is composed of wreathed snakes, interwoven in the most disgusting manner, and the sides terminating in the wings of a vulture. Its feet are those of the tiger, with claws extended in the act of seizing its prey; and between them lies the head of another rattlesnake, which seems descending from the body of the idol. Its decorations accord with its horrid form, having a large necklace composed of human hearts, hands, and skulls, and fastened together by the entrails, the deformed breasts of the idol only remaining uncovered. It has evidently been painted in natural colours, which must have added greatly to the terrible effect it was intended to inspire in its votaries."—*Bullock.*

BOOKS OF STERLING MERIT.

CHURCH HISTORY THROUGH ALL AGES, from the first promise of a Saviour to the year 1830. By Thomas Timpson, Author of a "Companion to the Bible," &c. &c. 12mo. pp. 527. London: Westley and Davis; and Paul, 19, Paternoster Row.

We should be wanting in our duty to our readers, to the religious public, and to ourselves, if we did not notice the valuable publication before us. Our limits will not allow us to enter upon elaborate criticism, but thus much we may say: it is impartial in its statements; striking in its selection of facts; while the general pithiness of its style cannot fail to recommend it to those, who wish to possess the marrow of Church History in a small compass. In short, it is the most useful compendium we have seen, and particularly suitable to be used as an introductory book to a course of Ecclesiastical History; at the same time affording a considerable fund of information for those who have no other opportunity of acquiring such knowledge.

The Author says in his preface, "that he is not conscious of having written a single sentence in the spirit of party, or a line on which he cannot continue to implore the Divine benediction;" and we must bear our willing testimony, that bigotry never can be charged upon him, nor a single paragraph be made to speak its language.

We particularly call the attention of the instructors of youth to this work, and sincerely hope it will be speedily put into the hands of young people. It ought to be introduced into every Sunday School library in the kingdom. The price is only 7*s*.

WISDOM IN A FOOL.

A Baronet of the last century, whose mansion was in Yorkshire, was supposed to be dead; when the following conversation took place between his jester, or fool, and his servants.

Serv. Our master is gone!

Fool. Ah! whither is he gone?

Serv. To Heaven, to be sure.

Fool. To Heaven! no, that he is not, I am certain.

Serv. Why so?

Fool. Why? because Heaven is a great way off; and when my master was going a long journey, he used, for some time, to talk about it, and prepare for it; but I never heard him speak of Heaven, or saw him make any preparations for going; he cannot, therefore, be gone thither.

The Baronet, however, recovered; and this conversation being told him, he was so struck with it, that he immediately began to prepare for his journey to that country "from whose bourn no traveller returns."

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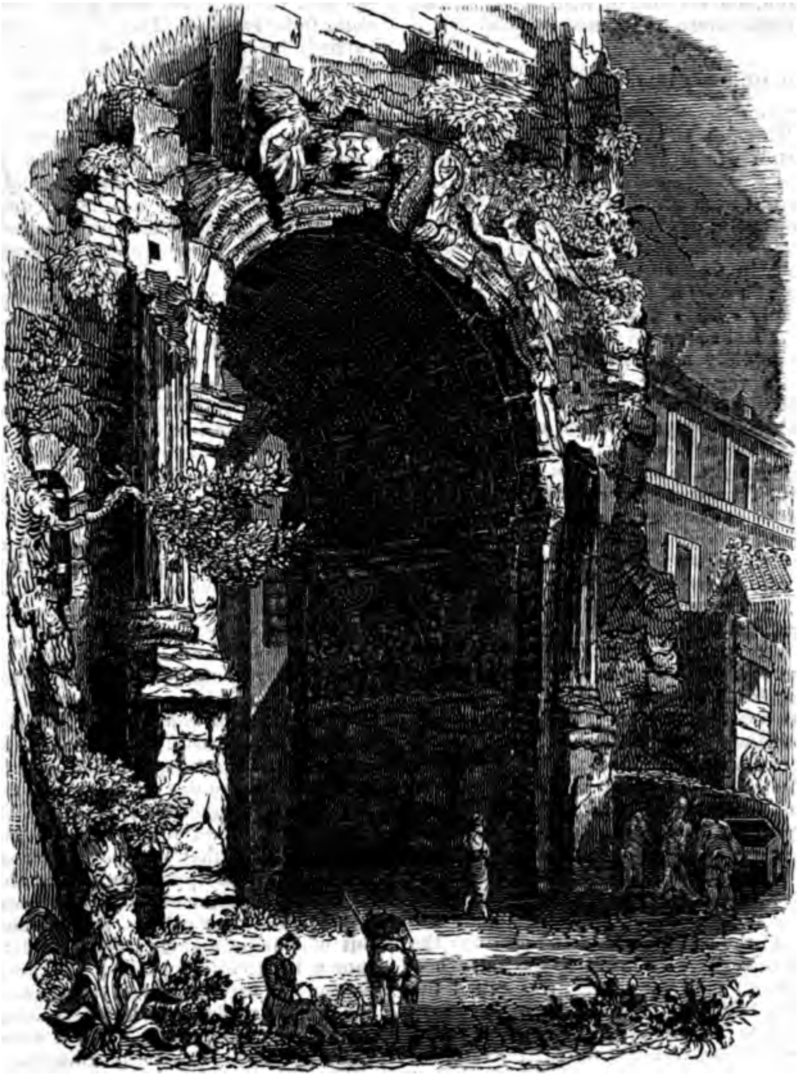

TRIUMPHAL ARCH OF TITUS, AT ROME.

ARCH OF TITUS, AT ROME.

ISTIANITY receives confirmation of its divinity
almost every class of ancient monuments. Among
e relating to the antiquities of Jerusalem, and of
lory in the time of our Saviour's ministry, and of
lestruction by the Romans, agreeably to our Sa-
r's prediction, Matt. xxiv, Luke xxi, the Arch of
s at Rome is peculiarly remarkable. For the par-
ars of that most dreadful siege, we refer our
ers to the account given by Josephus, who wit-
ed its horrors, in his "History of the Jewish War,"
o Newton's "Dissertation on the Prophecies.'
t must have been the calamities of the wretched
people, attending that fearful overthrow, imagination cannot conceive, even from the statement of Josephus, that 1,100,000 persons perished by the sword, famine, and pestilence, besides 97,000 sold for slaves, and an innumerable multitude destroyed in different parts of the country.

Jerusalem being reduced to heaps of ruins, A. D. 71, and the wretched survivors scattered upon the face of the earth, the treasures of its magnificent temple were carried to Rome, and publicly exhibited to the people for the honour of the conquerors, Vespasian and his son Titus. Vespasian built a new temple, dedicated to Peace, to celebrate his victories, and in this building were deposited most of the Jewish spoils: Titus had a

Triumphal Arch, of great beauty and magnificence, erected to his honour; and on this were represented his exploits against the Jews. Within the Arch are still seen the representation of part of the procession carrying "the golden table of the weight of many talents, and the massy golden candlestick, with its seven lamps." This splendid Arch has continued through almost eighteen centuries, an instructive monument against the impiety and wickedness of the Jewish nation, who, on account of their rejection and crucifixion of Messiah, were abandoned by God.

Triumph of Vespasian and Titus.

Josephus describes the pompous triumph of Vespasian and his son Titus, on the return of the latter from Jerusalem, a part of whose account we shall here give to our readers:—

"When notice had been given beforehand of the day appointed for this pompous solemnity to be made, on account of their victories, not one of the immense multitude was left in that city, but every body went out so far as to gain only a station where they might stand, and left only such a passage as was necessary for those that were to be seen to go along it.

"Now all the soldiery marched out beforehand by companies, and in their several ranks, under their several commanders, in the night-time, and were about the gates, not of the upper palaces, but those near the temple of Isis; for there it was that the emperors had rested the foregoing night. And as soon as ever it was day, Vespasian and Titus came out crowned with laurel, and clothed in those ancient purple habits which were proper to their family, and then went as far as Octavian's Walks; for there it was that the senate, and the principal rulers, and those that had been recorded as of the equestrian order, waited for them. Now a tribunal had been erected before the cloisters, and ivory chairs had been set upon it, when they came and sat down upon them. Wherefore the soldiery made an acclamation of joy to them immediately, and all gave them attestations of their valour; while they were themselves without their arms, and only in their silken garments, and crowned with laurel: then Vespasian accepted of these shouts of theirs; but while they were still disposed to go on in such acclamations, he gave them a signal of silence. And when every body entirely held their peace, he stood up, and covering the greatest part of his head with his cloak, he put up the accustomed solemn prayers; the like prayers did Titus put up also; after which prayers Vespasian made a short speech to all the people, and then sent away the soldiers to a dinner prepared for them by the emperors. Then did he retire to that gate which was called the Gate of the Pomp, because pompous shows do always go through that gate; there it was that they tasted some food, and when they had put on their triumphal garments, and had offered sacrifices to the gods that were placed at the gate, they sent the triumph forward, and marched through the theatres, that they might be the more easily seen by the multitude.

"Now it is impossible to describe the multitude of the shows as they deserve, and the magnificence of them all; such indeed as a man could not easily think of as performed either by the labour of workmen, or the variety of riches, or the rarities of nature; for almost all such curiosities as the most happy men ever get by piece-meal, were here heaped one upon another, and those both admirable and costly in their nature; and all brought together on that day, demonstrated the vastness of the dominions of the Romans; for there was here to be seen a mighty quantity of silver, and gold, and ivory, contrived into all sorts of things, and did not appear as carried along in pompous show only, but, as a man may say, running along like a river. Some parts were composed of the rarest purple hangings, and so carried along; and others accurately represented to the life what was embroidered by the arts of the Babylonians. There were also precious stones that were transparent, some set in crowns of gold, and some in other ouches, as the workman pleased; and of these such a vast number were brought, that we could not but thence learn how vainly we imagined any of them to be rarities. The images of the gods were also carried, being as well wonderful for their largeness, as made very artificially, and with great skill of the workmen; nor were any of these images of any other than very costly materials; and many species of animals were brought, every one in their own natural ornaments. The men also who brought every one of these shows were great multitudes, and adorned with purple garments, all over interwoven with gold; those that were chosen for carrying these pompous shows, having also about them such magnificent ornaments, as were both extraordinary and surprising. Besides these, one might see that even the great number of the captives was not unadorned, while the variety that were in their garments, and their fine texture, concealed from the sight the deformity of their bodies. But what afforded the greatest surprise of all, was the structure of the pageants that were borne along; for indeed he that met them could not but be afraid that the bearers would not be able firmly enough to support them, such was their magnitude; for many of them were so made, that they were on three or even four stories, one above another. The magnificence also of their structure afforded one both pleasure and surprise; for upon many of them were laid carpets of gold. There was also wrought gold and ivory fastened about them all; and many resemblances of the war, and those in several ways, and variety of contrivances, affording a most lively portraiture of itself; for there was to be seen a happy country laid waste, and entire squadrons of enemies slain; while some of them ran away, and some were carried into captivity; with walls of great altitude and magnitude overthrown, and ruined by machines; with the strongest fortifications taken, and the walls of most populous cities upon the tops of hills seized on, and an army pouring itself within the walls; as also every place full of slaughter, and supplications of the enemies, when they were no longer able to lift up their hands in way of opposition. Fire also sent upon temples was here represented, and houses overthrown, and falling upon their owners: rivers also, after they come out of a large and melancholy desert, ran down, not into a land cultivated, nor as drink for men, or for cattle, but through a land still on fire upon every side; for the Jews related that such a thing they had undergone during this war. Now the workmanship of these representations was so magnificent and lively in the construction of the things, that it exhibited what had been done to such as did not see it, as if they had been there really present. On the top of every one of these pageants was placed the commander of the city that was taken, and the manner wherein he was taken. Moreover, there followed those pageants a great number of ships; and for the other spoils, they were carried in great plenty. But for those that were taken in the temple of Jerusalem, they made the greatest figure of them all; that is the golden table, of the weight of many talents; the candlestick also, that was made of gold, though its construction were now changed from that which we made use of: for its middle shaft was fixed upon a basis, and the small branches were produced out of it to a great length, having the likeness of a trident in their position, and had every one a socket made of brass for a lamp at the tops of them. These lamps were in number seven, and represented the dignity of the number Seven among the Jews; and the last of all the spoils, was carried the Law of the Jews. After these spoils passed by a great many men, carrying the images of Victory, whose structure was entirely either of ivory, or of gold. After which Vespasian marched in the first place, and Titus followed him; Domitian also rode along with them, and made a glorious appearance, and rode on a horse that was worthy of admiration.

"Now the last part of this pompous show was at the temple of Jupiter Capitolinus, whither when they were come, they stood still; for it was the Romans' ancient custom to stay till somebody brought the news that the general of the enemy was slain. This general was Simon, the son of Gioras, who had then been led in this triumph among the captives; a rope had also been put upon his head, and he had been drawn into a proper place in the forum, and had withal been tormented by those that drew him along; and the law of the Romans required, that malefactors condemned to die should be slain there. Accordingly, when it was related that there was an end of him, and all the people had set up a shout for joy, they then began to offer those sacrifices which they had consecrated, in the prayers used in such solemnities; which when they had finished, they went away to the palace. And as for some of the spectators, the emperors entertained them at their own feast; and for all the rest, there were noble preparations made for their feasting at home; for this was a festival day to the city of Rome, as celebrated for the victory obtained by their army over their enemies, for the end that was now put to their civil miseries, and for the commencement of their hopes of future prosperity and happiness."

ECCLESIASTICAL BIOGRAPHY.

POLYCARP, MARTYRED A.D. 167.

25. **Polycarp**, bishop of the Christian church at Smyrna in Asia Minor, is deservedly famous in Ecclesiastical annals. He was a successful defender of the gospel during a long course of years, and at length sealed his testimony for Christ with the blood of martyrdom.

Polycarp was born, as is believed, at Smyrna, in the reign of Nero; but sold as a slave when a child: he was purchased by a Christian lady, named Calisto, and educated by her in the doctrines of her religion. He is supposed to have been a disciple of the Apostle John, and to have conversed with many who had heard discourses from the lips of Jesus Christ. Polycarp succeeded Bucolus in the pastoral office over the Christians at Smyrna, and laboured for many years, with persevering zeal, to preserve the purity of Christian doctrine, and to advance the saving knowledge of Christ among the people. Marcus Antoninus, the Roman emperor, was induced by the pagan priesthood to persecute the Christians, and Polycarp was called to the honour of martyrdom.

Being brought before the proconsul, that magistrate endeavoured to prevail upon him, but in vain, to recant. "Regard," said he, "thy great age—swear by the genius of Cæsar. Repent, reproach Christ, and say with us, Take away the impious," meaning the Christians. Polycarp resented the proposition, and replied, "Eighty and six years I have served Him, and he never did me any harm; how then shall I now blaspheme my King and my Saviour?" The proconsul still importuned him to swear by the genius of Cæsar: but he replied, "Since you are so vainly ambitious that I should swear by the Emperor's genius, as you call it, as if you knew not who I am, hear my free confession:—I am a Christian. If you have an inclination to learn the Christian religion, appoint me a time, and I will give you that instruction."

Arguments being in vain, the proconsul threatened him with the wild beasts. "Call for them," said Polycarp, "for we are immutably resolved not to change the better for the worse, accounting it fit and comely to turn only from vice to virtue." "Since thou makest so light of wild beasts," added the magistrate, "I have a fire that shall tame thee, unless thou repent." Polycarp replied, "Thou threatenest me with a fire that burns for an hour, and is presently extinct; but thou art ignorant, alas! of the fire of eternal damnation, and the judgment to come, reserved for the wicked in the other world. But why delayest thou? Bring forth whatever thou hast a mind!"

Astonished at his firmness, and regarding it as obstinacy, he called the cryer to proclaim, "Polycarp has confessed himself a Christian." Multitudes shouted, "This is the great Doctor of Asia, and the Father of the Christians! This is the destroyer of our gods, that teaches men not to do sacrifice, or worship the deities!" The cry being over, the crowd addressed the Asiarch, the Arch-priest of the idolators, at whose charge the public sports were provided, to entertain them with a lion let loose upon the Christian confessor: but, as he had gratified them with a hunting show in the amphitheatre a short time before, he refused; when they demanded that he should be burnt alive.

This brutal clamour was satisfied by the venerable bishop being led to the amphitheatre, and, in the presence of a multitude who eagerly fetched large quantities of wood and faggots, was sacrificed in the flames. Many Jews, it is said, were active in this murder. It is worthy observation, that when the officers came to *nail* the martyr to the stake, as was the custom, Polycarp desired them to omit it; assuring them, "He who gives strength to endure the fire, will enable me to stand immoveable in the hottest flames." Thus God was glorified in his faithful servant.

PRAYER OF POLYCARP AT THE STAKE.

"O Lord God Almighty, the Father of thy well beloved and ever-blessed Son, Jesus Christ, by whom we have received the knowledge of Thee; the God of angels, powers, and of every creature, and of the whole race of the righteous, who live before Thee; I bless Thee that Thou hast graciously condescended to bring me to this day and hour, that I may receive a portion in the number of thy holy Martyrs, and drink of Christ's cup, for the resurrection to eternal life both of soul and body in the incorruptibleness of the Holy Spirit. Into which number, grant I may be received this day, being found in thy sight as a fair and acceptable sacrifice, such a one as Thou thyself hast prepared; that so Thou mayest accomplish what Thou, O true and faithful God, hast foreshown: therefore I praise Thee for all thy mercies, I bless Thee, I glorify Thee, through the eternal High-Priest, thy beloved Son Jesus Christ; with whom to Thyself and the Holy Spirit be glory both now and for ever. Amen."

THE CHRISTIAN'S BADGE.

The Romans had a law, that every one should, wherever he went, wear a badge of his trade in his hat, or outward vestment, that might be known. Thus the Christian is never to lay aside the badge of his holy profession; but to let his light shine, and adorn the doctrine of God his Saviour in all things.

SCRIPTURE BIOGRAPHY.

ENOCH.

BORN A. M. 623. TRANSLATED A. M. 988, AGED 365 YEARS.

The Parentage of Enoch.

"ENOCH, the seventh from Adam" in the line of Seth, was a person of extraordinary excellence and honour. In early years his parents devoted him to the service of God, and his eminent character corresponded with his name, which signifies *dedicated*.

This name, Enoch, was given by Cain to his eldest son; but we have every reason to believe, that the two were persons of very different dispositions, and of opposite courses of life. Their parents, their education, and their habits of life, were of a contrary character; and such contrarieties we still perceive in persons bearing the same name among ourselves.

The father of Enoch was Jared: but of him we have no particular information, beyond that which is contained in the book of Genesis,—the simple mention of his name,—his father Mahaleel,—his son Enoch,—his age and death,—and the fact of his having sons and daughters: yet the course of his life was greatly extended. "And all the days of Jared were nine hundred sixty and two years: and he died." Gen. v, 20.

We are not able to pronounce with confident assurance, but the probability is strong that Jared was a man of sincere personal religion, especially from the fact of the dedication to God of his son Enoch, whose exalted piety is celebrated, both in relation to his public and private life.

Entertaining this pleasing persuasion, a distinguished modern poet has eulogized both father and son, in these beautiful lines:

> "Jared, who full of hope beyond the tomb,
> Hallow'd his offspring from his mother's womb,
> And Heaven receiv'd the son that parent gave,
> He walk'd with God, and overstept the grave."
>
> MONTGOMERY'S WORLD BEFORE THE FLOOD.

There is a fragment of an ancient tradition respecting Jared, which has been preserved to our times. It states, that his name Jared, which signifies *descending*, was given to him on account of a hundred young men, of the posterity of Seth, having *descended* from the holy mountain, on which they dwelt, to marry the "*daughters of men*," and mingle with the Cainites, contrary to the counsel of Jared. The same tradition reports, that Jared was a prophet; and that, when he drew near his end, he called to him Enoch, Methuselah, Lamech, Noah, and their children: he gave them some pious counsel, and having appointed Enoch to be his successor, he blessed them in the name of the LORD, and died in the hope of a blessed immortality.

As Enoch was born in the *six hundred and twenty-third* year of the world, he must have been for more than three hundred years contemporary with his first parent, Adam. From his own lips, therefore, he would have the delightful opportunity of learning the wondrous story of the creation,—the terms of the covenant of obedience, according to which he was constituted lord of the whole earth,—the felicities of the consecrated Paradise,—the awful circumstances of the fall by his transgression,—the explained import of the Divine promise assuring a Saviour from deserved wrath,—the design of sacrifices,—and other sublime and inestimable truths and doctrines.

Although we have no particular account of the manner or frequency of the intercourse of these venerable patriarchs, which the brevity of the book of Genesis would not allow, yet we can have no doubt of their profitable conferences, and their frequent religious communications. Enoch, from his recorded habits and character, would certainly be inquisitive for the most precious information from his devout ancestors. Many a serene summer's evening,—many a consecrated festival,—many a memorable anniversary,—many a holy Sabbath would be improved, in treasuring up the instructive communications which fell from the lips of his ancestors, the distinguished "*sons of God*," especially from Enos and Seth, and from his venerable progenitor Adam, who had been so remarkably favoured in communion with God.

As Enoch is testified to have lived more than three hundred years contemporary with Adam, some of our young readers may feel disposed to inquire, what was the reason of the patriarchs living so long,—many of them to nearly a thousand years. To satisfy their minds it may be replied, that though we may not be able to declare the whole, yet there were several evident reasons for their long continuance on earth. First, it must be chiefly resolved into the sovereign power and goodness of God. He prolonged their lives for the more speedy peopling of the earth, and for the more effectual preservation of religion, while there were no written records of God's revealed will, the knowledge of which was handed down principally by tradition. As they lived to so extended an age, the father could instruct his children to the fifth or sixth generation, in the things which had been revealed to him from the "Father of lights" and fountain of grace.

All the recorded patriarchs until Noah, "were born before Adam died: so that from him they might receive a full and satisfactory account of the creation, Paradise, the fall, the promise, and those divine precepts, which concerned religious worship and a religious life; and if any mistakes arose, they might have recourse to him while he lived, as to an oracle, for the rectifying of it; and after his death, to Methuselah, and others, that had conversed with him: so great was the care of Almighty God to preserve in his church the knowledge of his will, and the purity of his worship."—*Henry*.

Natural causes also, no doubt, favoured long life in those early ages of the world. Man was indeed excluded from Paradise, which the LORD had planted; the earth was cursed with thorns and thistles; but still it was more fruitful, the productions of it more nutritious, and the air more pure and healthful than after the deluge. Besides, the cheerfulness of the pious, and the temperance of those simple ages, would unite with the blessings of a bounteous God to prolong their lives, and thus to secure the accomplishment of his holy and benevolent purposes in their families.

(*To be continued.*)

THE BANYAN, OR INDIAN FIG TREE.

THE glory of India is the sacred Banyan, or fig tree. This giant of the forest, or rather forest in itself, extends its branches in every direction, and throwing out new shoots, which fall to the ground and there take root without separating from the parent tree, it forms a continuous and delightful shade, and provides a home and shelter for the houseless native.

It is said to derive its name of Banyan from the adoration which that caste pays to it; who paint it daily, make offerings of rice, and pray to it.

Pennant says, it is called the pagod tree, and tree of councils, because idols are placed under its shade, and councils held beneath its branches.

In some places it is believed to be the haunt of spectres, as the ancient oaks of Wales have been of fairies. Pillars of stone, and posts elegantly carved and ornamented, with the most beautiful porcelain to supply the use of mirrors, are occasionally placed under its shade.

Letters to a Mother, upon Education.

LETTER II.

Dear Madam,

In my last Letter it was intimated, that the subject of *Education* naturally divides itself into four branches, corresponding to those qualities of human nature which it professes to *educe*, and to direct to the ends they were intended to answer; namely, the physical, moral, intellectual, and religious. That branch which may be called *physical* education first presents itself, and respecting which I now proceed to offer you my sentiments.

I shall confidently presuppose you to be fully convinced of the sympathy between the body and the mind; or, in other words, their natural tendency to assume the same state of feeling the one with the other. This has indeed been shown to be very natural, and the mode of it has been partly explained by many celebrated writers; but after all the most convincing proofs may be derived by every individual from his own experience and observation. It is also another principle, which we derive from the same sources, that in order to act upon the mental part of man's nature, you must immediately apply to the physical or corporeal; and that if you would increase the strength of the mental powers, or communicate cheerfulness and vivacity to the mind, you must strengthen the body, and provide for the due regulation of the animal functions. I beg also to presuppose you in possession of a third principle, that, in order to produce a habit or state, either of mind or body, in a human being, it is necessary to repeat those several acts and applications, which tend to produce that state or habit. Settle it therefore in your mind, that much of the mental and moral character of your offspring will depend upon the state of the physical part of his constitution, and the treatment it receives; and that if you wish him to have a sound mind, you will need to be very careful that he possesses a sound body. Attention to this as well as to all his interests, can scarcely begin too early, owing to the extreme susceptibility of his physical organization, and the intense sympathy which it possesses with the mind during the earliest years of existence. I have no doubt that the *temper* of a child especially, and therefore as much of the character of a child as depends upon his temper, may depend upon the treatment he receives during the first six months.

It is not difficult to decide as to the *natural effect* of uneasy and disagreeable circumstances. Suppose him to be swathed according to a method too barbarous even to have been admitted by barbarous nations; perpetually exposed to tight clothing; suddenly and roughly awaked from slumber; handled without tenderness by a nurse or attendant; laid in uneasy postures; distressed by the loud and absurd laughter or harsh voice of a nurse; washed by her careless hands, as if it were an inanimate being; often compelled to weep by these and many other species of absurd and irrational treatment;—what would be the natural result, but a fretful, distressed, gloomy, and desponding temperament, which would be fixed, and colour the career of future life, long before those around him had imagined it capable of being affected by external treatment? What, on the other hand, would be the natural result of loose, easy clothing; being awaked from slumber by the very gradual pressure of a finger upon his hand; handled with tenderness while awake; laid to slumber in a position by the attendant, which her own experience may have taught her is the most calculated for easy repose; spoken to throughout the day, not in nonsense or half words, but in a gentle, cheerful, intelligent tone, as if he were capable even of understanding what was said; the utmost efforts being used to prevent distressing him, or occasioning him to cry;—what, but a tranquil mind in a healthy body? Unaccustomed to be distressed, the process of mental development would proceed, neither being clouded nor liable to obliquity, and a happy temperament established, which might resist the influence of future circumstances calculated to produce despondency or ill-temper.

If you should doubt the dependence of the mental temperament upon early treatment, I might refer you to the case of the poet Cowper, who ascribes that despondency which rendered his life so miserable, that in the course of it he attempted twice to destroy himself, to the conduct of the elder boys to him when comparatively a child at Westminster school. The influence of external circumstances is, though not perhaps equal, yet of immense importance throughout the whole period of youth, and even of life itself. But the reality and the philosophy of their operation are far better attested and explained in the following quotation, with which I shall close my present Letter. It is from Paley's Moral Philosophy, in a note upon the sixth chapter, under the title "Human Happiness."

"If any *positive* signification, distinct from what we mean by pleasure, can be affixed to the term happiness, I should take it to denote a *certain state* of the *nervous system* in that part of the human frame in which we feel joy or grief, passions and affections. Whether this part be the heart, which the turn of most languages would lead us to believe, or the diaphragm, as Buffon, or the upper surface of the stomach, as Van Helmont thought, or rather a kind of fine network lining the whole region of the præcordia, as others have imagined; it is possible, not only that each painful sensation may violently shake and disturb the fibres for the time, but that a series of such may at length so derange the very texture of the system, as to produce a perpetual irritation, which will show itself by fretfulness, impatience, and restlessness. It is possible also, that a succession of pleasurable emotions may have such an effect upon this subtle organization, as to cause the fibres to relax and return into their place and order, and thereby to recover, or if not lost to preserve that harmonious conformation, which gives to the mind its sense of complacency and satisfaction. This state may be denominated happiness, and is so far distinguishable from pleasure, that it does not refer to any particular object or engagement, or consist, like pleasure, in the gratification of one or more of the senses, but is rather the secondary effect which such objects and gratifications produce upon the nervous system, or the state in which they leave it."

I remain, your, &c. &c.

Clericus.

DISCOVERY OF A SECRET.

A learned Bishop being one day in company with the celebrated David Garrick, their conversation turned on the influence of language, of action, of truth, and of representation, on the passions of men. "But how is it," said his Lordship, addressing himself to Garrick, "that you, who deal in nothing but fiction, can so affect your audiences, as to throw them into tears; while we, who deliver the most awful and interesting truths, can scarcely produce any effect whatever?" "My Lord," replied the actor, "here lies the *secret*:—you deliver your truths as if they were fictions; but we deliver our fictions as if they were truths."

CHOLERA IMPROVED.

EXCEPT *intemperance* and *filthiness*, probably nothing contributes to predispose for the cholera more than FEAR. Many have fallen both into disease and death by fear; and during the prevalence of the dire disease, with which our country has recently been afflicted, not a few, it is believed, have been its victims through this unhappy state of mind. Every effort, therefore, to allay that "fear which hath torment," and to tranquillize the minds of our neighbours and countrymen, must be worthy of the true philanthropist, and of the genuine Christian. Cheerfulness promotes health: and no one has so much reason for a cheerful frame of heart as the sincere Christian. Nehemiah acted most wisely and benevolently in exhorting the weeping Jews to cheerfulness, saying, "the joy of the LORD is your strength," chap. viii, 10. Such is our admonition to our readers.

The following series of "instructions" and of "daily resolutions," drawn up by a devoted Christian minister, after an attack of cholera, we think adapted to promote peace of mind, and worthy of making public at the present time. They have been published on a card, the "instructions" on one side, and the "daily resolutions" on the other.

INSTRUCTIONS

In the method of Salvation, revealed in the Gospel; with DAILY RESOLUTIONS, prepared on the bed of sickness, and recommended to his church and friends. By T.———

Admonitions of the Gospel.—1. Take heed what ye hear, Mark iv, 24. 2. Believe not every spirit—try the spirits, 1 John iv, 1. 3. By their fruits ye shall know them, Matt. vii, 20. 4. Take heed how ye hear, Luke viii, 10. 5. Examine yourselves, prove your ownselves, 2 Cor. xiii, 5. 6. Stand fast in one spirit, with one mind, striving together for the faith of the gospel, Phil. ii, 27.

Maxims of the Gospel.—1. Without faith it is impossible to please God, Hebrews xi, 6. 2. Without holiness no man shall see the Lord, Hebrews xii, 14. 3. If any man be in Christ, he is a new creature, 2 Cor. v, 17. 4. If any man have not the Spirit of Christ he is none of his, Rom. viii, 9.

Design of the Gospel.—1. To exalt IMMANUEL, the Saviour, Phil. ii, 9—11. 2. To humble the guilty but redeemed sinner, Romans iii, 19. 3. To originate and secure universal holiness, Titus ii, 11—14. 4. To prepare an innumerable multitude for heaven, Rev. vii, 9—14.

Order of the Gospel Salvation.—1. The merciful purpose of God in eternity, Eph. i, 4; 2 Tim. i, 9. 2. The manifestation of it, chiefly by Christ's mediation, 2 Tim. i, 10. 3. Regeneration by the grace of the Holy Spirit, John iii, 5; Tit. iii, 5. 4. Justification and pardon by faith in Christ, Acts x, 43; xiii, 38, 39. 5. Conversion to God both in heart and in life, 1 Thess. i, 5—8. 6. Godly sorrow for sin, confessing and forsaking it, Psalm xxxii, 5. Sanctification of the spirit in obedience to the will of God, 1 Pet. i, 3 and 22. 8. Witnessing of divine adoption by the Spirit, Rom. viii, 16; Gal. iv, 6. 9. Emancipation from the body to heavenly bliss, 2 Cor. v, 1—6. 10. Resurrection to eternal glory, John v, 29; 1 Cor. xv, 51—54.

Means of Grace, ordained by the Gospel.—1. Secret and family prayer, Matt. vi, 6; Jer. x, 25. 2. Self-examination, 1 Cor. xi, 28; 2 Cor. xiii, 5. 3. Reading the Holy Scriptures, Psalm i, 2; John v, 39. 4. Spiritual meditation, Psalm cxix, 97—99; Col. iii, 16. 5. Public worship, Psalm cxxii; Hebrews x, 25. 6. Commemorating Christ in the Lord's Supper, Luke xxii, 19—20; 1 Cor. xi, 23—28. 7. Religious conversation and social prayer, Malachi iii, 16; 1 Thessalonians v, 2; Acts xii, 12.

Open thou mine eyes, that I may behold wondrous things out of thy law, Psalm cxix, 18.

DAILY RESOLUTIONS.

By grace ye are saved, through faith, not of works, Eph. ii, 8, 9. We are his workmanship, created in Christ unto good works, verse 10. I can do all things through Christ who strengtheneth me, Phil. iv, 3. God is not unrighteous to forget your work and labour of love, Heb. vi, 10. Blessed are the dead who die in the Lord—their works follow them, Rev. xiv, 13.

I. I will never lie down at night to rest without prayer; nor when I am in health, sleep longer than six, or at most eight hours.

II. I will never rise in the morning, to proceed to business, until I have first retired, at least for a few minutes, dedicating myself as an offering of thanks to God, and asking his blessing through Jesus Christ.

III. I will endeavour to preserve a constant disposition for prayer, relying upon the promise of God for his Holy Spirit.

IV. Knowing my own infirmities, I will take care not to magnify the faults of others; but to abstain from speaking of them, especially of those which mark my fellow Christians.

V. I will, with the Divine aid, accustom myself to do every thing in the name of Jesus Christ, and for his honour and glory.

VI. I will consider myself as bought with the precious blood of Christ, and seek to improve my soul in saving knowledge, and to preserve my body in health, that I may employ it, with all my property and powers, for his glory.

VII. I will, with the help of God, neither do nor undertake any thing of which I think that I shall repeat in the UNCERTAIN hour of my CERTAIN death.

VIII. Wherever I go, I will first pray to God, that I may commit no sin there, but be the means of doing some good to others.

XI. Every day will I read and study the word of God, as the means of salvation, and the rule of all my actions.

X. Every day will I be especially attentive to promote the spiritual interests of my own family in particular.

XI. I will take a conscientious interest in the cause of Christ as my Saviour, for the glory of his name in the salvation of men.

XII. Every evening will I examine my temper and conduct through the day by these rules, and labour in the strength of the Spirit of God, to correct my errors, and plead the blood of Christ for pardon.

"Thou, God, seest me," and knowest what I have resolved; enable me to read or repeat these Resolutions every morning with sincerity, and every evening with joy and an approving conscience.

LOVEST THOU ME?

"Lovest thou me?" I hear my Saviour say:
Oh! that my heart had power to answer Yea.
Thou knowest all things, Lord, in heaven above
And earth beneath; thou knowest that I love.
But 'tis not so in word, in deed, in thought:
I do not, cannot love Thee as I ought.
Thy love must give that power: Thy love alone:
There's nothing worthy of thee but thine own.
Lord, with the love wherewith Thou lovest me,
Shed in my heart abroad, would I love Thee.

THE WALDENSES.

It was about the middle of the twelfth century, and more than three hundred and fifty years before Luther's "Reformation," that Peter Waldo, a rich merchant of Lyons in France, set himself in opposition to the Roman Catholic apostacy. His followers, who were called *Waldenses*, probably from their connection with him, rapidly increased throughout various provinces in Europe; but the district most remarkable for the establishment of their worship was the valley of *Piedmont*, which skirts the base of the Alps and Pyrennees; there the word of the Lord went out at various times from among them, and there also, as well as elsewhere, to quote the words used a little while ago by one of their own ministers, the first thunderbolts of Rome were fulminated against them, and the baying of the blood-hounds of the Inquisition was heard, before we, Englishmen, knew even its name. The following account of what took place at Montalto in the year 1560, will serve as a specimen of the afflictions generally accomplished in their brethren. It was originally communicated in a letter to Ascanio Caraccioli from his servant, himself a Roman Catholic, and therefore not likely to overrate the crimes of the oppressor, or the virtues of the oppressed.

"Most illustrious Sir,—Having written you from time to time what has been done here in the affair of heresy, I have now to inform you of the dreadful justice which begau to be executed on these Lutherans* early this morning, being the 11th of June. And, to tell you the truth, I can compare it to nothing but the slaughter of so many sheep. They were all shut up in one house as in a sheep-fold. The executioner went, and bringing out one of them, covered his face with a napkin, or *benda*, as we call it, led him out to a field near the house, and causing him to kneel down, cut his throat with a knife. Then taking off the bloody napkin, he went and brought out another, whom he put to death after the same manner. In this way, the whole number, amounting to eighty-eight men, were butchered. I leave you to figure to yourself the lamentable spectacle; for I can scarcely refrain from tears while I write; nor was there any person, who, after witnessing the execution of one, could stand to look on a second. The meekness and patience with which they went to martyrdom and death were incredible. Some of them at their death professed themselves of the same faith with us, but the greater part died in their cursed obstinacy. All the old men met their death with cheerfulness, but the young exhibited symptoms of fear. I shudder while I think of the executioner, with the bloody knife in his teeth, the dripping napkin in his hand, and his arms besmeared with gore, going to the house, and taking out one after another, just as a butcher does the sheep which he means to kill. According to orders, waggons are already come to carry away the dead bodies, which are appointed to be quartered, and hung up on the public roads from one end of Calabria to the other. Unless his Holiness and the Viceroy of Naples command the Marquis de Buccianici, the governor of this province, to stay his hand and leave off, he will go on to put others to the torture, and multiply the executions until he has destroyed the whole. Even to day a decree has passed, that a hundred grown-up women shall be executed; so that we may be able to say, in well-sounding language, that so many persons were punished, partly men and partly women. Four other places in the kingdom of Naples are inhabited by the same race, but I do not know that they behave ill; for they are a simple unlettered people, entirely occupied with the spade and plough, and, I am told, show themselves sufficiently religious at the hour of death."

So far the quotation. Who can refrain from blushing, as he reads it, to think that the perpetrators of such atrocities were of the same form and substance with himself! Unhappy monsters! How vain as well as brutal was your rage! The flock which ye endeavoured to devour yet lives; poor and separated, it is true; but still worthy of the faith and firmness of their ancestors. Through the dreary lapse of centuries, the songs of Zion have never been quite hushed in Piedmont, and the 20,000 of her inhabitants are even now transmitting those principles to posterity, which shall reign and triumph in the earth when the throne of Babylon is demolished, and the fruits that her soul lusted after have departed for ever and ever!

T. C. H.

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[*] By this general term the Protestants, including of course the Waldenses, were designated after the Reformation.

FAREWELL.

A serpent 'mid a bed of flowers;
  A dark cloud in a summer sky;
A funeral knell in laughing hours;
  A tearful sound of agony.
Yes, pale-eyed Farewell, thou art this,
The witherer of human bliss!

The bitter dreg in Pleasure's cup,
  For, oh! though sweet the draught may be,
No sooner has Time drank it up,
  Then Farewell brings its poignancy.
But Time shall break its gloomy spell:
When he expires—adieu, Farewell!

Who has not felt thee, when a friend
  But feebly draws his dying breath,
When parting pangs the bosom rend,
  Farewell just whisp'ring forth from death.
From parent, brother, sister—Oh!
  It is too much—the heart will break—
'Tis speechless—yes, 'tis silent woe—
  'Tis grief that knows not how to speak.

But hark! I hear a heavenly voice
  Resounding from the vaulted sky;
It bids despairing hearts rejoice,
  And banish every farewell sigh.
It tells us of a happier home,
  Where roses bloom without decay;
Where bitter Farewell cannot come;
  Where all is everlasting day.
A peaceful, a celestial fold,
  Where friends will meet, and no more sever;
Bought with a dearer price than gold,
  Bought with His blood who reigns for ever!

Saffron Walden. ISABELLA.

ODE TO PITY.

Each sacred drop, a beauteous gem
  Falls soft from Pity's eye;
And dearer is the liquid pearl
  Than all that mines could buy.

Warm on the heart by sorrow chill'd
  Descends the vital dew,
And every sable cloud of grief
  Assumes a milder hue.

Refreshing as the tears of Heaven
  That wake the drooping flower,
The grateful heart the balm receives,
  And hails the genial shower.

ATTAINMENTS OF THE LATE DR. A. CLARKE.

Our limits would not allow us to give a Memoir worthy of the late Dr. Adam Clarke: and as we knew that due honour would be granted to him in various periodicals, we were content to postpone our nötice of that great man.

Considering his disadvantages in early life, and his early introduction to the Methodist ministry in his nineteenth year, his attainments must be regarded as extraordinary. "At an early age," as himself informs us, he took for his motto, "Through desire, a man, having separated himself, seeketh and intermeddleth with all wisdom" Prov. xviii, 1. This was a motto worthy of the adoption of the man who determined to become a scholar; and the success of Dr. Clarke in his studies remarkably exemplified and illustrated the sentiment of that passage. His acquirements in oriental learning have been characterized as "stupendous;" and his persevering industry is manifest in his "Concise View of the succession of sacred literature, in a chronological arrangement of authors and their works, from the formation of alphabetical characters to the year of our Lord 345," one vol. 12mo.; and his "Commentary on the Bible," in eight volumes 4to. Of this great work the Rev. Mr. Horne, in his invaluble "Introduction to the critical Study of the Scriptures," says, "the literary world in general, and biblical students in particular, are greatly indebted to Dr. Clarke for the light he has thrown on many very difficult passages."

Our object in this brief notice of that excellent and learned minister of Jesus Christ, is to render honour to the memory of a man so great and good; and especially to commend his example to our young friends, as a persevering, successful scholar, whose attainments were the fruit of his own diligent application.

Some of the friends of the Methodist connection, we perceive, are speaking with a degree of despondency, as if, with Dr. Clarke, "their glory had departed:" but with all respect for the talents and learning of that venerable man, we are persuaded that they have his superior by far, if not as a scholar and Biblical critic, yet as a Theologian, in the person of the estimable Richard Watson.

Dr. Adam Clarke on the Book of Genesis.

We cannot always agree with Dr. Clarke in his criticisms on the various parts of the Book of Genesis; but we admire the beautiful simplicity of his address to his reader, at the close of that wonderful portion of the divine word.

"Reader, thou hast now before thee the most ancient and the most authentic history in the world: a history that contains the first written discovery that God has made of himself to mankind: a discovery of his own being in his wisdom, power, and goodness, in which thou and the whole human race are so intimately concerned. How much thou art indebted to him for this discovery he alone can teach thee, and cause thy heart to feel its obligations to his wisdom and mercy. God made thee and the universe, and governs all things according to the counsel of his own will. While under the direction of this counsel thou canst not err; while under the influence of this will thou canst not be wretched. Give thyself up to his teaching, and submit to his authority; and after guiding thee here by his counsel, he will at last bring thee to glory."

"Hazard not thyself in the shadow of corruption," is one of the authoritative injunctions of that deep thinker and great philosophical reasoner, Sir Thomas Browne.

A DOVE ON THE CHURCH PULPIT.

On a dove, flying into a village church, and alighting on the pulpit just as the Clergyman was announcing a Sermon to be preached in aid of Missions.

Welcome, soft messenger of peace!
Let faith and hope the omen hail;
The moral deluge soon shall cease,
And truth, eternal rock, prevail.

'Twas thine with new-born hopes to fill
The sad survivors of a world;
And Fancy 'mid thy plumage still
Sees the bright arch of heaven unfurl'd.

Shrouded in thee from mortal sight,
The Spirit hallow'd Jordan's tide,
When with the sinner's healing rite
The sinless Son of God complied.

'Twas on thy rushing pinions sped,
The same all-conqu'ring Spirit came,
When wondering thousands saw with dread
The mystic tongues of living flame.

Who then shall blame, if Fancy seize
A presage hallow'd by the sky,
When, wafted on the joyous breeze,
The Spirit's type thus meets her eye?

She marks it, with confiding wing,
Settle on Truth's immortal shrine;
While hosts unseen of angels sing,
"The nations, Lord, shall yet be thine."

A HINT FOR MEN IN BUSINESS.

"I endeavour," says the late Dr. Fothergill, in a letter to one of his friends, "to follow my business, because it is my duty rather than my interest; the latter is inseparable from a just discharge of duty; but I have ever looked at the profits in the last place. At my first setting out I wished most fervently, and I endeavour after it still, to do my business with all the diligence I could, as a present duty, and to repress every rising idea of its consequences; knowing that there was a hand which could easily overthow every pursuit of this kind, and baffle every attempt either to acquire wealth or fame."—*Lettsom's Life of Dr. Fothergill.*

"BE JUST, AND FEAR NOT."

In the cathedral of Christ Church, in Dublin, is a tablet to the memory of "James Viscount Lifford, late Lord Chancellor of Ireland," who died in 1789, aged 73 years, with the following inscription:

"The unanimous sense of a grateful nation is the best testimony of the unblemished integrity with which, for a space of twenty-two years, he filled his high and important station; ever firmly adhering to the maxim he had originally assumed as the guide of his judicial decisions—'Be just, and fear not.'"

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Romsey, Hants, Gray.
Uxbridge, Lake.
Warwick, Merridew.
Worcester, Lees.

And in *Paris*, by G. G. Bennis, No. 55, Rue Neuve St. Augustin.
Of whom may be had any of the previous Parts or Numbers.

THE CHRISTIAN'S PENNY MAGAZINE.

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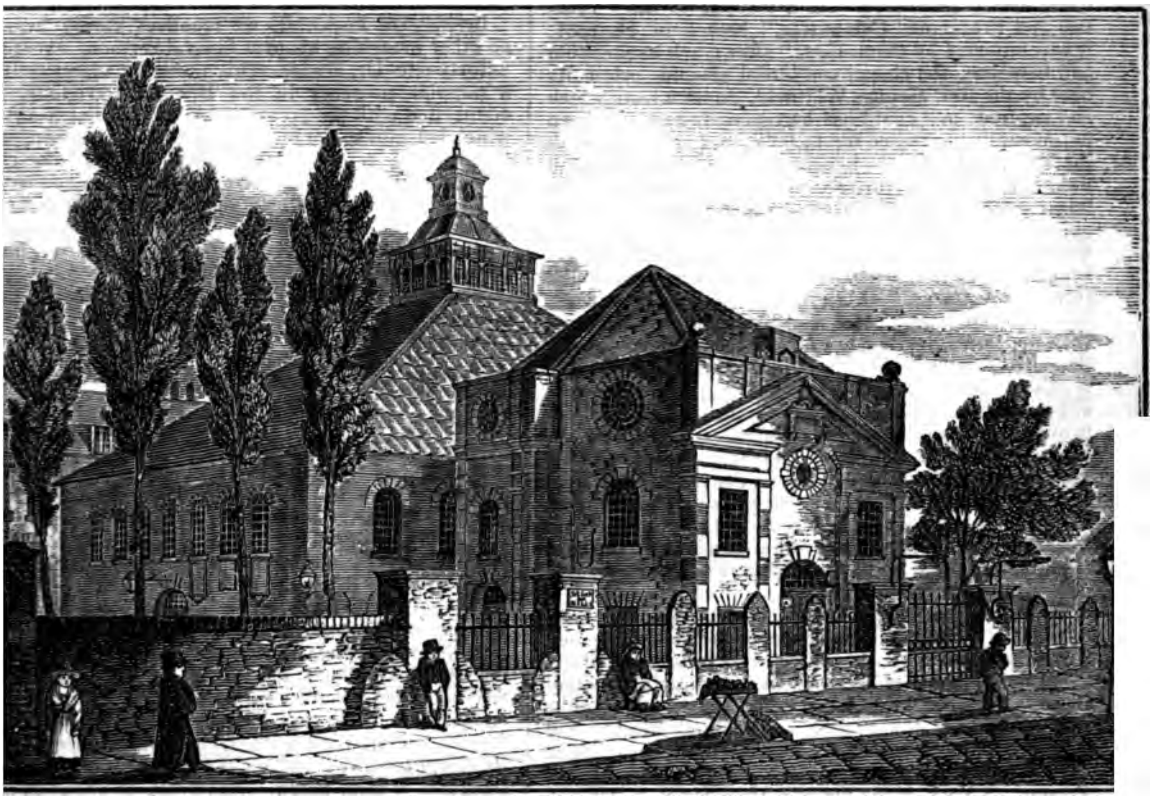

WHITFIELD'S CHAPEL, TOTTENHAM COURT ROAD, LONDON.

TOTTENHAM COURT CHAPEL.

ce we presented our readers with a Biographical ch of the Rev. George Whitfield, M A., in No. XI he "Christian's Penny Magazine," with a cut of celebrated TABERNACLE, we have been importuned give a cut of his large chapel in Tottenham Court d. This we are now enabled to do, with a few ices of its history.

n 1755, a lease was granted, by Captain Charles roy, of the family of lord Southampton, of a plot ground, near the "Field of Forty Footsteps*," and Lavenden Mills, in Coyes Garden, in the Totten- Road, for the term of 72 years, to the Rev. George itfield, M. A. Fellow of Pembroke College, Oxford, the purpose of the erection of a chapel. The de- was drawn by himself, and begun in May 1756, finished so as to be opened November 7, in the e year. At the close of the year 1759, it was enlarged, by adding an octangular front, which gave it the appearance of two chapels.

This chapel is believed to be the largest place of worship in the kingdom, not immediately connected with the established church: its length is 126 feet; its breadth 76 feet; and its height to the crown of the dome and pinnacle 112 feet. The interior of the chapel is very neat; the roof is supported by 12 columns with caps; and in the centre is a large cupola, which serves as a ventilator: it is well constructed for hearing; and a moderate voice may be heard in every part of the building. This chapel will seat between 4,000 and 5,000 persons, and a great part of the accommodation is free for the poor. An extensive burial ground is attached to the chapel, with commodious catacombs, and vast numbers of pious persons have deposited the mortal remains of their departed friends in that enclosure.

The walls of Tottenham Court Chapel are ornamented with monumental tablets, in memory of our pious forefathers; among which, are those of the Rev. George Whitfield, M.A. its founder, and Elizabeth his wife; the Rev. Augustus Toplady, B. A. late of Trinity College, Dublin; Mrs. Mary Waring, a very beautiful tablet; and one to Miss Ann Cecilia Rhodes, of Chatham, Kent. One also to John Bacon, Esq., R. A. sculptor, with the following inscription written by himself:—

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* An Historical Melo-Drama, entitled "The Field of Forty tsteps," founded on an event in the families of De Vere and chlove, in the time of the Commonwealth. The London versity is built on part of this field, at the end of Gower et.

What I was as an Artist,
Seemed to me of some importance
While I lived:
but
What I really was as a Believer,
Is the only thing of importance to me now.

Whitfield's lease of this chapel expired in 1828, and the place of worship was closed until 1831, when the freehold was purchased. At a meeting of the "Trustees and Provisional Committee," held Sept. 16, 1831, it was reported by them, that, "after much negociation and suspense, the chapel and burial ground, originally held by the Rev. George Whitfield, under a lease which had expired, and could not be renewed, had now been permanently purchased for 14,000*l.*, and conveyed, with the Tabernacle, for the benefit of the congregation and public, to fourteen trustees. That the chapel had been improved, and would be completely repaired and reopened for public worship on Thursday, Oct. 27, when it was hoped that the Rev. Rowland Hill, A. M. would preach in the morning, and in the evening the Rev. James Parsons of York. They also announced, that, when re-opened, the worship would be conducted with the forms previously used, and that they had continued to reserve several hundred free sittings for the accommodation of strangers and the poor. But they also announced, that the costs of the repairs and improvements would, with the purchase and incidental expenses, amount nearly to 20,000*l.*; and that, after appropriating towards that sum a congregational fund of 5,000*l.*, there would remain to be paid about 15,000*l.* for which there were no resources but in that Christian liberality, which they trusted the members of the connection, and the friends of religion throughout the empire, would kindly display."

It was also reported, that 3,300*l.* had already been subscribed by individual members of the Tabernacle and Tottenham Court congregations, and various friends.

On the 27th day of October 1831, the joyful event of the re-opening of this chapel took place; when, after the services in the church of England Liturgy had been read, the Rev. William Jay, of Bath, preached in the morning, from Rev. xxi, 22; and the Rev. James Parsons, of York, in the evening, from Jer. x, 3. Though the weather was unfavourable, the congregations were large, and the collections amounted to 262*l.*

Genuine religion has been eminently promoted by many of the services of a succession of the most eminent preachers, in this chapel; and we recollect having read reported from the congregation at Tottenham Court Chapel, about 500*l.* per annum contributed to the London Missionary Society: besides the generous support of very large Sunday Schools, and many benevolent institutions. May the Holy Spirit be poured forth, in all his rich gifts and graces, upon the pastor, and upon the congregation at this place; and may the ministry of the Gospel of Christ, by the occasional supplies, at Tottenham Court Chapel, be crowned with His efficient benediction, in the conversion of thousands of souls to God!

DR. PECKWELL PREACHING HIS OWN FUNERAL SERMON.

In the year 1787, in the month of August, a very singular incident took place in Tottenham Court Chapel:—a minister preaching his own *funeral sermon*. This was the Rev. Henry Peckwell, D. D. rector of Bloxham-cum-Digby, Lincolnshire. The occasion which led to this very affecting circumstance deserves notice. Dr. Peckwell studied medicine and anatomy, that he might be more useful in his cure, visiting the sick and poor: but while opening the body of a young person, who had died of a putrid fever, he wounded one of his fingers with a needle, which proved fatal by mortification on the tenth day! Faith in the atonement and righteousness of Christ enabled him to triumph over death and the grave! Dr. Peckwell was the founder of the charity called "*The Sick Man's Friend.*"

DR. DODD PREACHING HIS OWN FUNERAL SERMON.

Besides Dr. Peckwell, we recollect having heard of no other preaching his own funeral sermon, except the unfortunate Dr. Dodd. This unhappy clergyman was a popular preacher in the British metropolis. His connection with the great, occasioned his extravagance, which led him to forge the name of his patron, Lord Chesterfield, to a bond for 4,200*l.*, the fraud of which being discovered, he was tried and condemned in Feb. 1777. Great interest was made to procure the mitigation of punishment to save his life, but in vain: he was executed at Tyburn, June 27, 1777, after having preached his own *funeral sermon* in Newgate.

There is every reason to believe Dr. Dodd died a true penitent, from his "Prison Thoughts," published after his death.

STATISTICS OF MIDDLESEX.

MIDDLESEX is almost the smallest county in England: but as it comprehends the two vast cities of LONDON and WESTMINSTER, it is the most populous, and by far the most wealthy. It is divided into 602 liberties, containing 200 parishes. Exclusive of the divisions in London and Westminster, and the Tower Hamlets, it is divided into 6 hundreds, and 98 parishes. It contains, besides the two cities, seven market towns, and BRENTFORD is considered the county town.

Middlesex derives its name from its situation amidst the three kingdoms of the East, West, and South Saxons. It is bounded on the North by Hertfordshire; on the South by the river Thames, which separates it from Surrey; on the West by the Colne, which divides it from Buckinghamshire; and on the East by the Lea, which separates it from Essex. Middlesex is about 24 miles long, from East to West; and 18 broad, from North to South. The air is very pleasant and healthy, to which a fine soil of gravel and loam greatly contributes. It produces plenty of corn, and the county abounds with fertile meadows and gardens. The greater part of the county is so prodigiously assisted by the rich compost from London, that the whole of the cultivated part is like a garden. The natural productions are cattle, corn, and fruit; and almost every manufacture established in Great Britain is found in this county. By Mr. Baird's report to the Board of Agriculture, in 1793, Middlesex contains "about 250,000 acres; of which 130,000 are in meadow and pasture; 50,000 in nursery, gardens, and pleasure grounds; 50,000 in tillage; and about 20,000 in commons," by which "the public loses about 200,000*l.* per annum." Since that period however much of the "commons" has been enclosed and cultivated. In the immediate vicinity of London, 10,000 acres are cultivated as kitchen gardens, a fourth part of which is in Middlesex. The average annual produce per acre, amounts in value to 200*l.*, 120*l.* of which is calculated profit.

Middlesex is not remarkable for picturesque beauty. It presents in general a gently waving surface, with considerable inequalities in some places, and extensive levels in others. From the Thames towards the north, the ground rises into eminences, Hampstead, Highgate, Muswell Hill, and others, which protect the metropolis from the northern blasts, and break the uniformity of the horizon. These heights afford many most delightful prospects.

Middlesex has about doubled its population during the last century, as will be seen by the following statement:—

In 1700 its inhabitants were	624,200
In 1750	641,500
In 1801	818,129
In 1811	953,276
In 1821	1,244,531
In 1831	1,358,541

Ecclesiastical Jurisdiction, &c.—Diocese, London; Diocesan, Dr. Blomfield. Cathedral dignitaries, 77. Church Livings, 233. In the gift of the Government, 31; Church, 130; Universities, 20; Public Bodies, 10; Nobility and Gentry, 30; Inhabitants, 4.

Endowed Public Charities.—Annual rental and dividends; in the city of London 138,583*l.* 12*s.* 5*d.*; in the city of Westminster, 16,031*l.* 14*s.* 4*d.*; making a total of 154,515*l.* 6*s.* 9*d.* for the metropolis; which, with the county of Middlesex, produces 344,425*l.* 14*s.* 6*d.* for charitable purposes annually!

Bible Societies.—Auxiliaries contributed in 1829, 5,523*l.* 9*s.* 10*d.*

Missions.—Contributed for the Church, 5,261*l.* 9*s.* 8*d.*; London, 7,941*l.* 1*s.*; Baptist, 2,193*l.* 7*s.*; Wesleyan, 3,887*l.* 10*s.* 11*d.*; Unitarian, British and Foreign, 310*l.* 5*s.*

Schools.—Educated in the National, 20,205; British, 11,508; Sunday, 66,487.

Religious Denominations, &c.—Church Livings, as above, 233; Independents, 91; Presbyterians, 15; Quakers, 12; Particular Baptists, 55; General Baptists, 2; Wesleyan Methodists, 59; Other Methodists, 7; Roman Catholic congregations, in and about London, 21.

Total Church of England	233
Dissenters	262
General Total	495

Collegiate Institutions, &c.—*London University*, unrestricted as to religious creed; *King's College*, on the principles of the Church of England; *Homerton College*, for educating twenty students for the ministry among the Independents; *Highbury College*, ditto for forty students; *Hackney Academy*, ditto for twelve students; and *Stepney Academy*, for educating twelve students for the ministry among the Baptists.

SIR JOHN MASON.

Sir John Mason, in the reign of Edward the Sixth, being near his dissolution, and sensible he had but a short time to live, upon his death-bed called for his clerk and steward, and delivered himself to this purpose: "I have seen five princes, and have been privy counsellor to four: I have seen the most remarkable observables in foreign parts, and been present at most state transactions for thirty years together; and I have learned this, after so many years' experience:—that seriousness is the greatest wisdom, temperance the best physic, a good conscience the best estate; and were I to live again, I would change the court for a cloister, my privy counsellor's bustle for an hermit's retirement, and the whole life I have lived in the palace for one hour's enjoyment of God in the chapel." He concluded with saying, "All things else do now forsake me, besides my God, my duty, and my prayers."

SCRIPTURE BIOGRAPHY.

ENOCH.

The Character of Enoch.

Enoch has been commended to our admiration in a singular manner in an inspired encomium; short indeed, but the most honourable that could have been given to a human being;—"Enoch walked with God."

The accounts in the Scriptures of the pious patriarchs are most truly interesting; sufficient indeed to establish and satisfy our faith: but while we peruse the memorials of their invigorating belief in the promises of God, and their sincere obedience to his blessed will, we cannot but feel some regret that we know so little of their various excellencies.

The name of Enoch, the manner in which he was dedicated to God, and the circumstances in which he was placed among the patriarchs, lead us to expect in him an extraordinary character. He had the advantage of the long experience of Adam, which had been enriched by a large measure of divine inspiration, and by which he could not fail to be instructed.

It is affirmed by an ancient author, that Enoch was the father of Astrology, or rather Astronomy; and by Eusebius, a Christian historian of the fourth century, it is concluded that he is the same as the Greeks call *Atlas*, in their mythology. Certainly there is great reason to believe, that many of their fabulous divinities are only the Scripture patriarchs, whose history is grossly corrupted. But whatever the attainments of Enoch might be in knowledge, his lasting fame rests upon a basis far more solid and enduring than his real or supposed skill in the science of Astronomy.

That divine science is sublime and useful, and worthy of the study of mankind. It enlarges the understanding, and fills the mind with reverence for the Almighty Creator of the universe: yet the most profound acquaintance with the heavenly luminaries, is far less valuable to a sinful creature, than a knowledge of that revealed truth, which prepares the soul for the enjoyment of God, and makes its possessor wise unto salvation.

If a man were able to call all the stars by their names, when he beheld them,—to ascertain their amazing distances,—to determine their wondrous magnitudes and motions with the nicest accuracy;—could he enumerate all the plants of the earth, from the majestic forest oak to the minutest moss springing out upon the wall, class their different orders, and describe their medicinal virtues,—were he intimately acquainted with all the various tribes of animals, and the properties of minerals; and besides the most accurate familiarity with universal history and all the affairs of human life;—yet with all this treasure of useful knowledge, he might b estill ignorant of the value of his never-dying soul, having no acquaintance with the things that belong to his everlasting peace, nor enjoyment of fellowship with God as his Saviour. Were he able even to trace the footsteps of the Almighty in all the marvellous works of creation and providence, still, without repentance for sin, his qualifications would be far inferior to those recorded of Enoch, and his character incomparably beneath it. It could not be said of him, like that patriarch, by faith in the revealed Messiah "he walked with God."

Moses, with the instructive simplicity of divine inspiration, comprises the character of Enoch in one short observation, "And Enoch walked with God," Gen. v, 22. The apostle remarkes with equal beauty of language, expressive of his whole character; "He had this testimony, that he pleased God." Heb. xi. 4. In the former part of the verse, he directs us to the vital spring of Enoch's religion, obedience, and holy walking in that *faith* which he exercised in the revelation of Divine mercy.

In these passages Enoch is exhibited to us as the "friend of God" himself, like as Abraham in after-ages was acknowledged by Jehovah," Isai. xli, 8.

Whether Enoch were sanctified from his infancy or youth, or whether he became a monument of sovereign mercy in advanced life, we are not informed; but he seems to have served the LORD from his early years; for after the birth of his son Methuselah it is said, "he walked with God three hundred years;" before which he must have been comparatively a very young man.

"Enoch walked with God,"—"he pleased God." These are the most beautiful expressions of which language is capable, to denote a course of lively faith, of holy obedience, and of unspeakable happiness. He was truly religious,—eminent for his self-consecration to God, and active in zeal for his service. The doctrines of divine revelation were precious to his soul; and no less delightful were the precepts and requirements which had been enjoined by his gracious God. He "set the LORD always before him." He contemplated his omniscience and mercy; and felt the power of the apostle's direction, "whether ye eat, or drink, or whatsoever ye do, do all to the glory of God."

How opposite is the character of infidels! They are "enemies in their minds by wicked works." How contrary the habits of the careless and ungodly! They walk "according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:" they have "no hope, and are without God in the world." Eph. ii, 2, 12. They are, indeed, in the language of the Scripture, "fools," seeking death in the error of their ways; and in their hearts, and by their conduct, they say unto God, "depart from us, for we desire not the knowledge of thy ways." Job xxi, 14.

By the knowledge of God and the influence of his fear, the mind is impressed with an abiding sense of the Divine Majesty being ever present,—with confidence in the riches of his mercy, and with delight in his boundless goodness. Genuine piety opens and preserves intercourse between God and the soul, and produces a prevailing desire to please him. Thus it was with Enoch: possessing right principles, their natural fruit was an upright and holy conduct, as in the presence of God.

It is a maxim of the Scriptures, that "two cannot walk together, except they be agreed;" and a man cannot "walk with God," unless he be agreed with him. The holiness of the Divine law, and its spiritual requirements,—the humiliating methods of sovereign grace in the salvation of sinners, and the necessity of personal and entire resignation to the will of God, are all utterly offensive to wicked men. But on all these subjects, Enoch's mind was one with God.

Enoch was not satisfied with mere formality in religion, or with a general profession of his belief in the existence and providence of God: his soul was influenced with love to the gracious Author of his being, and a devout sense of the Divine presence occupied his renewed mind. He was constantly careful to govern his thoughts, his words, and his actions, in conformity with the holy law of God, in which, as the apostle professes, he "delighted after the inner man." His morning vows ascended to the throne of the heavenly grace, his busy hours were employed for the welfare of mankind, and the day was closed with grateful thanksgivings to the Father of mercies, the God of his salvation. Nor was he religious only in unencumbered life; "Enoch walked with God" after he became the father of a numerous family, and felt the burthen of its duties and cares.

A striking feature in the character of Enoch was, "he pleased God." It was his habitual endeavour, his settled purpose to please him. "But without faith it is impossible to please him: for "he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. xi, 6. By the exercises of faith in the revealed purposes and merciful promises of God he pleased him. For nothing honours God more than believing him; it is giving credit to the revelation that he has made of himself, as the God of grace and salvation by the mediation of his Son Jesus Christ.

Enoch pleased God, by a diligent observance of the divine ordinances. He kept holy the Sabbath day. On that weekly festival, he united with "the sons of God," who called on the name of the LORD; and commemorated, with adoring gratitude, the wondrous work of God in creation, and his sovereign kindness in consecrating the day of rest for anxious and labouring man. He observed the appointed sacrifices. Like Abel, "at the end of the day," in the accustomed season, he offered the prescribed atonement; and while confessing his sins, and the sins of the people, he looked beyond the victim upon the altar, to "the Lamb slain from the foundation of the world."

All the Divine precepts were respected by Enoch; and "he pleased God" by imploring "the Spirit of grace" to enable him to run in the way of God's commandments.

Do our readers, especially the young, perceive in their principles and habits a likeness to Enoch? Do they walk with God? Do they strive to please God? Do they believe his glorious Gospel? Do they trust in his dear Son? Do they thus put honour upon God in his word? Do they "believe with the heart unto righteousness?" O let them be instructed by the inspired testimony to the character of this holy man of God, and walk in his worthy footsteps! Let them receive, as Enoch did, the engrafted word of God, especially as we are far more fully favoured with it in the Scriptures, which are designed, as they are able, to make us wise unto salvation. May each one habitually say,

"O that I may walk with God!
Jesus my companion be,
Lead me to thy blest abode,
Through the fire or through the sea."

Enoch had this testimony, "that he pleased God." We are not informed in what manner it was testified to Enoch that he pleased God. It is very likely that he was favoured with some extraordinary token of the Divine regard, besides "the love of God shed abroad in his heart by the Holy Ghost given unto him." Rom. v, 5. Nevertheless, this would have been sufficient and satisfactory, even when visible signs were not particularly afforded. And thus shall our young friends be blessed in their walking with God, and seeking to please him. The delightful experience described by the apostle will be their happy portion. "As many as are led by the Spirit of God, they are the sons of God." They "receive the spirit of adoption, whereby we cry Abba, Father." "The Spirit itself beareth witness with our spirit, that we are the children of God."

This happiness is promised only to those who are circumspect and active in their obedience, living by faith on the Son of God. "How sinful their remissness, who are satisfied without it! How awful their delusion, who expect or pretend to it, in any allowed habits of wickedness!" O that this rich, this imperishable treasure may be possessed in the minds of all our young friends, to form their characters, and to prepare them for eternal glory!

(*To be continued.*)

Letters to a Mother, upon Education.

LETTER III.

Dear Madam,

The general principle of the sympathy between the mind and the body, mentioned in my last, being admitted, I shall now proceed to remind you of a few instances of its practical detail, and then dismiss the subject.

1. The general rules for the preservation of *health*, and the increase of *bodily strength*, should be the guide of your daily treatment of your child. These, though invaluable in their tendency, are few, simple, and so fully agreed upon by medical writers, as to have become familiarly known to all.

2. There are however certain points, which, though not immediately connected with the subject, are of sufficient importance to be distinctly noticed: one of these is, that he should be laid to repose and awaked from it *at the same hour*, and as nearly as possible at the same time. The hour itself must of course depend upon other domestic arrangements, but it is of the greatest importance that it should be early, both in the evening and the morning. The benefit of this direction is, that it tends to promote *a habit* of going to bed early and of early rising. I am indebted to the suggestion of an able writer, that to the want of attention to this rule in infancy may be ascribed that disinclination to early repose and early rising, which multitudes have never been able to conquer throughout life, although conscious of the detriment produced by it upon their health, success in life, and general happiness.

3. I need hardly remind you how essential to health are the purity and free circulation of the atmosphere in the chamber wherein any one sleeps, but especially an infant. Upon the purity of the air the blood depends for its proper constituents; upon the purity of the blood the body depends for its strength and development; upon the strength of the body the *mind* depends for its cheerfulness and ability.

4. The custom so prevalent, of darkening a chamber by shutters, and of surrounding beds with curtains, and especially the cradles of infants, is injurious to the health, not merely owing to the causes last specified, but to the eyesight. Where the light is almost entirely excluded, and then the shutters opened nearly at once, the pain and violence suffered by the eyes would seem naturally to discourage the custom. The use of curtains is less injurious: the disuse of them, especially around the bed or cradle, has often been recommended by physicians. One good effect of the advice would be, that the eye would gradually become stronger by being accustomed to the light, shaded by the eyelid, even while closed in sleep; and, above all other reasons, the increasing light, especially in a spring or summer morning, would naturally awaken him, and conduce to the habit of early activity, which is of incalculable importance.

How beautiful in every respect is the description of this circumstance in those lovely lines of the poet Gray upon a Distant View of Eton College, and in which, referring to the habits of early youth, he speaks of

> "The spirits pure, the slumbers light,
> That fly th' approach of morn!"

5. The open air and the influence of the sun I believe to have considerable effect upon the health and spirits of young children. If the clothing of an infant be dry and warm, even the air of a clear frosty day need not be dreaded.

6. You will soon perceive the development of mental and bodily activity, and with ineffable delight will contemplate the dawn of those faculties and powers, upon the right direction of which his future happiness throughout his entire existence will depend. They will probably indeed have dawned so imperceptibly as even to surprise the watchful eye of a mother herself. Like those who watch for the morning, and a few minutes before look out, and all still appears in darkness, and having had their attention diverted for a short time, look out again, and perceive that it is not only come, but has considerably advanced over the horizon. Oh! now your attention should be more than ever directed to the *continued application* of those rules on which you have already acted, to train and draw out his expanding faculties.

7. Still less, *if possible*, than ever, suffer any one to speak to him in a loud tone, to treat him as a plaything, or to talk nonsense by way of amusing him. The faculties of all children would expand sooner, if they met with treatment calculated to develop them; instead of which, the treatment now prohibited seems precisely calculated to retard and deform their minds. Let him be spoken to as if he were an intelligent being. He can at least understand the tone, if not the words. The tone itself will assist expanding intelligence.

8. Nevertheless, let habits of activity be encouraged. Next to yourself, the best nurse and the best attendant of a child is a sister, a few years only older than himself. The mental states of both of them, and the modes of natural development resemble each other. They can understand one another better than even himself and his mother; for *she* has long ago *practically* forgotten how a child thinks, and perceives, and learns. I have often noticed, that a sister in such circumstances can make an infant comprehend much better than the mother. Happy the young child that has such a playmate! Let them play and laugh together. Let them amuse each other in the garden whenever they can, and on the carpet when this is impracticable. The infant will indeed amuse himself, if you give him some glittering object which he cannot injure, and with which he cannot injure himself. Do not, however, suspend any thing of the kind around his person. When held in the arms of another, let it be given to him, and let him drop it, and let it be picked up again and put into his hand again and again. He is thus learning a valuable lesson: he is learning nothing less than the law of gravitation, which will perpetually operate upon every thing around him throughout his life.

9. As he advances—for while I am on the subject, I will give you my ideas as applicable to him for many years to come—as he advances, let it be your perpetual occupation to teach him the qualities of that external world upon which he has entered. I utterly disapprove of all toys, except those which illustrate some truth, or the use of some machine, such as a printing press, &c. These will only be of use in years to come. If you will make use of *flowers* and *animals*, or inanimate objects, to which to direct his attention, you will have no need of toys, which a child can never comprehend, and which would injure his understanding if he could, since they are generally mere burlesque imitations of nature. *Let him learn nature.* Let all your attention at this time be directed to his senses, in teaching him to discriminate the qualities of external objects: exercise his sight, his hearing, his feeling. If children must have brilliant colours for their amusement, let them be those of flowers, not the paint of a toy, which, to say the least, he will be likely to apply to his mouth. As he advances (for the nature of my observations will show you the time of his life I have in view), let a real landscape rather than a tawdry picture be chosen for a similar purpose. Let his attention be daily directed to such objects for the next five years, and deem this time, and even a year or two beyond, duly improved, if you have exercised his senses and taught him the qualities of external ob-

jects. These impressions upon the senses are the origin of *all our ideas:* of what importance is it that pains should be taken to secure the early and correct apprehension of them! Teach him these, and his *mind* will develop *itself*. Have but one other object during this whole period, the cultivation of his health, the establishment of his bodily strength and bodily activity, and regularity in his hours of retiring to rest and awakening from it. From the period of five to fifteen, the same general methods respecting health and exercise should be diligently pursued, till the states of body at which they aim are completely established.

Let no diminution of his daily exercise be caused by any consideration whatever: and if he has to walk to school from your house over a healthy road a distance of four miles and back every day, from the time he begins to go to school till he is eighteen years old, it will be a happy circumstance for him, in my apprehension. At different periods of life in which they are suitable, let every opportunity be made for his playing with other boys at every robust game and engaging in every manly exercise which were invented and practised by our hardy forefathers. Let there be two objections only to any of these exercises; namely, whether in their *general* nature they are dangerous to *himself*, or are ever in the slightest degree calculated to give pain to *any other* being. As early as possible give him a large piece of ground in your garden, to cultivate with his own hands. Let part of it be devoted to flowers, and part to vegetables and fruits. Interest him, if possible, in its appearance; praise it when you can, and make him feel the genuine value of the occupation. At as early an age as consistent let him be taught to swim, and to row a boat. Be glad if you find him fond of activity, always ready to walk or to ride. In a word, under the guidance of the two rules above mentioned, let him pursue every kind of exercise to which he is inclined, every kind of amusement in the open air, the more intelligent of course the better. All this is unquestionably to be understood in the degree which is consistent with the due attention to *mental* culture, respecting which I hope to give my sentiments in a future Letter. In a word, be assured, that the habits of early rising, delight in the open air, and tendency to bodily activity, promote health, which is the chief ingredient in earthly happiness; strength of body, which is the origin of strength of mind; long life, which as a lengthened space of usefulness if accompanied with health is an inestimable blessing; and be not surprised if I add to the list of advantages, by assigning that of *morality* itself: for it is well known, that they who are most addicted to exercise in the open air, and are most cordially prone all their life long to bodily exertions, are generally better tempered, more candid, ingenuous, generous, and in all respects nobler-minded, than the sluggish and inactive, who are very often irresolute, useless, timid, and not unfrequently sensual and dark-minded.

Furnish him with these habits and qualities, and they will attend and bless him throughout life; he will perceive their value, and both naturally and as a matter of principle communicate them to his children, and they from the same causes to theirs; and you may confidently hope to render him the head of a vast, healthy, and happy posterity.

Dear Madam, your, &c.

CLERICUS.

"On some turnpikes these words are inscribed, 'No Trust here:' may not this be said of the believer's heart?"—*Toplady.*

THE TWO ALTARS.—HEB. XI, 4.

Behold two altars rais'd
On yon delightful plain;
Th' ascending fires have blaz'd;
On one a victim slain
Is bleeding, as the sun, withdrawn,
Retires on western hills to dawn.

But 'mid th' increasing gloom,
A heavenly flame is seen
Those ashes to consume,
As they had never been;
Which proves that God does not despise
This, His appointed sacrifice.

But darker grows the gloom
The other altar round;
No fire does that consume,
No victim there is found;
But only wither'd fruits and flowers,
Gather'd from blooming Eastern bowers.

What light can now be given,
This mystery to unfold?
Why should approving Heaven
The flowing blood behold?—
Accept?—but cast a threat'ning shade
O'er the sweet flowers Himself had made?

His Spirit has explain'd,
And reconcil'd the fact:—
By *Faith* was this attain'd;
And by this single act,
Abel a welcome offering brought,
While that of Cain He counted nought.

Faith in the promise, made
To Adam by the Lord,
"His seed shall bruise thy head!"
This was the mighty Word!—
The Saviour!—whose atoning blood
Has reconcil'd a world to God.

By this he speaks, though dead,
And will to distant time:
"Bruis'd is the serpent's head!"
Shall sound from clime to clime,
Until the Lord himself shall come
To call his ransom'd people home.

S. H.

INFANTICIDE.

WE are generally accustomed to associate this horrible practice with our ideas of heathenism in its most barbarian provinces: but an acquaintance with the real state of things will prove, that the devotees of idolatry, however distinguished their attainments, all come under one denunciation, "The dark places of the earth are full of the habitations of cruelty." When Mr. Medhurst resided in Penang, a Chinese came to him for medicine, who said he had three sons and one daughter, adding, "I had another daughter, but I did not bring her up." "Not bring her up! what then did you do with her?" "I smothered her; and this year I heard by letter that another daughter was born;—I sent word to have that smothered also, but the mother has preserved it alive." Mr. Medhurst, shocked at this speech, and still more at the horrid indifference with which it was uttered, exclaimed, "What! murder your own children? Do you not shudder at such an act?" "Oh, no!" replied the man, "it is a very common thing in China; we put the female children out of the way, to save the trouble of bringing them up: some people have smothered five or six daughters!"

CHRISTIAN EXPERIENCE.—No. III.

ASSURANCE.

Much perplexity is felt by sincere Christians on the subject of *Assurance.* They read of it, they hear of it, and they have no doubt but many of the people of God possess it, rejoicing in its divine consolations: it cannot, therefore, but be ardently and anxiously desired. There is, however, much misapprehension and misconception on this subject, in the minds of many, especially in relation to the doctrine, as contained in the Holy Scriptures.

Assurance is the firm persuasion of the reality of any thing; or the certain expectation of a future good. God "hath given to all men *assurance* of a day of judgment, in that he hath raised Christ from the dead." Acts xvii, 31. "Thou shalt have none *assurance* of thy life." Deut. xxviii, 66.

"Full *assurance* of faith," Heb. x, 22, does not relate to our undoubting personal interest in the blessings of redemption by Christ; but to the truth of God's revealed will in the gospel, and to the office of Christ as our High Priest with God: it is a perfectly satisfactory persuasion of the divinity of the gospel revelation. In this "full assurance of faith," Christians are privileged to draw nigh to God, as their heavenly Father.

"Full *assurance* of understanding," Col. ii, 2, is a matured and comprehensive knowledge of the Divine economy of redeeming grace through the mediation of Jesus Christ, and made known to us in the gospel. While some believers are babes in evangelical knowledge, others are advanced and become "young men," and "fathers," whose minds are filled and stored with the word of God, by the blessing of the Holy Spirit, "unto the riches of the full *assurance* of the understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ."

"Full *assurance* of hope," Heb. vi, 11, relates to the glorious inheritance of heaven; it is an undoubted persuasion, that God will graciously grant the fulfilment of his promises in Christ, in the possession of a blissful immortality. From this and many other passages of Scripture it is manifest, that such a happy state of mind has been attained, and that it is now attainable by Christians.

Some divines have maintained, and the excellent Mr. Hervey was of that number, that assurance of salvation is included in the very essence of faith; so that we cannot possess faith without assurance of interest in Christ. Faith in Christ most certainly includes the assurance that he is the Saviour of men: but it does not necessarily imply assurance of *personal interest* in his redemption. Saving faith may be weak, and may be possessed by young believers long before they arrive at that high degree of satisfaction of which we are speaking. Confounding *assurance* with *faith,* has been the cause of daring presumption in some professors, and of gloomy *despondency* in others. If men are taught that faith consists in believing that Christ died for them, and that believing so they are consequently pardoned and justified, the consequences will be as they have been, that the bold and self-sufficient will flatter their uncontrite souls with such a persuasion to their delusion or perdition; while the truly humble, and those who are "poor in spirit," not being able to work themselves to that high pitch of confidence, will yield to the temptation that they have not "the faith of God's elect," and that therefore they shall perish!

The eloquent Saurin observes, "We do not affirm that Christians, of whose sincerity there may be some doubt, have a right to *assurance;* that backsliders, as such, ought to persuade themselves that they shall be saved; nor do we say that Christians who have arrived at the highest degree of holiness can be persuaded of the certainty of their salvation in every period of their lives; nor, if left to their own efforts, can they enjoy it: but believers, supported by the Divine aid, who walk in all good conscience before him, these only have grounds to expect this privilege."

Dr. Owen, speaking of the work of the Holy Spirit as a Comforter, sealing the souls of believers to the day of redemption, says—"This is that whereby he giveth believers assurance of their relation unto him, of their interest in him, and of his love and favour to them. It hath generally been conceived, that this sealing with the Spirit is that which gives *assurance* unto believers: and so indeed it doth, although the way whereby it doth it, hath not been rightly apprehended. And, therefore, none have been able to declare the especial nature of that act of the Spirit whereby he seals us, whence such assurance should ensue. But it is indeed not any act of the Spirit in us that is the ground of our assurance, but the communication of the Spirit unto us. This the apostle plainly testifieth, 1 John iii, 24, 'Hereby we know that he abideth in us, by the Spirit which he hath given us.' That God abideth in us and we in him, is the subject matter of our assurance: this we know, saith the apostle; which expresseth the highest assurance we are capable of in this world. And how do we know it? Even by the Spirit which he hath given unto us. But it may be, the sense of these words may be, that the Spirit which God gives us doth, by some special work of his, effect this assurance in us; and so it is not his being given unto us, but some special work of his in us, that is the ground of our assurance, and consequently our sealing. I do not deny such an especial work of the Spirit, as shall hereafter be declared; but I judge that it is the communication of the Spirit himself unto us that is here intended. For so the apostle declares his sense to be; chap. iv, 13, 'Hereby know we that we dwell in God, and he in us, because he hath given us of his Spirit.' This is the great evidence, the great ground of assurance which we have, that God hath taken us into a near and dear relation unto himself, because he hath given us of his Spirit; that great and heavenly gift which he will impart to no others. If the Spirit of God dwell in us, we are his; 'but if any man have not the Spirit of Christ, he is none of his;' Rom. viii, 9. Hereon alone depends the determination of our especial relation unto God. By this, therefore, doth God seal believers; and therein gives them assurance of his love. And this is to be the sole rule of your self-examination, whether or not you are sealed of God."

Imploring the gracious influences of the Holy Spirit, let our pious readers, "in making their calling and election sure," endeavour to possess "*the full assurance of faith;*" and being assured of the divinity of the gospel of Christ, let them seek the "*full assurance of understanding;*" that possessing enlargement of soul in discovering the grandeur of the scheme of redemption, they may habitually, even in the world, rejoice in "*the full assurance of hope*" of glory everlasting!

THE THREE QUESTIONS.

Bernard's three questions are worth the asking ourselves, in any enterprize:—1. Is it lawful? May I do it, and not sin? 2. Is it becoming me as a Christian? May I do it, and not wrong my profession? 3. Is it expedient? May I do it, and not offend my weak brother?

LUTHER'S DISINTERESTEDNESS.

Disinterestedness was a leading feature in the character of Luther: superior to all selfish considerations, he left the honours and emoluments of this world to those who delighted in them. The following extract from a will he executed some years before his death, proves how little he regarded that wealth, to attain which millions sacrifice every enjoyment in this life, and every hope of happiness in the next!—The Reformer says, "Lord God! I give thee thanks, that thou hast willed me to be poor upon the earth, and a beggar. I have neither house, land, money, nor professions of any kind, which I can leave. Thou hast given me a wife and children; I commend them to thee: nourish them, teach them, preserve them, as thou hast hitherto preserved me, O Father of the fatherless, and Judge of the widow!" The poverty of this great man did not arise from wanting the means of acquiring riches; for few men have had it in their power more easily to obtain them. The Elector of Saxony offered him the produce of a mine at Sneberg; but he nobly refused it; "Lest," said he, "I should tempt the devil, who is lord of these subterraneous treasures, to tempt me." The enemies of Luther were no strangers to his contempt for gold. When one of the popes asked a certain cardinal, why they did not stop that man's mouth with silver and gold?—his Eminence replied, "That German beast regards not money!"—It may easily be supposed, that the liberality of such a man would often exceed his means. A poor student once telling him of his poverty, he desired Mrs. Luther to give him a sum of money; and when she informed him they had none left, he immediately seized a metal cup of some value, which accidentally stood within his reach, and giving it to the poor man, bid him go and sell it, and keep the money to supply his wants. In one of his epistles, Luther says, "I have received one hundred guilders from Taubereim; and Schartts has given me fifty: so that I begin to fear, lest God should reward me in this life. But I declare I will not be satisfied with it. What have I to do with so much money! I gave half of it to P. Priorus, and made the man glad."

A CLOUD OF WITNESSES.

Never cause had so striking a concurrence of testimony in its favour as Christianity. Look at Moses, esteeming "the reproach of Christ greater riches than the treasures of Egypt. Look at Solomon, interceding not for secular distinction, but for wisdom and knowledge. Look at Paul, "counting all things but loss for the excellency of the knowledge of Jesus." Look at Judge Hale, preferring a twig of the tree of life to a whole wood of bays. Were these a priest-ridden faction, who made a gain of godliness, and had an interest to serve by the recommendation of it? Some think so. But we will not stop to dispute the question with them just now: we will accommodate them from the men of their own school—a magnanimous school verily! There is *Hume;* striving with might and main to discredit the New Testament, and then confessing that he had never attentively read it. There is *Voltaire;* vociferating against Jesus Christ, "Crush the wretch! Crush the wretch!" and then muttering the death-bed lamentation, "I am abandoned by God and man." There is *Chesterfield;* holding on his way in the service of divers lusts and pleasures, and then writing at the end of it, "I do by no means desire to repeat the nauseous dose." So true is it, that "*their rock is not as our Rock, our enemies themselves being judges.*"

BOOKS OF STERLING MERIT.

A Treatise on Comforting Afflicted Consciences. Written in the year 1620, by Robert Bolton, B. D. minister of Broughton in Northamptonshire. With an Introduction and Memoir of the author, by the Rev. J. F. Denham. 18mo. pp. 390. London: Wood and Son. Price 5*s.*

"Afflicted Consciences" require the skill of one who has had large acquaintance with "the things of the Spirit of God." No one possesses this great qualification, who cannot adopt the language of an eminent spiritual physician, and say, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul."

Bolton was thus qualified; and his "Treatise" is sound, scriptural, and judicious, written by a wise divine of that class which includes Owen, Leighton, and Baxter. Bolton's "Treatise" we think equal to Baxter's Right Method for a Settled Peace of Conscience and Spiritual Comfort," and worthy of being comprised in the "Christian's Cabinet Library," selected by the *Rev. Mr. Denham.*

A BIRTH-DAY HYMN.

Spar'd hitherto, to thee I pay
  The tribute of a grateful heart;
Let me no longer, Lord, delay,
  But choose at once the better part.

Now, while the gospel says "Return,"
  I would forsake my sinful ways:
Now, while the lamp of life doth burn,
  I would show forth thy lofty praise.

Accept my song, dry up my tears,
  And call a rebel child thine own;
Midst joys and sorrows, hopes and fears,
  Unfold the radiance of thy throne.

Then, though I dare not boast of time
  Prolong'd to yet one narrow span,
With God I can my all resign,
  Nor care to know the fate of man.

A Communication for B. Z. lies at the Publishers'.

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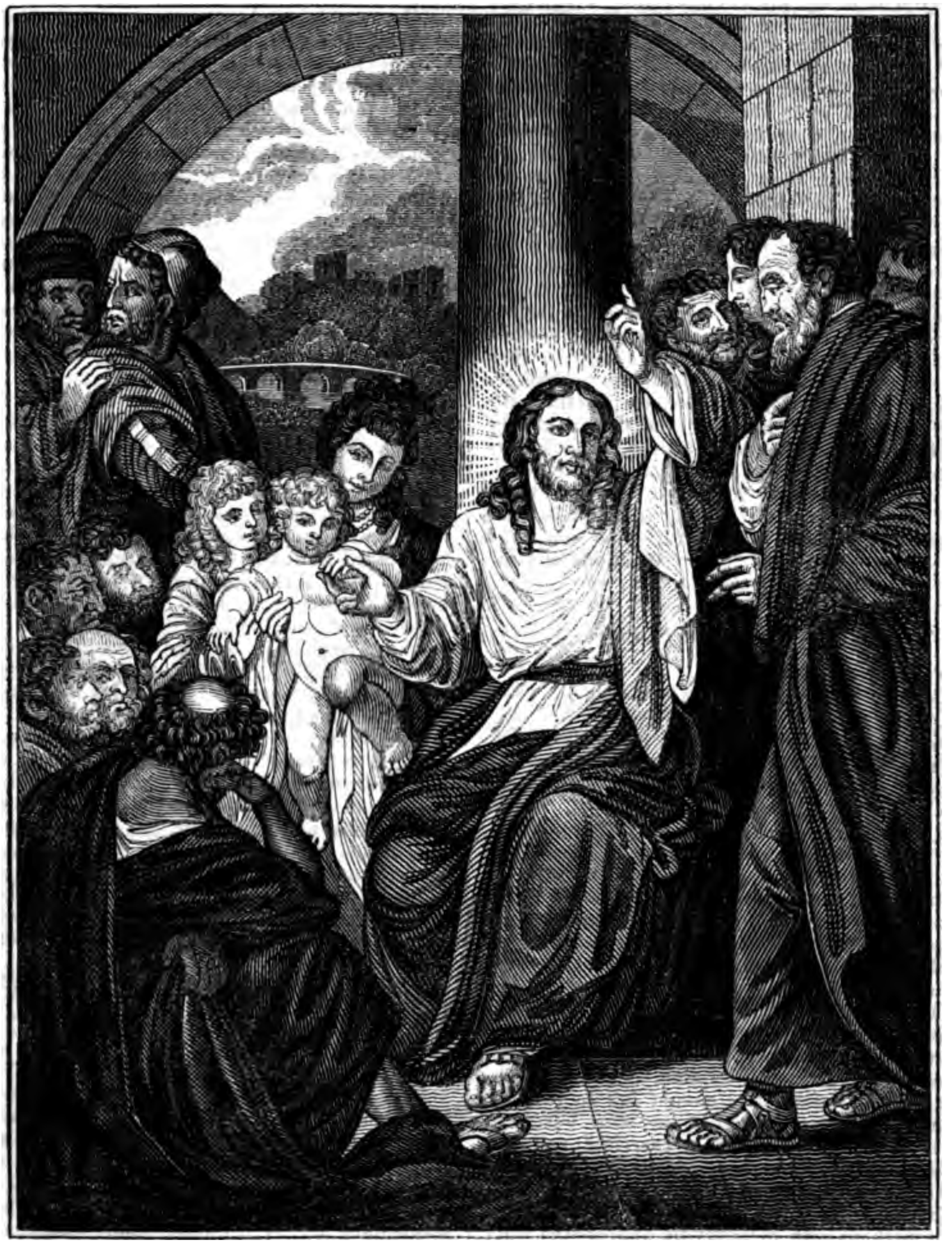

"SUFFER LITTLE CHILDREN TO COME UNTO ME—FOR OF SUCH IS THE KINGDOM OF HEAVEN."

INFANT SCHOOLS.

WLEDGE is one of the grand essentials of Chris-
y. Ignorance is most unfriendly to scriptural
on; and such are its divine peculiarities, demon-
ng its ever-blessed AUTHOR, that while some of its sublime doctrines surpass the grasp of the most exalted human or angelic intellect, many of its saving truths may be happily inculcated upon the youngest opening mind.

Dr. Watts, Dr. Doddridge, Matthew Henry, and Sir William Jones, were taught the lessons of eternal wisdom from the word of God, even in their cradle; by which means the seed of divine truth was sown in their infant minds; and, being watered by the showers of heavenly grace, fruits of righteousness arose in their lives, which will continue to bless our world to the latest generations. Surely the excellent principles on which they were instructed, may be practically adopted to a large extent with our infant population.

We have heard of the "March of Intellect;" we have observed it in the present age; and we sincerely rejoice in its progress: but among all the various and numerous proofs of that advancement, Infant Schools we regard as one of the most remarkable and promising. They afford, in our view, the most striking and beautiful comment upon the language and conduct of our blessed Saviour, when he reproved his disciples for rebuking those who brought infants to receive his blessing. "He took them up in his arms, put his hands upon them, and blessed them:" and He still says to us in his holy word, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." Matt. xix, 13—15; Mark x, 13—16; Luke xvii, 15—17.

"While, therefore, all classes are alive to the various improvements that art is constantly projecting,—while science is marching on in its beneficial career,—when not only statesmen and philosophers, but mechanics and peasants, are entering the lists to penetrate the arcana of nature, and blending the theory of the student with the practice of the artisan, conscious of their mutual dependence and reciprocal advantages;—while the review of these circumstances affords no small degree of pleasure to the reflecting mind, it is to be hoped that the heavenly science of *infant cultivation* will excite a strong interest in the affections and exertions of our enlightened nation."

The Object of Infant Schools.

Thomson has declared it a

"Delightful task! to rear the tender thought,
To teach the young idea how to shoot:—"

such is the design of Infant Schools; and their efficiency in this respect is incredible to those who have not made themselves acquainted with their operations and successes. An intelligent *female* advocate, in the Christian Lady's Friend for last June, justly observes, "A single visit to one of our *infant schools*, cannot fail to strike one unacquainted with the system, with the extent and variety of knowledge capable of being grasped by these little creatures. Instances might easily be multiplied of their knowledge of Arithmetic, Geography, History, Natural History, and, in short, any subject which has been presented to their attention. The truth is, that they are no longer treated as mere machines, but as reasonable beings; they are taught to think for themselves; and the habit thus early induced, of mental and intellectual discipline, is brought into action on every occasion, and cannot fail to produce on the whole character, results of the most beneficial nature. It is the mind which is exercised and improved; and whether *all* the knowledge acquired is afterwards brought into active use or not, the mind has received an impetus and a power, the advantage of which can perhaps with difficulty be appreciated. As an example of the activity and energy with which they exercise their own faculties, on any subject placed within their reach, we can find room only for the following—given in the words of a friend, to whom the circumstance occurred.

"During the play hours, five or six children had got together, and were discussing the distance of the sun, the earth, its size, &c. The subject had never been brought before them at school; their parents were too ignorant to give them much information; their remarks were, consequently, absurd enough; but we were interested by this proof that they had been *taught to think*. We entered into conversation with one of them, and asked whether he thought the sun moved or the earth?

'Neither.'

'Neither! Why can't you see the sun move?'

'It only looks so.'

'But why does it look so!'

'Why, I've often thought about it; and you know, if I run fast by a hedge, the hedge seems running back, but it does not move.'

'But you are moving yourself.'

'Well, but supposing I turn round in this room, and then stop; I stand still, and the room stands still, and yet it seems to me going round; because, I suppose, I have moved the air between me and the room; and something must move the air between us and the sun, and so it seems to move.'

"This boy was six years old. He had been at school between two and three years, and had had no previous advantages." May we not ask in the language of our friend, "whether many of those individuals, who will smile at his ignorance, had ever thought so much in their lives?"

Scriptural instruction, by lessons from the Bible, and evangelical hymns, forms a distinguishing part of the exercise in our Infant Schools; and the impressions produced, by the Divine blessing, have in many instances been deep, permanent, and saving. The effects produced on the minds of the parents, by the intelligence and piety of the children, have often been of the most beneficial nature; and the artless, but eloquent and forcible appeals of these little creatures, have not unfrequently induced the careless and profane father to attend the house of God, from which his wayward steps had long been turned. By the ministry of these simple preachers, the blaspheming swearer has been led to fear and forget his oath, and to form his vulgar lips to prayer and praise.

Superiority, even in the youngest children, has been felt and confessed by irreligious parents, while they have learnt lessons of eternal wisdom from "the mouths of babes and sucklings." Anecdotes of the most interesting character, in illustration of these statements, we could give in abundance, and well authenticated: but the following will suffice: "A little boy who attended an infant school, and whose father was an habitual swearer, repeatedly intreated him not to use such wicked words; till at length, bursting into tears, the father exclaimed, "Ah, my boy! you must not be too hard upon me: there were no *infant schools* in my days!"

The Necessity for Infant Schools.

Facts the most appalling from the moral condition of the populous districts of our country, prove the necessity of Infant Schools, and of similar institutions for the improvement of the succeeding generations. London will be considered as furnishing data sufficient, on which to argue the necessity or otherwise of such elementary means of moral and religious training. The whole British metropolis, as we have seen (See Statistics of London, in No. 14 of the Christian's Penny Magazine), contains but 400 places of worship, including all denominations, and most of them but very thinly attended; so that many thousands of children have parents, who pay no regard to the ordinances of religion, and consequently none to the Divine injunction, "bring up your children in the nurture and admonition of the Lord," Eph. vi. Can we wonder therefore that there should exist such an increase of *juvenile delinquency?* "Do men gather grapes of thorns, or figs of thistles?" The authority and beauty of moral and religious truth are not presented to their minds, either by precept or example, and their natural corruption "grows with their growth, and strengthens with their strength," until they become a public nuisance, a curse to society. The "British Magazine," conducted by clergymen of the established church, says, "there are at the present moment about 15,000 boys in the metropolis, children of the poor, who have no visible means of subsistence, and who in fact are many of them trained to every variety of vice." How many girls may be added to that appalling number? The following will strikingly illustrate the above statement, and show the indispensable necessity of juvenile moral training.

A lad, about ten years of age, was convicted of stealing a piece of printed cotton, of small value, from a linen-draper's shop. The parents of the boy were in attendance, and were asked by the judge (Mr. Sergeant Arabin), what they would wish to be done with their child?

The mother said, "that she had done all she could for him; but he had formed such a connection with bad characters that she could do no more!"

Mr. Serg. Arabin. If the court permit you to take your boy home, will you take care and prevent him from committing any further crime?

"I can't be answerable: I'll do all I can!"

The father said, he could not be answerable for the good conduct of his son whilst at his work.

Mr. Serg. Arabin. It is of no use; the parents will not shield the poor boy from the sentence of the court, therefore let him be called up for judgment.

Mr. Ald. Farebrother. Stop, Mr. Sergeant. Then, addressing the parents, he asked how many children they had: they answered, Only the prisoner.

Mr. Ald. Farebrother. Well, really, I must say it is something very strange, that parents who have only one child can refuse to throw that protection around him it is their duty to afford.

Mr. Serg. Arabin. Call the poor boy up for judgment; he is deserted by his parents.

The prisoner was then called up to receive the sentence of the court, and looking at his parents, who stood near the dock, he wept bitterly. The court then ordered him to be transported for seven years.

Relation of Infant Schools to National and Sunday Schools.

Sunday schools have properly been denominated the "*sure nurseries of our churches;*" and such they are in reality. But what can be so admirably adapted to prepare the infant mind to profit by the instructions afforded by the *National*, the *British*, and *Sunday* schools, as the training which we are recommending? The writer of this paper, a few days ago, visited an Infant School near Blackheath, founded and supported by the estimable Lady Dowager Dartmouth, where the order and progress of the children appeared excellent, and some of the children being six years old, they were referred to, as retained to be soon transferred to a National School. The plan seems worthy of being adopted in every parish.

Qualification of the Teachers of Infant Schools.

Mr. Brown, the intelligent master of the Spitalfields Infant School, in his "Essays on the Cultivation of the Infant Mind," judiciously observes, "The gospel of God our Saviour abounds with the deepest truths that can possibly interest the mind of man; and to neglect these important facts in the course of infant instruction is to pour contempt on the authority of Jehovah, and lead the children from the Redeemer, who came to seek and to save the lost. But some object, 'The children will not be able to comprehend these sacred subjects.' The same objections may be urged against teaching them to study the beauties of creation. God has given a full relation of his will in the Scriptures; these shed a glorious lustre on all the works of his hands, and lead to the solid conclusion—'He that built all things is God.' But redemption is that in which man is most deeply interested, and should, therefore, excite a corresponding concern in all who patronize or have the charge of Infant Schools.

"It is of the utmost consequence to the well-being of the system, and the highest interests of the children, that suitable teachers should be procured. They should be *genuine Christians;* 'Israelites indeed, in whom is no guile;' men of unblemished reputation, and strict integrity; 'not double-tongued, conceited novices, but prudent, discreet, temperate in all things; the sons of God without rebuke, in the midst of a crooked and perverse generation.' They should be fully enlightened, deeply awakened, and soundly converted to God. They must possess a strong and lively understanding; a sound discriminating judgment; a sanctified and retentive memory; a ready, affectionate, and persuasive utterance; and a quenchless zeal for the salvation of souls!"

Dr. Adam Clarke took a lively interest in Infant Schools, and that distinguished man observes, "The more I see and know of the system of infant education, the more fully am I convinced, that, in order to its stability and prosperity, the teachers must be well informed persons, mighty in the scriptures, able to impart knowledge in a simple, interesting, and pleasant manner. They must read attentively, think deeply, and pray fervently: they have to assist in moulding the human character. How correct their views ought to be of divine truth! How chaste, not stiff or pompous, the language by which they communicate instruction! They should study man in his nature, character, and destiny; a creature made by and for God; but through the sin that dwells in him, as fearfully and wonderfully vile as he is 'fearfully and wonderfully made.'"

In our next number we purpose giving a paper on Domestic Infant Schools; with a notice of Brown's "Essay on Cultivation of the Infant Mind."

RETROSPECTION.

There is a silent chronicle of past hours in the inanimate things amidst which they have been spent, that gives us back the affections, the regrets, the sentiments of our former days: that gives back their joys without tumult, their griefs without poignancy, and produces equally from both a pensive pleasure, which men who have retired from the world are peculiarly fond of indulging. Above all others, those objects which recal the years of our childhood will have this tender effect on the heart; they present to us afresh the blissful illusions of life, when gaiety was undamped by care, and hope smiled upon us unchecked by disappointment. The distance of the scene adds to our idea of its felicity, and increases the tenderness of its recollection. It is like a view by moonlight: the distinctness of objects is lost; but a kind of mellow dimness softens and unites the whole.

SCRIPTURE BIOGRAPHY.

ENOCH.

The State of the World in the age of Enoch.

That the family of Cain should bear a strong resemblance to their wicked father, might reasonably be expected. The public worship of God was unknown among them. Converse on the bounteous goodness, and on the holy and merciful character of their Creator, would never be heard in their habitations. They could know but little of the Divine promises of a Saviour; and being separated from the worshippers of God, that little would become less influential on their minds. Their father being an infidel, disbelieving the promises of God to the penitent, and disregarding the ordinances of religion, as observed by the "sons of God" in the family of Seth, the unbelief of Cain would be cherished by his children, it being congenial to their depraved hearts. The Cainites were busily employed in the affairs of the present world; skilful in their inventions in the mechanical arts, which served the purposes of refinement; and increasing in the possession of those things which gratified the sensual mind.

"The sons of God," the Sethites, were more distinguished for the purity of their manners; and were contented with their simple, pastoral mode of living. For a considerable period, it appears, that the two branches of Adam's family held no intercourse, living at a distance from each other. The pious were afraid of being corrupted by the infidelity of the children of Cain, and they avoided their society as pernicious in its influence, carefully keeping in their fruitful valleys.

> "Here, in retirement from profane mankind,
> They worshipp'd God with purity of mind,
> Fed their small flocks, and till'd their narrow soil,
> Like parent Adam, with submissive toil."
>
> World before the Flood.

But in process of time, the boundaries of this separation were broken down. The young men among "the sons of God," having in many instances only "the form of godliness, but denying its power," were impatient under the wise restraints imposed upon them by their pious parents, and excited with curiosity to know the manners of the sons of Cain. Enamoured of the elegance, beauty, and accomplishments of the daughters of the Cainites, by whom it is probable they were enticed, they formed connections with them in the bonds of marriage, disregarding their infidel principles.

This deplorable state of things is expressed with instructive conciseness by the inspired historian in the book of Genesis. He says, "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose." Chap. vi, 1, 2.

The enchanting influence of these beautiful but irreligious women, soon subverted the pious principles of their husbands, who threw off the yoke of religious precepts, which they had never loved, and yielded to the power of infidelity in their wives. Such has been the case in numerous instances since that period. Even Solomon, the wisest of men, was deluded and led away by listening to his wives, and fell from his religious consistency and reverence for the Lord God, to the stupidity of bowing down in worship to senseless idols!

The very form of goodness, in these apostates from the worship of God, was quickly swallowed up by the prevalence of iniquity. Those who had been formerly distinguished as "the sons of God," became equally corrupt with their licentious partners and companions; and the evil was increasing, so as to threaten the extinction of every principle of religion upon the earth. These unholy marriages produced a race of men, who appear to have been the most determined enemies of godliness. "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children unto them, the same became mighty men, which were of old, men of renown." Gen. vi, 4.

These giants are believed to have been, not so much men of extraordinary stature, as tyrants; "men of renown," and "mighty men" for acts of oppression, cruelty, and abominable wickedness. "Of these renowned heroes of antiquity," as many suppose, "the heathen made their gods."

Many lessons of the soundest wisdom are contained in this part of the sacred history, especially in relation to improper marriages. The sources of most of the calamities, with which the world has been afflicted, both in public and in private life, are justly attributed, by many wise and pious men, to indiscretion in this most momentous of all earthly connections. Females possessing high accomplishments, but destitute of personal religion, are found to be the most dangerous companions for serious young men. Many a young man, who has been seriously devoted to God, has found to his bitter regret the pernicious influence of an elegant and beautiful, but irreligious wife. His purposes of serving God with all his house, have been fatally hindered by her authority, persuasion, and habits. The children of such have been taught every thing except the "one thing needful,"—except the things that belong to their everlasting peace; and the domestics have despised the forms of that religion, which were inconsistently observed by the master.

Let our young readers learn wisdom by this part of Holy Scripture. Young females, though "*fair*" as the early "daughters of men," should remember, that "favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised." Prov. xxxi, 30. Their most valuable treasure, their most lovely ornament, is genuine piety, producing "a meek and quiet spirit, which is in the sight of God of great price." 1 Pet. iii, 4. And let our young men, especially those who have been "brought up in the nurture and admonition of the Lord" by pious parents, be warned against forming connections with the vain, the vicious, the ungodly, however lovely in features, beautiful in form, or superior in elegant accomplishments; lest they contribute an awful share to bring upon the earth that infidelity and ungodliness which prevailed in the world in the days of the prophet Enoch.

(To be continued.)

THE SCOFFER REPROVED BY A PRINCE.

Lady Huntingdon's heart was truly devoted to God; and she resolved, to the best of her ability, to lay herself out to do good. The poor around her were the natural objects of her attention. These she bountifully relieved in their necessities; conversed with, and led them to their knees, praying with them and for them. The late Prince of Wales, one day at court, asked a lady of fashion, Lady Charlotte E——, where my Lady Huntingdon was, that she so seldom visited the circle? Lady Charlotte replied, with a sneer, "I suppose, praying with her beggars." The Prince shook his head and said, "Lady Charlotte, when I am dying, I think I shall be happy to seize the skirt of Lady Huntingdon's mantle, to lift me up with her to heaven."

Letters to a Mother, upon Education.

LETTER IV.

Dear Madam,

Although education has been divided into four departments, and my remarks will be restricted to one at a time as they succeed each other, yet you are aware that they all must be *united in practice,* as far as possible. The physical, moral, mental, and religious culture of a child, are all intimately connected, and should all, as far as possible, be begun and continued together. *Very early therefore begin that part of his education which comes under the denomination of the moral,* or the direction of his conduct as a member of society, as a responsible creature of God, whose present and future happiness will be dependent upon his own behaviour.

It is almost superfluous to remind you, that your attention must be directed for this purpose to his understanding and his affections. You must, as soon as possible, make him understand what is his duty, and teach him also to approve and prefer it upon *principle.* The only method of regulating the conduct of any human being, is to convince his judgment and affect his heart. Still, as this cannot be done at present, owing to the infantine state of his faculties, it will be needful for you to *begin* the moral part of his education in a manner partly mechanical This will consist in carefully, and *by system,* avoiding every thing which may disturb his complacency, and tend to produce fretfulness or irritability. Yet as he will soon begin to understand your assiduities, and to rely upon them, it will be needful to avoid communicating the idea to him that he is of great consequence, and especially every thing that has the appearance of *indulgence.* I have seen a child under contrary treatment, fully conscious of the extraordinary attention paid to him, and resenting the absence of it by tears and passion, even before being able to speak plainly. I have feared, in such instances, that a foundation was being laid for tyranny, impatience, and self-preference. These evils would be excluded by a *system* of intelligent watchfulness over him, which equally provides against neglect and the admission of *extraordinary* instances of attention.

At a very early age the future disposition and *characteristic tendencies* of a child, both of body and of mind, become apparent. It is the opinion of eminent physicians, that all the diseases of the body which it may suffer, and by which death will be ultimately produced, are born with us. I believe that the same observation holds with regard to the disposition. The whole man is inclosed in the infant, just as the future flower is contained in the bud, and even in the seed itself; and just as the future process of blossoming and bearing fruit are but the expansion of the seed, so manhood is but the development of infancy.

> "The boy shows the man, as morning shows the day."

You will soon perceive the disposition of your child beginning to develop itself. You will indeed have abundant reason to acknowledge, that man is of his own nature *inclined to evil;* but the self-same disposition which is thus *inclined,* and which may become the instrument of the evil the individual may produce and suffer, may also by the benefit of education, and the aid of the Holy Spirit, become the instrument of good. It is the province of education, not to eradicate, but to *direct* and regulate the natural disposition. Suppose a child, for instance, early to exhibit what is called *determination* of character, an unwillingness to renounce a purpose. If neglected, he may become tyrannical, violent, self-opinionated, and regardless of the opinions and welfare of others. If well directed, he may become persevering, energetic, steady, and successful. Another child, even in the same family, may develop a more patient, gentle, and yielding disposition. If well directed, it may be the basis of a genuine sensibility of heart with all its excellencies; if ill treated, he may become timid, and even cunning and deceitful. One child may early develop strength of mental and bodily organization: if well directed, they may expand into greatness of character; if ill directed, his strength may only render him dangerous and abandoned. The disposition then should be studied, and as it developes itself should be directed towards excellence.

There is indeed a critical period, which too often passes unobserved, but which is intimately connected with the welfare both of the child and of the parent. I mean *the subjugation of his will to that of his parent.* Since the parent, of course, will know what is best for the child for many years of its life, the will of the child must submit to that of the parent. This habit ought to be established at a very early period, as every day after he has tasted the fatal pleasure of self-will, would only render the task more difficult and hopeless. From the first, resolve, as well as you can, upon what will be best, adopt your resolution, persevere in it, and your child will never oppose your judgment. But should you *ever* be induced to alter your determination because it may be less pleasing to him, should you ever allow him to learn that tears and entreaty induce you to change your proceedings, you have laid the foundation for his unhappiness and your own. The work of education often requires that a child be restrained, and required to persevere in a particular line of conduct. Human nature is however averse to these things: yet they are essential to the happiness of a child. When therefore you feel inclined to forego the dictate of your judgment, out of regard to the transitory ease and gratification of your child, you lay the foundation for everlasting trouble in the process of education. Your commands, your wishes will be perpetually challenged and opposed. On the other hand, never from the first acquaint him with the fatal secret, that it could be possible for you to change your mind, or that it could be possible for him to resist you. Whenever I have seen a child repeating a request, which had at first been denied him, and winning the compliance of a parent by entreaty, I have thought, There is the spectacle of the superior knowledge and wisdom of a father or mother all rendered useless, by the false tenderness which allows an ignorant infant to overcome him by entreaty. I have felt certain that the child never would have thought of such a proceeding, had his education been properly conducted. I have grieved to anticipate the ever-widening evils which attend such mistaken conduct. Especially should parents avoid disagreeing upon any point of conduct in the presence of their children. Soon will they learn who is most inclined to their cause, and thither will the little petitioners carry their request; and if successful, the benefit of the *united* influence of both parents upon the education of their children is lost for ever. The way to avoid this evil is, for the general education of children to be resigned chiefly to the mother, and for the father to interfere in those cases only which require his advice and authority. *Should* there be any difference of opinion upon *such* topics, the parents will do well to converse and resolve upon it privately. In endeavouring to practise these directions, it is needless to say that the object intended is a *uniform system.* When this has been adopted from the beginning, and steadily maintained, it will proceed in so silent and effectual a manner as scarcely to be observed by a stranger, except by its lovely effects, and save infinite trouble and anxiety to the parent.

Above all things, he who teaches or educates another, must himself be what he would have his scholar become. All the *lessons* about good temper and self-control, like all other good advice, will be best administered by the silent yet forcible eloquence of the parent's own proper conduct. A child never learns so much by what a parent says as by what he *does.* What self-education, what prayer for Divine assistance, what watchfulness does your task require!

Believe me, Madam, your, &c.

CLERICUS.

ECCLESIASTICAL BIOGRAPHY.

SECOND CENTURY.

26. **QUADRATUS**, styled by the Greeks, *a man of great learning and knowledge,* was believed to have been a native of Athens, where he was educated in all the studies and philosophy cultivated in that celebrated city. Of the precise period of his birth, or of his conversion to Christ, we have no particular account. Eusebius and Jerome say that he was an auditor of the apostles. Some suppose that he was bishop of the church at Philadelphia, to whom the apostle John wrote his Epistle. Rev. iii, 7.

In the reign of Trajan, Publius, bishop of the Christians at Athens, terminated his course by martyrdom, and Quadratus was chosen to succeed him. Many of the believers had been scattered from Athens, and the church was in a deplorable state of declension, sunk almost to apostacy. This apostolic man applied himself vigorously to recover the ancient spirit of religion: he restored church discipline, and induced the exiles to return to the ordinances of public worship. Reformation merely did not satisfy Quadratus: but he laboured successfully to win souls to Christ, and to enlarge the boundaries of the church; so that through his ministry, many of the Grecian sages embraced the gospel of salvation, and acknowledged Jesus as Lord of all, the Creator of the world, and the Redeemer of sinners.

Tranquillity was enjoyed by the Christians during the latter part of Trajan's reign, his cruel edicts being suspended: but under Adrian, his successor, they were enforced; and those who fell a sacrifice to the fury of the idolatrous pagans appear to have been numerous, as long lists of martyrs for Christ are given by ancient writers. Even at Rome, Eustachius, a person of some note, and his wife Theopistis, with their two sons, are said to have been thrown to the lions, by the emperor's command; but being spared by the savage beasts, they were ordered to be burnt to death in the hollow of a brazen *bull,* which they used for worship.

About the sixth year of his reign, Adrian visited Athens, took upon himself the honour of Archon, celebrated their solemn sports, and entered into the *venerable* Eleusinian mysteries. Adrian staying the winter at Athens, persecution raged against the Christians. Aristides wrote an apology for the Christians, addressed to the emperor: Quadratus presented another to Adrian, by which means his fierceness was a little moderated: it is even said, by a Roman historian, that Adrian purposed to build a temple to Christ, and to receive him into the number of his gods!

Quadratus was brutally treated after Adrian's departure from Athens, and driven into exile, where he suffered martyrdom, as is reported, at Magnesia, a city in Asia Minor.

In the Apology of Quadratus, a fragment of which remains, he notices the miracles of Christ, his curing diseases and raising the dead; some instances of which, he says, still existed in his time.

Adrian died A. D. 137: but we know not the precise year of the birth or martyrdom of Quadratus.

HINT TO CHRISTIANS AND MINISTERS,

Suggested by reading Captain Parry's Voyage in quest of a North-West Passage.

"The children of this world are wiser in their generation than the children of light." Luke x, 8.

Shall Parry brave the horrors of that tide,
Where never ship before was seen to glide;
Tempt legion-danger, under Polar skies,
Where torpid Nature one vast ruin lies;
And life—if life can such a clime illume—
Is mere existence, breathing through the gloom?
Shall he explore that mart of ice and sleet,
Where Nature's pulse is hardly felt to beat;
Where everlasting desolation reigns
O'er earth and ocean, bound in frozen chains?
Shall he tempt regions hideous and dark,
That never smil'd since Noah left the ark?
To crown his temples with his country's wreath,
Invade these frigid avenues of death;
The barriers of the Arctic Circle force,
With not a magnet to direct his course,
With not a sun to gild that arch divine[*],
That shows his distance from the Pole and Line?
Shall he, when science, honour, fame, invite,
Brave the long gloom of Hyperborean night?
Shall he, shall Parry, for a paltry lure,
These and ten thousand nameless ills endure?—
And shall not I, when God and duty call,
Fly to the utmost limits of the ball?
Cross the wide sea, along the desert toil,
Or circumnavigate each Indian isle:
To torrid regions fly to save the lost,
Or brave the rigour of eternal frost?
I may, like Brainerd, perish in my bloom,
A group of Indians weeping round my tomb:
I may, like Martyn, lay my burning head
In some lone Persian hut, or Turkish shed:
I may, like Coke, be buried in the wave:
I may, like Howard, find a Tartar grave:
Or perish like a Xavier on the beach,
In some poor cottage out of friendship's reach:
I may—but never let my soul repine;
"Lo! I am with you:"—Heaven is in that line!
Tropic or Pole, or mild or burning Zone,
Is but a step from my celestial throne!

E. M.

[*] The graduated arch of the quadrant.

"THEREFORE WE ARE ALWAYS CONFIDENT."—Not hesitating, as he that cried out on his death-bed, "I have lived carefully, I die doubtfully, I go I know not whither?" Socrates, with all his skill, could not resolve his friends whether it were better for a man to die or to live longer. And Cicero, having comforted himself as well as possible against the fear of death by the help of philosophy, acknowledged at last, that the medicine was too weak for the disease. It is the Christian only who can be confident that his end shall be happy, though his beginning and middle perhaps may be troublesome. "Knowing that whilst we are at home in the body, we are absent from the Lord." "For we walk by faith, not by sight."—*Trapp.*

REV. WILLIAM PERKINS.

BORN 1558—DIED 1602.

At Marston, in Warwickshire, was born the celebrated William Perkins, a great scholar, a profound divine, and a successful preacher in the University of Cambridge. He received his academical education in Christ's College, in that University, where for some time he was very wild, and ran great lengths in prodigality; probably permitted, that when he should become a preacher, he might more fully detect and lay open the workings of sin and vanity in others, sympathize with them in their sad condition, and be the better qualified to counsel and comfort them in their "repentance toward God, and faith in our Lord Jesus Christ." At the same time, and while yet a graduate, he gave proofs of the great genius with which Providence had endowed him, by his deep researches into nature, and the secret operations of natural powers. But when the Lord was pleased to convert him from the error of his ways, he applied himself with uncommon diligence to the study of divinity, and, in a short time, made an almost incredible proficiency.

About the age of twenty-four, he was chosen fellow of Christ's College, and entered into holy orders; when, according to the precepts of the gospel, having "freely received, he freely gave;" and after the pattern of his great exemplar, went and "preached deliverance to the captives." The gaoler being prevailed upon to bring the prisoners into the county house, near to the gaol, he preached the gospel to them every Sunday, with great power and success. As soon as this pious labour was known, many from the neighbouring parishes resorted thither to hear him; and it pleased God to make him the happy instrument in bringing to the knowledge of *salvation*, and into the "liberty of the children of God," not only those whose bodies were in prison, but those whose souls, like theirs, were in captivity and bondage to sin and Satan. His fame, which was afterwards in all the churches, soon spread through Cambridge; and he was chosen to St. Andrew's parish in that town, where he remained an industrious, faithful labourer, till he finally "entered into the joy of his Lord."

Being settled thus in a university, his hearers consisted of the collegians, town's people, and people from the country, which required such a peculiar gift as Providence had bestowed on Mr. Perkins; for, in all his discourses, he was able to acommodate his style and phrases to the capacities of the common people; and at the same time the pious scholar could not but admire them. Luther used to say, "that as thunder without rain did more harm than good; so ministers that preach the terrors of the law, but do not at the same time drop in the dew of gospel instruction and consolation, are not wise master builders; for they pull down, but build nothing up again." But Mr. Perkins's sermons were said to be all law, and all gospel! He was a rare instance of those opposite gifts meeting in so eminent a degree in one and the same preacher; the vehemence and thunder of a Boanerges, to awaken sinners to a sense of their danger, and to drive them from destruction; and the gentle persuasives and comforts of a Barnabas, to pour in the wine and oil of gospel consolation into the wounded spirit, which he pointed to Jesus Christ. And such was his wisdom in administering advice and comfort in all cases of conscience, that it is said, "the afflicted in spirit came far and near to him, and received comfort from him."

He had a surprising talent in perusing books so speedily that one would think he read nothing; yet so accurately, that one must think he had read all. Besides his frequent preaching, and other ministerial labours, he wrote many excellent books; which, on account of their worth, were many of them translated into Latin, and sent abroad, where they have been greatly admired and valued; and some of them translated into French, High Dutch, and Low Dutch, and his "Reformed Catholic," into Spanish; which, however, so far as we know, was never answered. Voetius, and several of the foreign divines, have mentioned him with great honour: and our Bishop Hall said of him, "that he excelled in a distinct judgment, and a rare dexterity in clearing the obscure subtleties of the schools, and easy explication of the most perplexed discourses." He was much afflicted with the stone, the frequent attendant on a sedentary life, under which severe complaint he was remarkably patient. In the last fit, a little before his death, hearing a friend pray for the mitigation of his pains, he cried out, "Hold! hold! do not pray so; but pray the Lord to give me faith and patience, and then let him lay on me just what he please." At length patience had its perfect work, and he bade a final and everlasting farewell to all pain of the body and affliction of the soul; was crowned with eternal rest and glory, A.D. 1602, in the forty-fourth year of his age. He was born in the first, and died in the last year of the reign of Queen Elizabeth. He died rich only in grace, and in the love of God and of good men: yet, like the Apostle Paul (2 Cor. vi, 10), however poor, he was enabled to make many rich. He was buried with great solemnity, at the sole expense of Christ's College; the university and the town striving which should show the most gratitude for his faithful labours among them, or pay the greatest respect to his memory. Doctor Montague preached his funeral sermon on the following words, "Moses, my servant, is dead." Josh. i, 2.

He was so pious and exemplary in his life and conversation, that malice itself could find no ground for scandal or reproach. He was naturally cheerful and pleasant; rather reserved toward strangers, but when once acquainted, very familiar. He was of a middle stature, ruddy complexion, bright hair, and inclined to corpulency, but lame of his right hand; yet with his left hand he wrote two folio volumes, so well, and to so good purpose, that he proved himself an able evangelical divine, and an invincible champion in the Protestant cause. And such was his humanity and condescension, that he not only preached to the prisoners, as we observed before, but accompanied the condemned to the place of execution; and what success he had in this line of his labours, will appear from the following example:—A stout young man going up the ladder, discovered great dejection of spirit, and when he came to the top, and turned round to speak to the people, he looked like one half dead; which Mr. Perkins observing, endeavoured to encourage him; but finding it to be without effect, said, "Man, what is the matter with thee? Art thou afraid of death?" "Ah, no (said the malefactor, shaking his head), but of a worse thing." "Dost thou so (replied Mr. Perkins), then come down again, and thou shalt see what God's grace will do to strengthen thee." When he came down, Mr. Perkins took him by the hand, and, at the foot of the ladder, they both kneeled down, hand in hand; when Mr. Perkins prayed with so much of the Divine presence, and with such power, in confession of sin, with its aggravating circumstances, and the horrible and eternal punishment due to the same, according to God's justice, that the poor man burst out into a flood of tears, being broken and contrite in heart: which when Mr. Perkins observed, he proceeded to the second part of his prayer, in which he set forth the Lord Jesus Christ, the Saviour of every believing penitent sinner, as stretching forth his arms of mercy and power to save him in his miserable and distressed condition, and from all the powers of darkness, and to give him heaven and glory. This he was enabled to do in so wonderful and successful a manner, that the poor creature continued indeed to shed tears, but they were now tears of love, gratitude, and joy, flowing from a belief that all his sins were cancelled by the merciful shedding of his Saviour's blood. And when they rose from prayer, he evidenced so good and satisfactory a confession, that the spectators lifted up their hands, and praised God, for seeing such a glorious display of sovereign grace, in converting at the eleventh hour this dying malefactor, who went up the ladder again with apparently great comfort, and hastening as it were to have the grace he had so lately been made a partaker of, consummated in glory.

A FEW PLAIN QUESTIONS

ON KEEPING THE SABBATH DAY HOLY.

Is it enough to give a few hours to Public Worship, and then give ourselves to the world and its cares? Is it the Sabbath Morning that we are to sanctify, or the Sabbath Evening only, and not the Sabbath Day? Let us enumerate those various secular works which are unlawful on this day of the Lord. Let us expose the miserable sophistry, which substitutes a mere change of worldly engagements for the holy duties of divine prayer and praise. If we close our offices or our shops, and open our drawer of accounts, and write letters on affairs of business, are we sanctifying the Sabbath? If we withdraw from the exchange or the courts of law, into the chamber of consultation or the secret room of settlements and bargains, is this keeping the Lord's day? We employ not our labourers on Sunday; but we pay them their wages, and almost oblige them to make their purchases on that sacred day: and is this to keep it holy? Or we quit the hurry of the city or town, for the mere sensual indulgence of the rural retreat—"we eat, and drink, and are merry"—we collect around us friends as thoughtless as ourselves—we employ our servants in the unnecessary toil of preparing luxurious meals—we go from the church to the ride, the garden, the park, the pleasure-ground, the river—we walk over our farm or our lands—we arrange for the business of the following week—we plunge into literary or scientific reading—we lose our devotional feelings in the abominations of a Sunday newspaper;—and this we call Religion!—this we designate as the sanctification of the Lord's day!!

THE GRAND SEIGNIOR OF TURKEY.

Much has been said of the greatness and wisdom of the present Turkish Sultan. Probably much of it is correct; but his policy has been such as to render his name a curse and an execration among all people. The following passages from a letter of an American missionary to Turkey and Greece, will be read with much interest, especially by those who have an opportunity of seeing the sovereign of Great Britian, whose empire and resources are incalculably greater than those of the Sultan, passing through the streets of London, Windsor, or Brighton, as a father among his people. The writer is the Rev. Harrison G. O. Dwight; it is dated Pera, April 26, 1830.

"Last Friday I had a fine view of the Grand Seignior himself, as he was going to and from the mosque. Five or six thousand troops were out upon the occasion, and on each side of his person was a line of soldiers with drawn swords, and behind him a body of soldiers with muskets and bayonets fixed. Before him eleven beautiful Arabian horses were led, richly caparisoned, and each guarded by two soldiers with drawn swords. He was on horseback. The breast of his coat was thickly wrought with jewels and gold, and his cap, which was of a beautiful red, was set with diamonds, and from the top a long gold tassel hung around its side. He wore a black coat of rich broadcloth over his dress, so that we could see but little of it. His saddle and bridle trimmings were very heavy, and all of gold. He has a very solid and intelligent countenance, and a piercing eye. We were very near him, and he gazed at us some time as he passed. He has certainly accomplished wonders, by way of reform, during his reign thus far, and I have no doubt he is the greatest man that now sits upon a throne. Would that he were good as he is great! It is heart-chilling to reflect upon the quantity of blood he has been the instrument of shedding among his own subjects, to say nothing of his cruelties to the Greeks. It is supposed that by his order, at least sixty thousand persons have been beheaded or strangled. This includes the Janissaries, thirty thousand of whom were massacred in one day."

LIBERTY.

Blest be the land, where'er it lies,
'Neath brilliant blue Arcadian skies;
Or far in dreary solitude,
'Mid cataract and forest rude,
It shores a desert sea:
To me it shall be holy ground,
If in its air there lives one sound,
And that glad sound is Liberty!

Dear Liberty!—thou ray of Heaven!
Bright emanation from our God!
Spirit, to whom a power is given
Superior to the prophet's rod,
Where'er thou touchest, flows a stream
Of grace and grandeur, brightening all!
Beauty awakes as from a dream—
Wealth hears, and straight obeys thy call!
Brave are thy youths, and fair thy maids,
The very soul of love pervades
Their every word and sigh!
Around thou turn'st thine eagle gaze,
And tyrants wither in the blaze
Of thine insulted eye!

There is no attribute of mind,
No glow of faculties refin'd,
No charm (that genius gave)
But grows and strengthens in thy light:
And lives there one such gifts to blight?
Go!—cast the traitor from thy sight,
To crawl *an abject slave!*

Yes! by whatever ocean bound,
That land to me is hallow'd ground,
If from its heart there springs one sound,
The lofty sound of Liberty!

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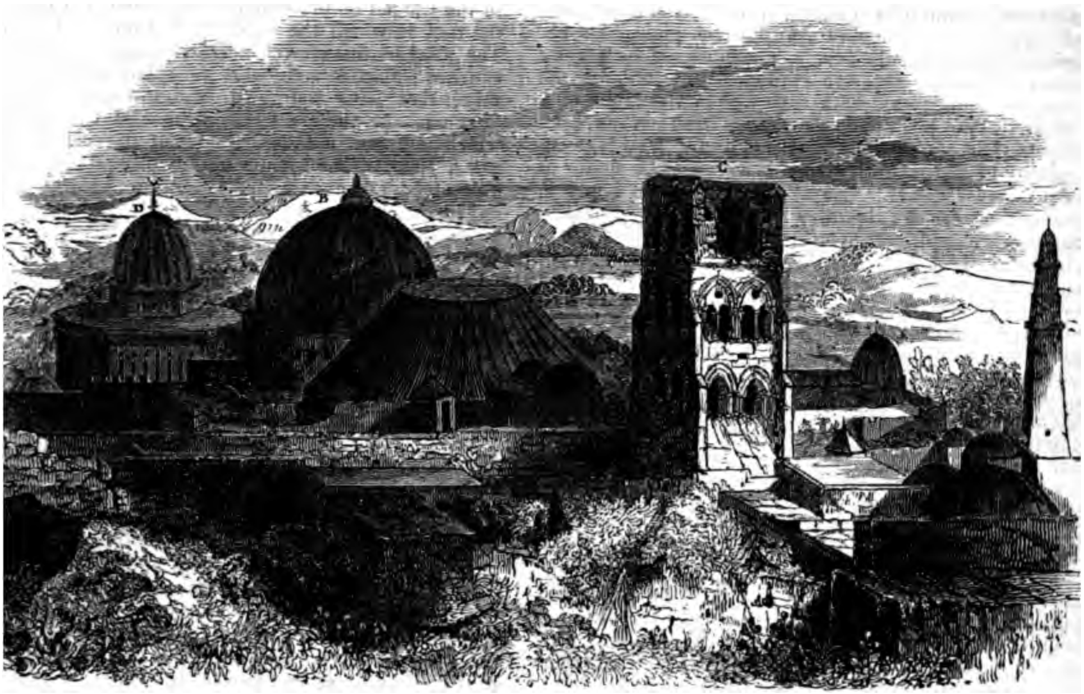

THE CHURCH OF THE HOLY SEPULCHRE.

ıe flat Cupola of the Church of the Holy Sepulchre, covered at top with only a wide Iron Grate, through which it receives its ight, and exactly under it stands our Saviour's Sepulchre. B. The round Cupola of the Church of the Holy Sepulchre. :. The Steeple of the Holy Sepulchre. D. A Turkish Mosque, called Solomon's Temple, built on the same ground where olomon's Temple stood. E. The Church of the Presentation.

HURCH OF THE HOLY SEPULCHRE AT JERUSALEM.

RUSALEM," said our blessed Saviour, "shall be len down of the Gentiles, until the times of the iles be fulfilled." Luke xxi, 24. This affecting iction has hitherto been fulfilled in the most re- able manner; and the history of that celebrated and its present condition, furnish the most con- ng proof of the divinity of Christianity.

rusalem, as it existed in the times of the sacred rs, our readers will remember is no more! Not mallest vestige remains of the splendid capital of d, and Solomon, and Herod! Not a single monu- of their times is standing: the circuit of the is changed, and no one can determine the ancient daries of the holy city!

rusalem has been described by many modern tra- rs, whom curiosity has impelled to visit the theatre hich the work of human redemption was accom- ed by INCARNATE DEITY!

he city of Jerusalem," says Joh Heinrich Mayr, dern German traveller, "which in the time of t is said to have contained nearly three millions of itants, now includes from twelve to fifteen thousand. The circumference of the city itself, as we may conceive, had proportionably decreased, for within an hour I had completed its circuit."

Mr. Buckingham says, "The city occupies an irregular square, of about two miles and a half in circumference. The walls appear to be about fifty feet in height, but are not surrounded by a ditch. They are flanked at irregular distances by square towers, and have battlements running all round on their summits, with loop-holes for arrows or musquetry close to the top.—Within the walls of the city are seen crowded dwellings, remarkable in no respect, except being terminated by flat roofs, ard generally built of stone. On the south are some gardens and vineyards, with the long red mosque of Al Sakhara, having two tiers of windows, a sloping roof, and a dark dome at one end, and the mosque of Sion and the sepulchre of David in the same quarter. On the west is seen the high square castle and palace of the same monarch, near the Bethlehem gate. *In the centre rise two cupolas of unequal form and size, the one blue and the other white, covering the* CHURCH OF THE HOLY SEPULCHRE. Around, in different directions, are seen the minarets of eight or ten mosques, amid an assemblage of about two thousand dwellings. And on the east is seated the great mosque of Al Harrem, or, as called by Christians, the mosque of Solomon, from being supposed, with that of Al Sakhara near it, to occupy the site of the ancient temple of that splendid and luxurious king."

Chateaubriand observes, "The houses of Jerusalem are heavy square masses, very low, without chimneys or windows; they have flat terraces or domes on the top, and look like prisons or sepulchres. The whole would appear to the eye one uninterrupted level, did not the steeples of the churches, the minarets of the mosques, the summits of a few cypresses, and the clumps of nopals, break the uniformity of the plain. On beholding these stone buildings, encompassed by a stony country, you are ready to inquire if they are not the confused monuments of a cemetery in the midst of a desert. You lose yourself among narrow, unpaved streets, here going up hill, there down, from the inequality of the ground; and you walk among clouds of dust or loose stones. Canvass stretched from house to house increases the gloom of this labyrinth. Bazaars, roofed over, and fraught with infection, completely exclude the light from the desolate city. A few paltry shops expose nothing but wretchedness to view; and even these are frequently shut, from apprehension of a cadi.—Amid this extraordinary desolation, you must pause a moment, to contemplate two circumstances still more extraordinary. Among the ruins of Jerusalem, *two classes of independent people* find in their religion sufficient fortitude to enable them to surmount such complicated horrors and wretchedness. Here reside communities of Christian monks, whom nothing can compel to forsake the tomb of Christ; neither plunder, nor personal ill-treatment, nor menaces of death itself. Night and day they chant their hymns around the Holy Sepulchre. Driven by the cudgel and the sabre, women, children, flocks and herds, seek refuge in the cloisters of these recluses. What prevents the armed oppressor from pursuing his prey, and overwhelming such feeble ramparts?—the charity of the monks: they deprive themselves of the last resources of life to ransom their suppliants.

"Cast your eyes between the temple and Mount Zion; behold another petty tribe, cut off from the rest of the inhabitants of the city. The particular objects of every species of degradation, these people bow their heads without murmuring: they endure every kind of insult without demanding justice: they sink beneath repeated blows without sighing: if their head be required, they present it to the scimitar.—Enter the abodes of these people, you will find them, amid the most abject wretchedness, instructing their children to read a mysterious book, which they in their turn will teach their offspring to read. Seventeen times have they witnessed the destruction of Jerusalem, yet nothing can discourage them, nothing can prevent them from turning their faces towards Zion. To see the Jews scattered over the whole world, according to the word of God, must doubtless excite surprise: but to be struck with supernatural astonishment, you must view them at Jerusalem; you must behold these rightful masters of Judea, living as slaves and strangers in their own country; you must behold them expecting, under all oppressions, a KING who is to deliver them. Crushed by the cross that condemns them, skulking near the temple, of which not one stone is left upon another, they continue in their deplorable infatuation. The Persians, the Greeks, the Romans, are swept from the earth; and a petty tribe, whose origin preceded that of those great nations, still exists unmixed among the ruins of its native land."

THE CHURCH OF THE HOLY SEPULCHRE, was erected by the empress Helena, mother of Constantine, about A. D. 326, as was supposed, on Mount Calvary. The walls are of stone, and the roof of cedar; the East end encloses Mount Calvary, and the West the Holy Sepulchre; the former is covered with a noble cupola, open at top, and supported by sixteen massive columns. Over the high altar, at the East end, is another stately dome. The nave of the church constitutes the choir; and in the aisles within are shown the places where the most remarkable circumstances of our Saviour's passion were transacted, together with the tombs of Godfrey and Baldwin, the first two Christian kings of Jerusalem. In the Chapel of the Crucifixion is shown the hole in the rock in which the cross is said to have been fixed. The altar in this chapel has *three crosses*, and is richly adorned; particularly with four lamps of immense value that hang before it, and are kept constantly burning. At the west end is that of the sepulchre, which is hewn in that form out of the solid rock, and has a small dome supported by pillars of porphyry. The cloister round it is divided into several chapels, appropriated to the different sects of Christians who reside there—Greeks, Armenians, Maronites, Jacobites, Copts, Abyssines, Georgians, &c., and on the north-west side are the apartments of the Latins, who have the care of the church, and reside constantly in it; the Turks keeping the keys of it, and not suffering any of them to go out, but obliging them to receive all their provisions in at a small wicket gate. At Easter some grand ceremonies are performed in the church, representing our Lord's passion, crucifixion, death, and resurrection; at which a vast concourse of pilgrims assist, whose contributions and offerings keep the edifice in repair, and support its possessors.

The Easter ceremonies at the Church of the Holy Sepulchre are most extravagant and superstitious, and on some future occasion we purpose to give an account of them; in the mean time, let our readers pray that God would send forth his blessed word to dissipate the delusions of the people, that by the gracious influences of the Holy Spirit, a host of intelligent, holy, zealous men of God may be raised up to preach in its purity, simplicity, and power, the Gospel of our Lord and Saviour.

WHAT LAND WOULD I VISIT?

Had I the pinions of a dove
  To fly o'er land and sea,
To what lov'd country would I rove,
  My native land, from thee?

Would I first visit mighty Rome,
  Her ruins vast and proud,
Her lofty towers, her far-fam'd dome,
  And sky without a cloud?

Would I to lovely Greece repair,
  Her isles once blest and free,
To breathe the fragrance of the air,
  The breezes of the sea?

Would I towards the rising sun
  Delighted stretch my way;
To view the shores he shines upon,
  The utmost realms of day?

Or the sweet islands of the west
  Would I now soar among,
High on their craggy mountains rest,
  And streams unknown to song?

Would I the rich Peruvian mine
  With anxious zeal explore?
Or seek the polish'd gems that shine
  On India's wealthy shore?

To none of these would I retire,
My England, far from thee!
One place alone do I aspire
With earnest wish to see.

I'd soar away, if once set free,
That Holy Land to greet,
And all those hallow'd places see,
Where trod my Saviour's feet.

I would alight on that blest spot
Where he so often taught
Those words which ne'er can be forgot,
Where mighty deeds he wrought.

There would my dying faith revive,
While I from place to place,
With earnestness of love, would strive
His footsteps to retrace.

Though now profan'd each hallow'd spot,
Yet are they not the same
(The face of nature changes not)
As when to earth he came?

We tread the fields where heroes fought,
Where glorious deeds were done;
But here, the wonders that were wrought
'Twas God himself that won!

With awe we pass each solemn spot,
Where man gave laws to man;
Rome, Athens, ne'er will be forgot,
Her heroes never can.

Here God himself *his* law explain'd
When he our nature took;
By deed he every word sustain'd
As written in the book.

A tenfold interest deepens all—
He lived, and died, and rose:
There's not a place but would recal
My sins, which caus'd his woes.

And also that amazing love—
A deep and shoreless sea:
A mystery to all Heaven above—
He liv'd and died for me!

CHARMING SERPENTS.

Illustration of Psalm lviii, 4, 5, and Jeremiah viii, 17.

In the neighbourhood of Madras there are serpent charmers; a set of strollers, who carry with them a basket with these reptiles. After a kind of overture, the basket is opened, and the serpents slide out. As the artist plays upon a tambourine, a kind of tympanum, and accompanies it with his voice, the serpents raise themselves on their tails, and wave their heads to the tune; but upon the music ceasing, they return almost immediately to their native sullenness and malignity, when they are fenced into their prison, to prevent their darting at the company, as they leave them in full possession of their poison, which they sometimes prove, by suffering them to bite domestic animals. The species generally employed by these itinerant artists, is that called Hooded Serpents, the most venomous of the kind; and many of them are so gloomy, that it is a long time before the artist can prevail upon them to lift up their hoods to admit the sound of the music, or "hear the voice of the charmer." They therefore often cut the ligature of their hoods, which makes it fall below their ears. This effect of the sounds of music upon animals, is confirmed by what we see of the effects of drums and trumpets upon horses.

ECCLESIASTICAL BIOGRAPHY.

SECOND CENTURY.

27. Pothinus is believed to have been a native of Asia Minor. Being converted to the faith of Christ, and devoted to the Christian ministry, he was sent by Polycarp from Smyrna, as a missionary to France. Many Greeks had settled in Marseilles, on account of their mercantile affairs, which occasioned much intercourse with Vienne, Lyons, and other trading places: and Pothinus became the bishop of the Christian church in the latter city. Lyons was famous for its splendid temple and its altars, erected in honour of Augustus Cæsar, at the common charge of France. Idolatrous festivals were celebrated on the first of August, with great solemnity; when crowds assembled from all parts of the country, to witness the public disputes between learned and eloquent philosophers, the sports, shows, especially the gladiatorial conflicts, and the throwing of malefactors to wild beasts in the amphitheatre.

Pothinus continued labouring for many years at Lyons, until A. D. 177, when Aurelius Antoninus issued an edict against the Christians. Persecution raged dreadfully at Lyons and Vienne. Multitudes of martyrs for Christ were sacrificed, with every manifestation of brutal cruelty. Among the rest, Pothinus, now *ninety years of age*, was seized and condemned. The venerable old man was scarcely able to crawl: but he was dragged to the tribunal, and thence towards the place of execution. Ferocity in the idolatrous crowd vented itself in the most violent forms. Every man seemed to consider it impious not to do something against him, to avenge the quarrel of their gods.

Intending to make a second day's sport with him, they put him in prison, where his mangled body, too faint to retain his spirit, sunk under these barbarities, and he died almost immediately of his wounds. Thus Pothinus, the venerable bishop of the Christians at Lyons, breathed out his spirit to God his Saviour, A. D. 177.

THE MONASTIC INSTITUTION.

The monastic institution was originally among the Gauls a profession devoted to the cultivation of letters. The labour of transcribing books, which then formed one of the chief occupations of the monks, continued with them till the discovery of the admirable art of printing. It is thus that all impartial historians dispense only bare justice to the ancient monks by acknowledging, that it is to their care and industry we are indebted for the valuable remains of antiquity, as well sacred as profane.

"The sublime productions of the greatest geniuses of Athens and Rome found a secure asylum in the retreats of religion. The church, which had adopted the Greek and Latin languages, always used them; and without this circumstance an universal ignorance would have prevailed. Men were wanted, who, secluded from the world, would dedicate themselves to retirement by choice, to study by taste, to labour by duty; animated by the same genius and the same zeal, living in common under the same regulations, and who were willing to employ the leisure of their solitude in the laborious occupation of endless transcription.

"It is fortunate for letters that this body existed; no individuals whose minds would have been occupied by domestic affairs and public matters, could have given themselves up to such long and painful labours; and this is one of the chief advantages we have derived from these industrious and learned solitaries, who, from the depth of their retreat, enlightened the world which they had quitted."—*D' Israeli.*

SCRIPTURE BIOGRAPHY.

ENOCH.

The Ministry of Enoch.

From the brief notice of Enoch in the book of Genesis, we might be led to conclude, that he was a person of distinguished excellence: but there is nothing related of his public character. The information which is afforded by the apostles concerning him, is much more comprehensive and satisfactory than that which is given by Moses. By the latter we are simply told that "Enoch walked with God; and he was not, for God took him." The apostles Paul and Jude present him to our contemplation under two distinct points of view; as an exemplary saint, and as an inspired prophet. Paul commends him as an eminent believer under the patriarchal dispensation of mercy, as one who obtained a good report through faith, having seen afar off the promises relating to the Messiah; one who was persuaded of them, and embraced them, "confessing himself a stranger and pilgrim upon the earth." Heb. xi, 13.

Enoch is exhibited to us by Jude, as an illustrious prophet of the Lord, foretelling the revelation of Christ in awful grandeur, to the confusion of infidels, and to the condemnation of the ungodly. "Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh, with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude 14, 15.

This affecting prediction is a clear and awakening description of the day of judgment; that day of terror, in which the final destinies of all mankind shall be unalterably fixed; when every man shall be rewarded according to his works: that fearful day, "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe." 2 Thess. i, 7—10.

Enoch beheld with grief the prevailing wickedness of the Cainites: but more especially the increasing infidelity of many among "the sons of God." His holy soul was stirred within him to endeavour to reclaim them, and to arrest the progress of iniquity. What contests he had with the daring blasphemers of his time, as they are alluded to by Jude, we are not particularly informed; but it seems probable that he was opposed by many, and that with insulting scoffs and threatenings.

Nor would this benevolent and zealous prophet be less solicitous to establish the minds of the sincere but timid, in their adherence to the truth of God, than to rebuke and warn the disobedient. He would be conspicuous on their days of sacred festivity, and their solemn anniversaries, in leading the devout worshippers to the footstool of the Divine mercy, and in officiating in his extraordinary character as the priest and prophet of God.

Many had become apostates from the worship of God, and joined "the sons of men" in their profaneness and wickedness; yet a holy band, a few remained faithful in their allegiance to their God.

"Already on a neighbouring mount they stood,
Apart, amidst the valley, girt with wood,
Whose open summit rising o'er the trees,
Caught the cool fragrance of the evening breeze.
The Patriarchal worshippers were met;
The lamb was brought, the wood in order set
On Adam's rustic altar, moss o'ergrown,
An unwrought mass of earth—unbedded stone;
Long known and hallow'd, where, for man's offence,
The earth first drank the blood of innocence;
When God himself ordain'd the typic rite
To Eden's exiles, resting in their flight.
Foremost amidst the group was *Enoch* seen,
Known by his humble port, and heavenly mien:
On him the priest's mysterious office lay,
For 'twas the eve of Man's transgression day;
And him had Adam, with expiring breath,
Ordain'd to offer yearly, from his death,
A victim on that mountain where the skies
Had first inhal'd the fumes of sacrifice.
In Adam's coat of skins array'd he stands
Spreading to heav'n his supplicating hands,
Ere from his robe the deadly steel he drew,
To smite the victim sporting in his view.
Behind him *Seth*, in majesty confest,
The world's great Elder, tower'd above the rest.
Around him in august succession stood
The fathers of the world before the Flood:
These, with their families, on either hand,
Aliens and exiles in their native land,
The few, who lov'd their Maker from their youth,
And worshipp'd God in spirit and in truth—
These stood with Enoch:—All had fix'd their eyes,
On him and on the lamb of sacrifice:
For now with trembling hand he shed the blood,
And plac'd the slaughter'd victim on the wood;
Then kneeling, as the sun went down, he laid
His hand upon the hallow'd pyre, and pray'd."
World before the Flood.

It is not unlikely, that even their solemn acts of public worship were the occasion of ridicule and reviling to the daring apostates: on account of which he foretold the approaching judgment, to terminate all the dispensations of God to man upon the earth, which seems necessarily to imply, that he was favoured with a view of the progressive steps leading to that dreadful catastrophe. As an inspired believer in the Messiah, he must have had some edifying conceptions of the future incarnation, the ministry, the death, the resurrection, and ascension of the blessed Redeemer; and he must also have beheld, by the Spirit, the enlargement of the Messiah's kingdom, the blissful state of those departed saints, who will come with him in the clouds of heaven as the Judge of all the earth, and also that eternal weight of glory that is reserved for the righteous in the presence of God.

Such sublime subjects occupied the elevated mind of the prophet; and they formed the theme of his public ministry to the infidel multitudes while here on earth, and his spiritual affections were in heaven long before his wondrous *translation*.

(*To be continued.*)

BISHOP BUTLER DYING.

The following anecdote is related of the last moments of Bishop Butler, the learned author of the "Analogy."

A few days previous to his death, when he was sitting alone with his chaplain, he thus addressed him:—"Perhaps what I am about to say may surprise you; but after all I have written,—after having viewed death calmly at a distance,—yet, upon its near approach, I am afraid to die." "My Lord," observed the Chaplain, "you forget that Jesus Christ is a Saviour." "Yes," rejoined the Bishop, "but how do I know that He is a Saviour for me?" "It is his own gracious declaration," continued the Chaplain, "Him that cometh unto me I will in no wise cast out." "Stop!" exclaimed the Bishop: "I have read that passage a thousand and a thousand times, but I never felt its value till this moment! Stop there, for now I die happy."

Letters to a Mother, upon Education.

LETTER V.

Dear Madam,

Among the moral habits which require to be very early inculcated on the mind of a child, is that of speaking the truth. The period, indeed, at which attention to it ought to be commenced, is when he begins to express his ideas in sounds and words.

You will soon discover that your child will exhibit a comparative disregard of truth, and liability to falsehood. Be not alarmed: it is a universal characteristic of human nature in infancy. Do not indulge the unfounded despondency that he has any greater tendency to this vice than other children.

It depends indeed upon the systematic and unceasing watchfulness of the parent, whether a child shall be soon imbued with better habits, or through neglect or injudicious treatment, exhibit it in youth, and even retain it in after-life.

I will not attempt to inquire from what causes, remote or proximate, it arises, that little children are prone to falsehood; whether from the mere exuberance of the imagination, ignorance of the value of truth, native indifference to its value, or inherent depravity; my object simply being to suggest such rules as may, under the blessing of God, conduce to correct the disposition, and to establish a contrary habit.

These rules are all derived from the origin and nature of truth.

Truth *originates* in the right apprehension of the real nature of things; and it *consists* in rightly describing such right apprehensions.

In the first place, truth originates in right apprehensions of the real nature of things. Whether it be an object of the senses, or an object of mental perception, it is clear, that, in order to the act of describing it correctly, it must be rightly apprehended. If, for instance, it were possible to apprehend a tree to be a man, the person so misapprehending could never truly relate the incidents in which the supposed man was concerned. The same thing may be said of every other instance. Whence I deduce this rule, namely, that a child ought to be early instructed to apprehend correctly the nature of every object of the mind or senses. As soon as your child begins to speak, be most careful to teach him the true name of every thing. Beware of giving to any object a fictitious or defective name. See that he pronounces the true name for every thing, as nearly as possible. Never pass over an instance in which he miscalls any thing. As soon as he is sufficiently advanced, catechize him as to the qualities of external objects; such as the following—What figure is this table? What colour is it? How many legs has it? What colour is this baize with which it is covered? &c.

By this means a child ought to be made acquainted with the true names for all the qualities of every object in the material world, and even of his own abstract perceptions; and I cannot avoid thinking that this employment is the most profitable in which he can be engaged. He will learn to speak more readily: he will in consequence become possessed of a greater number of ideas: he will be able to express them more correctly by their corresponding words, than if he had books put into his hand, which as a toy are worse than useless, and as modes of instruction are to an infant exceedingly ineligible. A visit to an infant school will soon convince any one, that a child may learn to express by motions such words as perpendicular, horizontal, square, round, &c. By this method a child becomes instructed as to the names of those objects of the external world, out of which his abstract perceptions are formed, and with which he will be conversant all his days. Labour to make him acquainted with the names of them. Think no exertions too great to teach him the right names for them. Call him back again and again, if he mistakes. Make the wrong name or word for any thing troublesome to him. Make truth the easiest, because you never trouble him respecting it.

Secondly, Truth consists in rightly describing in language such right apprehensions.

Now there certainly are many causes whereby a little child is induced to describe wrongly his own apprehensions, that is, in a manner contrary to their nature.

This he will often do to save himself trouble; indolence being a fruitful cause of lying; from pride, from malice towards a playfellow or servant that has displeased him. This latter species is, properly speaking, *a lie*.

If, however, the rule deduced from the first-named principle be scrupulously observed, I am inclined to think that this lamentable instance will be of rare occurrence. Whenever it occurs, your duty becomes imperative and difficult.

You must not weep, or frown upon him, or strike him, or make him go down upon his knees and beg your pardon or pardon of the Creator, or tell others of his ill conduct: you will only confuse, and bewilder, and harden his heart by such methods. Act as in instances of the former nature. Retrace with him every circumstance: unravel the whole affair as privately as possible: cause him, when fully convicted, to give you a different statement: pause—leave him to the remonstrances of the inward monitor, and then act as if nothing had occurred. This conduct, if invariably pursued, and falsehood thereby rendered *troublesome,* will avail far more to his welfare than frowns and estrangement. As he grows up into life, do not allow him to describe the characters of other children or persons: this is a cause of lying. Do not allow him to *talk* much. Do not encourage him to relate anecdotes of the affairs or families in the neighbourhood. Prevent the perusal and recital of fabulous narratives. Carefully watch over his speech, and see that on every occasion, however insignificant, it is a faithful representation of what his mind really knows and perceives. Soon after he will save you the trouble, when he comes to *feel* the moral loveliness of truth, its convenience, its intrinsic excellence, and the odiousness of falsehood, both in the eyes of God and man.

I am, my dear Madam, &c.

Clericus.

AN EPITAPH

Found in the study of the pious Mr. Parsons, Vicar of Arnold, and Rector of Wilford in Nottinghamshire; to which a request was annexed, "that it might be inscribed on his tomb."

Reader,
The soul which inhabited the body that now
lies at thy feet,
is at this time partaking
of the due reward of its deeds!
The state is now unalterable.
If good, it is happy, without fear of change;
If not, how great a mercy would it be esteemed,
even for a short time,
to be as thou art—
Capable of avoiding the torments of hell,
and of enjoying the rest and pleasures
that are at God's right hand for evermore!
Now is the accepted time, now is the day of salvation!
Oh! receive not the grace of God in vain.
2 Cor vi, 1, 2.

DOMESTIC INFANT SCHOOLS.

INFANT SCHOOLS, with all their peculiar benefits, are designed especially for the poor. Their original institution, and their varied operations, are directed to the improvement of the children of those, who have but little time, or talent, even when they have the disposition, to promote the mental cultivation of their infant offspring. Incalculable good appears already resulting from these humble seminaries. But since this system is so admirably adapted to call forth the latent faculties of the infant mind, cannot some of its advantages be secured in the domestic nursery? May not some of its methods be practicable with two or three infants at home, or even with one?

These questions have been proposed by many of those who have seen the delightful progress of the children of the poor in these public institutions.

We are persuaded that much of the infant school system may be adopted in the domestic nursery. Lessons in Natural History, Scripture History, Geography, Grammar, Arithmetic, and other sciences, may easily and delightfully be inculcated on an infant of *two or three years* old. Instead of a heap of senseless "Dutch Toys," which are broken with a fall, or even a touch, let the child be furnished with the ingenious, beautiful, and instructive works of our British artists and scholars, whose talents have been employed in favour of the young, the expense of which will be far less, while the knowledge imparted by their means will be infinitely greater. We will mention a few of the articles we mean:—

Plates of Natural History, for Infant Schools—by Suter, Cheapside, London.

Illustrations of the Bible, for ditto, by ditto.

Cobbin's Grammar, Cobbin's Arithmetic, and Cobbin's Geography, for Children.

Manners and Customs of the Israelites, Journeys of the Israelites, and Stories for Children, by the Tract Society.

These, with others of a similar class, may be used with the greatest advantage by parents, governesses, or nursery-maids.

Preliminary, however, and indispensable to success, it is to be observed, that the nursery-maid, governess, or instructor of infants, should possess a sacred regard to truth and to the word of God, a love for learning, and be apt to teach. Judiciously has the Countess of Blessington said, "More depends on first impressions than people are aware of; and parents should, if possible, be more careful in the selection of their nursery-maids than of their governesses. The former often lay the foundation of evils, that the latter can never erase; and how often do we see a child emerge from the nursery devoid of that freshness and simplicity which constitute the greatest charm of infancy."

Natural History, by means of the prints prepared for Infant Schools, may be extensively taught. As a substitute for these, any outline of natural history with cuts may be usefully employed.

Scripture History may be profitably unfolded by means of illustrative cuts, and the mind of an infant filled with the whole outline of sacred story in the way of diversion and amusement. The History of England may be taught in the same way, by "All the Kings of England," on a coloured sheet, by Darton.

Geography. By means of a coloured map, a lively infant may be trained to delight in pointing out the sea and land, Europe, Asia, Africa, North and South America, the East, the West, North and South, with a multitude of other particulars.

Grammar. A knowledge of all the various parts of speech, and the comparison of adjectives, may thus be taught, and made a most diverting exercise, by Cobbin's Grammar. The infant just beginning to speak will be delighted to find, and to call Mr. Positive, a tall man; Mr. Comparative, a taller man; Mr. Superlative, the tallest man of the three.

Arithmetic, by means of Cobbin's ingenious little work, may be made an amusement even for very young children.

We are aware that it has been said, and that it is still said, children ought not to have their memories burthened with lessons, which only disgust them with books and retard their real improvement. None can be more averse to over-burthening the memories of children than we are; but the plans we recommend are the methods dictated by nature: they do not load the memory; they treat the little creatures as rational beings, not as mere playthings; and while they present correct images before the mind, they at once call forth the opening mind they instruct, and produce the most untiring delight.

By means of illustrations of the Bible, an incredible measure of historical, moral, and religious knowledge may be communicated to the youngest child. Wicked Cain killing his brother Abel—Joseph sold by his naughty brothers—Moses the babe taken out of the ark of bulrushes in the water—Aaron and Moses striking the rock, to give the children of Israel water to drink—Little Samuel, whose mother brought him a little coat every year, while he lived with Eli, and prayed to our Father who art in heaven—Timothy the little boy, whose mother taught him to read the Bible;—these and others will furnish a rich variety of topics for instruction, even to the youngest children; and will be sources of amusement, delight, and profit, in the hands of a lively instructor.

We are not mere *theorists* and *speculators*: we are parents; and we have seen these lessons, and many others, learnt by children under three years of age, and the dear little prattlers delighted to tell papa all these things.

For example: the excellent Map of Canaan, published by the Sunday School Union, has served as an exercise, and an infant little more than two years old has delighted to tell papa where is the Great Sea—Judea—Samaria—the river Jordan—the Sea of Sodom—the Sea of Galilee—Jerusalem, where David lived—Nazareth, where Jesus lived—Bethany, where Martha lived—Gaza, whose gates Samson carried away—Idumea, where Job lived, and many other things. And what is there surprising in all this, when instead of burthening the memory, or abusing the child with nonsense, it is treated as a rational being, and these things made the texts and directories of lively stories?—Dr. Doddridge was taught the Scripture history by his mother, before he could speak, by means of the Dutch tiles in the fire-place; and her observations and comments produced a happy and lasting impression upon the mind of that great and useful man, to which, probably, generations unborn will be under unspeakable obligations through his imperishable writings!

DIGNIFIED CONDUCT OF A YOUNG LADY.

ELIZA EMBERT, a young Parisian, resolutely discarded a gentleman to whom she was to have been married the next day, because he ridiculed religion. Having given him a gentle reproof, he replied, "that a man of the world would not be so old-fashioned as to regard God and religion." Eliza immediately started!—but soon recovering herself, said, "From this moment, when I discover that you do not respect religion, I cease to be yours. He who does not love and honour God, can never love his wife constantly and sincerely."

STATISTICS OF LANCASHIRE.

Lancashire is a large maritime province, bounded on the North by Cumberland, Westmoreland, and Yorkshire; on the South by Cheshire; on the East by Yorkshire, and on the West by the Irish sea: it is 74 miles in length, and from 15 to 44 in breadth. It is divided into 6 hundreds, 63 parishes, 27 markets, and 894 villages.

Along the coast the land in Lancashire is low and flat; but towards Yorkshire it becomes more diversified, and rises in many places to a considerable elevation. In Lonsdale the hills approach very near the coast, and the district of Furness is almost throughout wild and mountainous, Coniston Fell rising to the height of 2,577 feet above the level of the sea. The county has other considerable eminences, Pendle Hill, near Clithero, rising to 1,803, Rivington Hill, near Bolton, 1,545, and Wittle Hill 1,614 feet above the level of the sea.

Lancaster possesses much rich land, and some of the moors have been drained and enclosed, producing excellent oats; yet this county is not so famous for agriculture as some others. Farms are not large in this county, being generally about 50 acres each, few exceeding 200.

Lancashire has several lakes, the principal of which are Windermere, Coniston, Esthwaite, abounding with fish. Salmon in abundance are found in the rivers, the Mersey, the Ribble, the Wyre, and the Lerne. The rivers not naturally navigable have been rendered so, and canals have been formed that unite all parts of the county in one continued water communication. Here indeed originated that great system of canal navigation, which has in two distinct places united the western and the eastern seas, joined the Severn with the Thames, and the Mersey with the Humber, and these main lines with each other: here it first began to display its vast influence over the trade, wealth, and population of the country. The canal from Sawkey, near Warrington, to the Mersey, was the first that was finished, and perhaps the first complete canal in the kingdom.

Of all the productions of Lancashire, the single mineral, coal, is by far the most important. This occurs chiefly in the southern and middle divisions, where inexhaustible fields of it are found. It is the great abundance of this article which has drawn capital to this part of the kingdom; forming those immense establishments, which, within the last century especially, have completely changed the face of the country, and though naturally barren, have filled it with population, and prodigiously augmented its wealth. The ample supply of water too, though unfavourable to agriculture, is highly advantageous to manufactures. Such, in point of fact, are the advantages of this particular district of the country, that the raw material is transported from America, and from India—distant from 4,000 to 12,000 miles!—large quantities of it to be returned in a finished state to the very places of its production!

The manufactures of Lancashire are most extensive and various, consisting of silk, woollen, linen, hats, stockings, pins, needles, nails, tools, watches, earthenware, porcelain, paper, &c. But the cotton trade especially has risen here with a rapidity, and to an extent, beyond all example. Manchester is the principal seat of this vast manufacture. Hence it spreads on all sides, to the south and east into Cheshire and Yorkshire; but especially to the north and west, over the greatest part of Lancashire, extending from Furness to Derby on the one hand, and from Liverpool to Halifax on the other. A variety of other employments, as those of bleachers, dyers, printers' tool makers, engine and machine makers, &c., depend for their support on this manufacture. There are also in this county large works for smelting iron and copper, for blowing common glass and for casting plate-glass, for manufacturing white lead, lamp black, vitriolic acid, &c.

The commerce of Lancashire consists chiefly in the exchange of its manufactured goods, and Liverpool engrosses nearly the whole of the export trade: Liverpool, with respect to commerce, is the first port in the kingdom, after London. The exports, besides the great branch to Ireland, are chiefly to America and the West Indies; also to the East Indies, Africa, the Mediterranean, Spain, Portugal, &c. The principal imports are cotton-wool, wools, sugar, tobacco, rice, timber, corn, &c. Trade inland also is very considerable, chiefly subservient to the various manufactures, and in the transportation of coal, limestone, slate, &c.

POPULATION OF LANCASHIRE.

1700.	1750.	1801.	1811.	1821.	1831.
166,200	297;400	672,731	828,309	1,052,859	1,335,800

EXPENDED IN MAINTAINING THE POOR.

1750.	1776.	1818.	1827.	1830.
21,236*l.*	52,373*l.*	372,964*l.*	488,843*l.*	297,674*l.*

COMMITTALS FOR CRIME.

1805.	1829.
371	2,226.

Ecclesiastical Jurisdiction, &c.—Diocese, Chester; Diocesan, Dr. J. B. Sumner. Church Livings, 287: in the gift of the Government, 7; the Church, 159; Universities, 3; Public Bodies, 7; Nobility and Gentry, 105; Inhabitants, 6.

Endowed Public Charities.—Annual rental and dividends, 22,051*l.* 19*s.* 10*d.*

Bible Society Auxiliaries, contributed in 1829, 3,940*l.* 17*s.* 8*d.*

Missions.—Church Missionary Society, 3,258*l.* 8*s.* 9*d.*; London ditto, 4,238*l.* 5*s.* 2*d.*; Wesleyan, 4,236*l.* 18*s.* 2*d.*; Baptist, 685*l.* 9*s.* 5*d.*; Home, 352*l.* 2*s.* 0*d.*; Unitarian, 279*l.* 0*s.* 1*d.*; Tract Society, 248*l.* 1*s.* 6*d.*

Schools for the Poor.—Numbers educated: National, 30,363; British, 2,640; Sabbath, 79,203.

Religious Denominations, &c.—Church Livings, as above, 287; Independents, 87; Roman Catholic congregations, 81; Presbyterians, 39; Particular Baptists, 30; General Baptists, 5; Wesleyan Methodists, 156; Calvinistic Methodists, 9; Other Methodists, 75; Quakers, 25; Home Missionary and other stations, numerous but not ascertained.

Total Church of England................	287
Dissenters reported	507
General Total......	794

Collegiate Institutions, &c.—The Roman Catholic College at Stoneyhurst is the most considerable of that class in the kingdom. The Blackburn Independent Academy, for the education of pious young men for the ministry, under the care of the Rev. W. Alexander, M.A.

Associations, &c.—Sunday School Unions, 14. "The Lancashire Union of Congregational Churches for the Diffusion of the Gospel in the County:" the Rev. Thomas Raffles, LL.D., secretary: income for 1829, 1,053*l.* 13*s.* 4*d.*

HINDOO FESTIVALS.

Cocoa-nut Day, a great festival with the Hindoos, occurs at the full moon, at the breaking up of the monsoon, when the sea is supposed to have become open for navigation. On that day, the 17th of August, about sunset, an immense number of persons collected upon the esplanade at Bombay to witness the singular ceremony. The English residents repaired thither as to a spectacle, and all the principal natives attended in their carriages and in very magnificent dresses, in honour of the day, with great profusion and display of pearls and jewels. At a certain hour, one of the principal Bramins, advancing a little way into the sea, threw a gilt cocoa-nut into the water, which was a signal for the multitude to follow his example, and thousands of cocoa-nuts were instantaneously seen swimming in every direction, each person being eager to make his offering.

At Poorbunder, on the coast of Guzerat, cocoa-nut day is kept with great solemnity. The Bramins pronounce a benediction over the cocoas, and after staining them with vermilion, deliver them to the attendant crowd, whose foreheads they also stain in like manner. In the evening the chief holds a court upon the sea-side, sitting upon a carpet, surrounded by all his ministers and chief men, and makes presents of turbans to the principal merchants. The whole shore is brilliantly illuminated with flambeaux and torches; and at a certain hour, when the moon is quite at the full, or when she crosses the meridian, the chief rises, and, followed by all his attendants, walks into the sea, into which he casts one of the sacred cocoa-nuts, and immediately every one follows his example, whilst several of the natives fearlessly plunging in, regardless of the imminent danger of the cocoa-nuts showering about them in every direction, secure as many of them as they can.

Whether this fruit, after the blessing of the Bramin, is supposed to possess any particular virtue, I do not know; but the natives on the sea-shore watching the full moon, the votive offerings of fruit in honour of the change of the season, and the ocean, which for months had been vexed by storms and tempests, becoming calm and placid, altogether form a scene highly picturesque and striking.

MY FLEETING DAYS.

"My days are swifter than a weaver's shuttle."—Job vii, 6.

"When thou passest through the waters I will be with thee."—Isaiah xliii, 2.

Then hasten on, ye rolling years,
With your resistless tide,
That bears me, though midst pain and tears,
To *Jordan's* darkened side.

There will my Father guide me through,
Though stormy be the wave!
And make me more than conqueror too,
Triumphant o'er the grave.

His promises of love secure
That those who trust his might,
Shall surely to the end endure,
And triumph in his sight.

If of that love still further proof,
Yet doubting, thou wouldst know,
Look! look at yonder cross, nor doubt
What Jesus *died* to show.

S. F. W.

A Communication for S. F. W. lies at the Publishers'.

AN ESSAY ON THE CULTIVATION OF THE INFANT MIND;

Forming an Epitome of the System of Infant Education; with copious Lessons, and Rhymes for Infants' Schools. By J. R. Brown, Master of the Spitalfields Infants' School. Fourth edition, enlarged and corrected. London: Simpkin & Marshall. 12mo. bds. pp. 134.

Mr. Brown is a man of intelligence and piety; and by this Essay he has laid the Public under great obligations to him. In this small pamphlet he has given an edifying exposition of his method of infant education, and demonstrated the possibility of inculcating the most important lessons upon the youngest child. Parents and Teachers will find it a very valuable manual, from which they will derive much information on that subject in which they are so deeply interested, and many important hints which may be admirably applied in the nursery. Our article on "Domestic Infant Schools" will supersede further remarks on this useful little work.

DAILY DYING.

In the history of Charles V, emperor of Germany, we are told, that he resigned the reins of government, and retired into a convent in Spain. There he resolved to celebrate his own obsequies. For this purpose, he ordered his tomb to be erected in the chapel of the monastery of St. Justus. Thither, at the proper season, all his domestics were ordered to march in funeral procession, carrying in their hands black tapers. The Emperor followed in his shroud. Arrived at the place, he was laid in his coffin. The service of the dead was performed: and when the ceremonies were ended, the doors were closed, the attendants dismissed; and he was left alone. After remaining some time in the grave, he arose, and repaired to his apartment, filled with all those awful reflections which the solemnity was adapted to inspire. Now we do not recommend the practice of such a gloomy and abject superstition. But would it be improper or useless for you, in imagination, to suppose yourselves—entering your sick chamber—stretched upon a bed of languishing—dying—wrapped up in your winding-sheet—laid in your coffin—friends for the last time touching your cold cheek with their lips, or the back of their hand—the lid screwed down—and your remains borne through the mutes at the door—and accompanied to the grave—and left there—while the spirit had returned to God who gave it? In endeavouring to realize this condition, I ask, how would the world appear? What would you think of the censure or praise of men? What, of many of your pursuits? Would not this check the levity of the mind, and the pride of life?—Would not also this contemplation break the force of surprise?

"Familiar thoughts can slope the way to death,"

but if we think not of the subject, the event will be a sudden precipice.—*Jay.*

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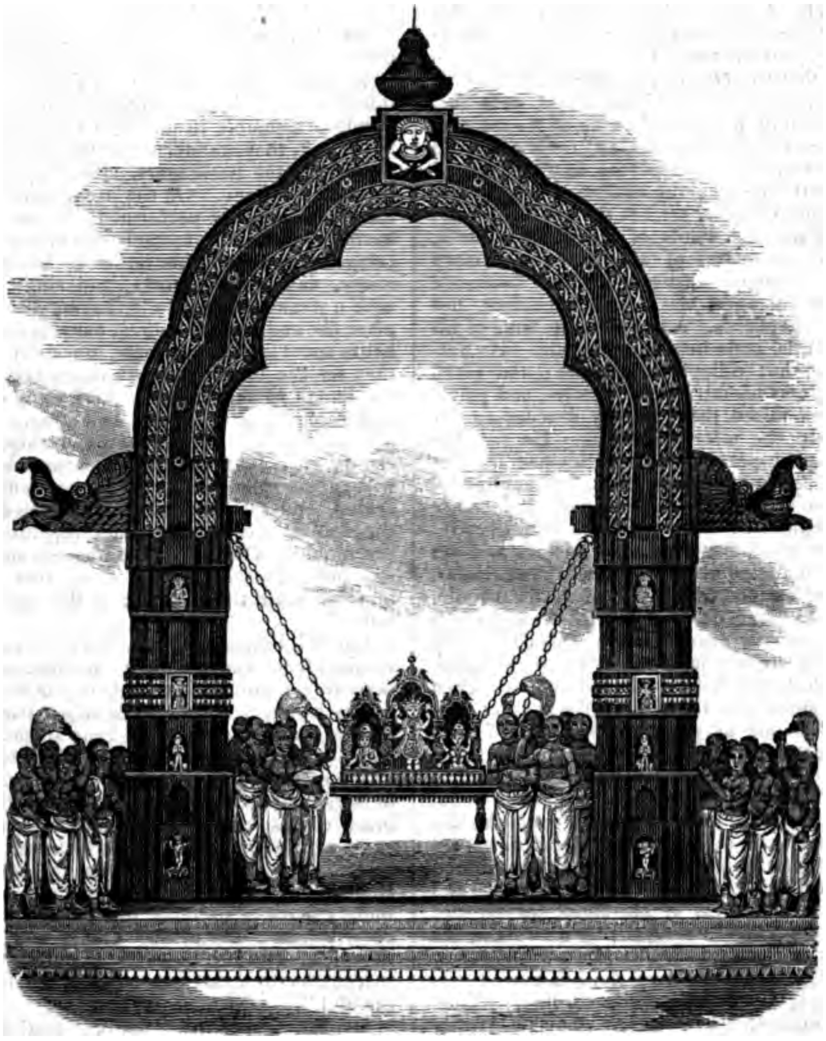

ESTIVAL OF THE SWINGING OF KRISHNA, IN THE TEMPLE OF JUGGERNAUT, IN ORISSA, ON THE BAY OF BENGAL.

HISTORIC TRADITIONS OF KRISHNA.

RISHNA, whose swinging festival is represented in our graving, from a drawing of Lieut.-col. Phipps, a deity of the Hindoos. To detail all the absurd, ntradictory, and abominable traditions, which exist pecting him, would far exceed the limits of our rk, and at the same time weary and disgust our ders.

God graciously gave to our first parents the promise a Saviour, who in the latter ages should appear upon the earth as the Redeemer of mankind. This same promise he repeated to the succesive patriarchs, in the belief of which they lived in peace, and died in immortal hope. We may therefore well suppose, that traditions of that same revelation would be promulgated all over the earth, especially among the descendants of Shem and Japhet, in the East and West. Hence we find *Job* and *Balaam* speaking of the Redeemer whom they expected, and the Eastern Magi seeking the incarnate Saviour at the time of his birth in Judea.

Captain Wilford observes, "A short time before the birth of CHRIST, not only the *Jews*, but the *Romans*, on the authority of the *Sybilline* books, and the decision of the sacred college of the *Etrurian* augurs, were all of opinion, that this momentous event was at hand. This was equally the case in the East, and a miraculous star directed the holy men, who were living in anxious expectation, where to find this heavenly child. At that time the Emperor of *India*, uneasy at these prophecies, which he conceived portended his ruin and the loss of his empire, sent emissaries to inquire whether such a child was really born, in order to destroy him: and this happened in the year 3101 of the *Cali-yuga*, which is the first year of the *Christian era*. But the *Hindus* fancy, that these prophecies were fulfilled in the person of Krishna.—The *Hindu* traditions, concerning this wonderful child, are collected in a treatise called the *Vicram acharitra*, or history of VICRAMA-DITYA."—"When I said, that the *Hindus* conceived that the prophecies concerning a Saviour of the world were fulfilled in the person of Krishna, I do by no means wish to convey an idea that he was CHRIST, from whom he is as distinct a character and person as Joshua; and whose name, with the general outline of his history, existed long before CHRIST. "Yet the prolix account of his life," to use the words of Sir William Jones, "are filled with narratives of a most extraordinary kind, and most strangely variegated. This incarnate deity of *Sanscrit* romance, was not only cradled, but educated among shepherds. A tyrant at the time of his birth ordered all the male infants to be slain. He performed amazing, but ridiculous miracles; and saved multitudes, partly by his miraculous powers, and partly by his arms: and raised the dead, by descending for that purpose into the infernal regions. He was the meekest and best tempered of beings, washed the feet of the Brahmans, and preached, indeed sublimely, but always in their favour. He was pure and chaste in reality, but exhibited every appearance of libertinism. Lastly, he was benevolent and tender, and yet fomented and conducted a terrible war." The *Yadus*, his own tribe and nation, were doomed to destruction for their sins, like the descendants of YAHUDA, or YUDA, which is the true pronunciation of JUDA. They all fell, in general, by mutual wounds, a few excepted, who lead through *Jambu-dwipa* a miserable and wretched life. There are some to be found in Gurjarat: but they are represented to me as poor and wretched. This motley story must induce an opinion (Asiat. Res. vol. i, p. 2, 3), that the spurious gospels, which abounded in the first ages of Christianity, had been brought to *India*, and the wildest parts of them ingrafted upon the old fable of Krishna." Several learned Missionaries are also of that opinion, though they carry the comparison too far. The real name of KRISHNA was CANEYA, and he was surnamed KRISHNA, or *the black*, on account of his complexion. The *Hindus* having once fixed the accomplishment of these prophecies to a period greatly anterior to the Christian era, every thing in their books was either framed, or new modelled accordingly; especially in the Purányas, every one of which is greatly posterior to our era; though many legends, and the materials in general, certainly existed before, in some other shape." Asiat. Res. vol. x.

Mr. Ward, a learned Baptist missionary, mentions many of the absurd traditions respecting this Hindoo divinity. In the Church Missionary Papers, No. xxxix, it is remarked from Mr. Ward, that it is said of *Krishna*, "in his infancy, he deprived a giantess of her breath, who had poisoned her breast before she gave him suck. Soon after, when laid by his nurse at the door to sleep, he destroyed a carriage against which he hurt his foot. His nurse, when looking one day into his mouth, had a surprising view of the three worlds, with Brahma, Vishnoo, and Siva, sitting on their thrones. At the age of eight years, he took up a mountain in his arms, and held it as an umbrella over the heads of the villagers and their cattle during a dreadful storm, with which the angry king of heaven was overwhelming them."

Mr. Ward remarks, after referring to the abominable things reported of Krishna, "It is very possible, if any real Hindoo history could be discovered, that many of these facts would be found recorded in the life of a Hindoo king of the name of Krishna; which facts have been embellished by the Asiatic poets, till they have elevated the hero into a god!"

FESTIVALS IN HONOUR OF KRISHNA.

Mr. Ward gives the following account of these festivals: "At the full-moon in the eleventh month, a Swinging Festival is held. Fifteen days before the full-moon, the holidays begin: from which time, the Hindoos assemble in the night to sing and dance; and in the day, they wander about the streets, throwing red powder at the passengers, either with their hands or through a syringe. On the night before the full-moon, the ceremonies are performed; at the close of which, having besmeared themselves with red powder, *they carry the god* from his house to some distance, with music, dancing, fireworks, and singing. A bamboo, with a straw man tied to it, having been erected, *they place the god here, and again worship him*. After three hours spent in various sports, especially with fire-works, they set fire to the bamboo and straw, carrying back the image to the temple. Very early in the morning *they bathe the god, set him on a chair, and then worship him, rocking him in his chair*, and throwing upon him red powder. At noon these ceremonies are repeated with great splendour; when many offerings are presented, and the Brahmins are retained. About four, the festival closes by another repetition of the same ceremonies. The god is then washed, anointed, clothed, and put into the temple; where food remains before him for some time, and it is then given to the Brahmins."

Colonel Phipps remarks, "The image of Krishna is carried from the temple to a large platform, raised several feet from the ground, in the centre of which is a lofty and very curious arch of *pot-stone*, with various niches containing different representations of the god. The idol is placed in a chair of state, with another image on each side. The group is then fixed in a frame or small platform, which is suspended to the arch by brass chains, and swung backward and forward. A great number of Brahmins perform the worship: while others sprinkle rose-water on the idols, and throw about a quantity of red powder; and others, as a customary mark of state and distinction, move about some chowries, or tails of the Thibet cow, to drive away the flies. During these ceremonies, the platform is surrounded by a vast concourse of Hindoos worshipping the idol."

Mr. Ward speaks of another festival in honour of this god, thus: "At the full-moon in the seventh Hindoo month, a festival is held, during three nights, to celebrate the revels of this impure god! Each night, after the ceremonies in the temple are closed, the crowd carry the image out with much noise, music, singing, and dancing; and place it in a building which is open on all sides, and is gilt, ornamented, and grandly illuminated for this festival. Sixteen small images of Krishna are necessary on this occasion; but a very small gold image, about the size of a breast-pin, is placed as the object of adoration, and afterwards given to the officiating Brahmin. At the close of the festival, the clay images are thrown into the river.

Round the building, booths are erected, filled with sweetmeats and other articles, as at an English fair. Thieves and gamblers are very busy at these times. I have seen the grey-headed idolater and the mad youth dancing together; the old man lifting up his withered arms in the dance, and giving a kind of horror to the scene, which idolatry itself, united to the vivacity of youth, would scarcely be able to inspire. The Hindoo is here called to what he considers divine worship, and to a licentious festival; no one imagining, but that *worship* and *adultery* may be performed in the same hour!"

Who can read these humiliating representations of deluded and degraded human nature, without being deeply affected at the debased condition of millions of our fellow creatures? Who can reflect upon their being our fellow subjects, living under the British Government, and not be grieved at heart for their miseries? Surely every believer in Christ will not refrain from pitying these deluded heathens, while he prays that the word of God may be universally diffused, and that the Holy Spirit may be poured forth upon its readers to renovate, and sanctify, and save their souls.

WHAT ARE THE HINDOO VEDAS?

This question has been proposed by one of our readers, in consequence of his having heard of the published translation of them, by Ram Mohun Roy, a Brahmin of high caste, who has recently visited this country. We have not seen these specimens of Brahminical literature: but if we form an estimate of their worth and excellence, by the moral and religious condition of the priests and the people in India, we must rate them exceedingly low.

The Vedas are the sacred books of the Hindoos, believed to have been revealed by God, and called *immortal*. They are considered as the fountain of all knowledge, human and divine, and are *four* in number. The *Rig-veda* consists of *five* sections; the *Yajur-veda* of *eighty-six*; the *Sama-veda* of *one thousand*; and the *At'har-veda* of *nine*; with 1100 sac'has, or branches, in various divisions and subdivisions. The *Vedas* in truth are said to be infinite; but they have long been reduced to this number and order: the principal part of them is that which explains the duties of man in a methodical arrangement; and in the *fourth* is a system of divine ordinances. From these are reduced the four *Upa-vedas*, the *first* of which is said to have been delivered to mankind by BRAHMA, INDRA, DHAUWANTARI, and five other deities; and comprises the theory of disorders and medicines, with the practical methods of curing diseases. The *second* consists of music, invented for the purpose of raising the mind, by devotion, to the felicity of the Divine nature; the *third* treats of the fabrication and use of arms; and the *fourth* of sixty-four mechanical arts. The origin of these sacred tracts is involved in the mystery of mythology.

Sir W. Jones observes, "The Hindus firmly believe these to have been promulgated in the beginning of time by Menu, son or grandson of Brahma, or, in plain language, the first of created beings; and not the oldest only, but the holiest of legislators." He further adds, that "the whole dramatical arrangements of these writings are clearly fictitious and ornamental, with a design too common among ancient lawgivers, of stamping authority on the work by the introduction of supernatural personages." "Whatever opinion, in short, may be formed of Menu and his laws, in a country happily enlightened by sound philosophy and the only true revelation, it must be remembered, that these laws are actually revered as the word of the Most High, by many millions of the Hindus."

Many sublime passages are contained in the *Vedas*, but in this respect they are far inferior to the Christian Scriptures. As to the morality inculcated in them, it will bear no comparison with the blessed word of God; a specimen we give on the subject of the burning of widows on the funeral pile of their husbands, from the RIG-VEDA. "If a wife thus burn with her husband, IT IS NOT SUICIDE; and her relations shall observe three days' uncleanness for her; after which the *Shraddha* must be properly performed.—If she cannot come to the place, or does not receive an account of her husband's death, she shall wait the appointed days of uncleanness, and may afterwards die in a separate fire. —If she die in a separate fire, three days' uncleanness will be observed, after which the *Shraddha* or *Pinda* must be performed."

"O fire, let these women, with bodies anointed with clarified butter, eyes (coloured) with stibium, and void of tears, enter thee, the parent of water, that they may not be separated from their husbands, but may be in union with excellent husbands, be sinless, and jewels among women."

THE GUILT OF IMMORAL WRITINGS.

The dreadful waking, even in this life, to the sense of guilt, in having given to the world that which may make it less deserving of its Creator, is a degree of horror not to be dwelt upon; it must be beyond imagination: but the converse of this supposition is not in an equal degree soothing and consolatory; nay, it is an argument that must rather produce self-abasement, under the consciousness of the sad disproportion between our powers of enforcing precepts and practising them. It is easier to teach twenty what is good, than to fulfil the duty of one of the twenty in practising the given lesson. But this must not discourage us, nor can it be brought in plea against the enormous crime of disseminating what is bad. Authors may write atrociously, and die witty or senseless, but we are bound to believe the positive attestations borne to the end of some of these writers. Many have been permitted to die in a state that "gives no sign." God only knows his own purposes, and punishment is not the less heavy for being secret; but our guide is the testimony of those who have been in a state to afford room for conclusions.

When Rousseau, who was branded with the reproach of having "a hankering after Christianity," was taunted with the supposition, that had he known Fenelon he would have been one of his disciples, his answer—"I would have been his footman"—was worth pages of recantation, which the next freak of his mind might have retracted. And when the nurse who attended Voltaire in his last illness, refused to go to another patient till assured that the sick person was a Christian, we ask no further confirmation of the horrors with which his death is said to have been attended.—*Memoirs, &c. by L. M. Hawkins.*

THE CLERGYMAN'S COW.

The late Rev. Mr. Grimshaw had a cow, to which he was remarkably attached, and the thoughts of her often interrupted his most serious meditations: on this account he determined to dispose of her; and the farmer who came to view her, asked if she was sold for any fault; to which he replied—"Her fault will be no fault to you: she follows me into the pulpit."

SCRIPTURE BIOGRAPHY.

ENOCH.

Translation of Enoch.

"————— Him the Most High,
Rapt in a balmy cloud with winged steeds,
Did ——— receive to walk with God
High in salvation and the climes of bliss."
MILTON.

FOR the purpose of illustrating the nature and triumphs of faith, the apostle, in the Epistle to the Hebrews, records some of the noble deeds of the Old Testament worthies. Among these distinguished believers, Enoch stands pre-eminently conspicuous, as a devoted saint and a favourite of Heaven. By this record we are instructed concerning the manner in which that holy man finished his mortal pilgrimage. It was not by the debilitating progress of disease, that "the earthly house of his tabernacle was dissolved," that he became "absent from the body, and present with the Lord."

"By faith Enoch was translated, that he should not see death; and was not found, because God had translated him." Heb. xi, 5. The sentence pronounced upon Adam and his posterity, was suspended in favour of this devoted servant of God. The bitter pains of death were not suffered to afflict him. He endured none of the agonizing pangs of dissolving nature. His gracious Master, whom he had sincerely loved and faithfully served, delivered him from the will of his enemies, and took him from the earth, not permitting his body to become a lifeless, putrid corpse.

His translation was sudden. We have not been favoured with the detailed particulars of his removal: but it is evident, from the several passages of Scripture in which he is mentioned, that it was after some remarkable contest with the infidel blasphemers. He rose in the morning, and by thanksgiving and prayer renewed his vows of self-dedication to God. The spirit of inspiration fell largely upon him, and he went forth to meet the giant chief of the profane unbelievers; and while admonishing them of their wickedness, in persecuting the godly, "a chariot of fire, and horses of fire," appeared in the clouds,—the whirlwind arose,—the murderous designs of his persecutors were disappointed,—"and Enoch was not found, for God took him," as is believed by wise Christian writers, in a manner visible to many, and perhaps even in the sight of his deadly enemies.

A pious and learned poet supposes, that Enoch, with a party of his adherents, was brought before a chief of the Cainites, who endeavoured to effect his destruction.

"—————Anon, with universal cry,
The giant rush'd upon the prophet—"Die!"
The King leapt foremost from his throne;—he drew
His battle sword, as on his mark he flew.
With aim unerring, and tempestuous sound,
The blade descended deep along the ground;
The foe was fled, and, self-o'erwhelm'd his strength,
Hurl'd to the earth his Atlantean length:
But ere his chiefs could stretch the helping arm,
He sprang upon his feet in pale alarm.
Headlong, and blind with rage, he search'd around,
But Enoch walk'd with God, and was not found."
WORLD BEFORE THE FLOOD.

"He was not found," says the inspired writer: by which it seems manifest, that there was anxious search after him. His friends did not find him; some of whom being weak in faith, and not fully understanding this marvellous dispensation, appear to have sought him around the adjacent country, as "the sons of the prophets" sought for Elijah, during three days, after his translation. 2 Kings ii, 17.

"He was not found" by his enemies. With wicked hands and malicious hearts, they sought him for the purpose of murdering him, on account of his hated sanctity, and his faithfulness in preaching against their iniquitous courses. As Enoch was the principal patriarch of the world at that time, and a great preacher of righteousness and prophet of the Lord, his disappearance would excite universal surprise and inquiry, especially among the infidels who had not witnessed the miraculous deliverance. But their malignant inquisition after the holy man was in vain, "because God had translated him." His Divine Protector concealed him from their murderous hands; not in any lofty secure asylum upon earth, but in mansions of unspeakable felicity near his throne in heaven!

How stung with disappointment, and exasperated at being overcome, the ungodly persecutors must have been, on losing their prey, we can only conjecture; but God was the defence of his surviving servants; and though suffering, he preserved them from betraying his truth or dishonouring their profession.

Still it may be asked, how was Enoch taken to dwell in heaven, since "flesh and blood cannot inherit the kingdom of God?" On this interesting question, our young friends will find satisfactory information in the writings of the New Testament. To qualify him for his exalted state of existence, as an inhabitant of the celestial Paradise, his body doubtless underwent an essential change, a transformation, equal to that which it is declared must pass upon those of the righteous, who may be found living upon the earth at the time of the second coming of Christ. "Behold," says the apostle Paul, "I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible shall put on incorruption, and this mortal shall put on immortality." 1 Cor. xv, 51—53.

Considering how greatly we are interested in the awful realities of that day, it seriously becomes us, both as a duty and a privilege, to be living with it in our view. We should all be "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, to redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." Tit. ii, 13, 14.

May it be with all, especially our young readers, that "whether we live, we live unto the Lord; and whether we die, we die unto the Lord, so that both living and dying we may be the Lord's." Rom. xiv, 8.

(To be continued.)

THE CHRISTIAN'S NEW SONG.

"And they sung as it were a new song." Rev. xiv, 3.

Oh! yes, there are times when the Christian can take
His harp in his hand, and its melody wake,
And tuning each note to an anthem of praise,
A song full of love and of triumph can raise.

Dear brethren of glory! saints, seraphs, we long
To join in your worship, to heighten your song;
With you, clad all glorious, in rapture to fall
Before the bright throne of the God over all.

Here, how weak are our efforts! how coldly we sing!
But our soul shall burst forth on our lips when we spring
To meet him, to see him! our Saviour! our King!
Heaven and earth shall then peal with the song which
we bring.

Then hasten thy coming! Oh! hasten the day,
When thy sceptre of mercy all realms shall obey,
And the knowledge of God, like a banner unfurl'd,
All light and all glory, shall wave o'er the world.

S. F. W.

Letters to a Mother, upon Education.

LETTER VI.

Dear Madam,

The present Letter will be devoted to the development and right culture of the moral affections. This subject is of the highest importance; for unless you establish *habits* of *right feeling* in the mind of your child, it will be useless to load his *understanding* with *rules*. The state of the feelings indeed, constitutes the real character of a human being in all his relations. Whatever he may *know*, he will generally, and assuredly *in the end*, act according to what he *feels*.

How often have we had occasion to observe, that a man may understand what is proper, and declaim upon it very eloquently, while it was evident from his own conduct, that a wide contrariety existed between the perceptions of his understanding and the inclinations of his heart. The utility of rules therefore, as applied to the reasoning faculties, chiefly consists in their tendency to influence and *train the affections*. Perhaps even the affections themselves are not so properly cultivated by mere didactic lessons, as by presenting to them their appropriate objects, and then, especially in the case of a child, *superintending their action*.

These observations I shall now endeavour to apply to a variety of topics.

1. Cultivate in your child feelings of universal *kindness*. A very ample and useful sphere for this duty is afforded by the inferior animals. From the earliest period, teach your child to behave kindly to these helpless creatures. Whenever he witnesses or hears of any act of unkindness towards them, never let it pass without an expression of your disapprobation. Let him be taught very early to exercise beneficent actions towards them, in feeding and protecting them. Let him learn that every animal and every insect is capable of feeling pain or pleasure as well as himself; that each of them has received the precious boon of existence from the hands of the same God who made himself; and that he and they are all equally dependent upon his bounty and protection. I approve of a parent giving a bird, or a dog or cat, where there are every means for its comfort and protection, to a child, who, if he be not at first its feeder, should nevertheless be considered as its owner and protector, and interested in its welfare.

Of course the spirit of this advice utterly prohibits the barbarous amusements of angling, and taking the nests of birds, to which boys are prone. He should be taught, that though fish are given for the use of man, they may be caught by a net, and thus may die without the needless pain inflicted by angling. Let him also know that a parent animal or bird has its paternal feelings. Read to him, when he can understand it, the lovely description of the nightingale in Thomson's Seasons, returning after its brief interval of absence, and finding its nest torn away and gone.

2. For similar purposes, make him your almoner to any deserving beggar or object of charity you may select. Show him that you do not give money or food indiscriminately, but to those whom you know to be distressed, and then endeavour to interest him in their wants and sorrows. Take care, however, that all he pretends to do and to feel is genuine. The habit of kindness will grow up, as *gradually* as a flower expands its loveliness; but if ever he learns to affect it, because he sees it pleases you, which if you are too *evidently* zealous he will soon do, then his general sincerity is endangered.

3. Let him especially be taught respectful and considerate attention to servants; to ask their assistance with proper terms, and invariably to thank them audibly; to recognize their rights; to avoid giving them needless trouble.

4. As he advances in age and strength, he will of course mingle with his equals, and perhaps with his superiors and inferiors, in age, wealth, and station.

His treatment of these three classes will need all your assiduity to regulate. You will of course have uniformly taught him, both by your conduct and language, that the only just causes of respect or of disapprobation, are to be sought in the *moral*, *intellectual*, and *spiritual* attainments of the individual. He will never have heard you praise any one for their wealth or their beauty. He will never witness in you a change of manner to different persons, or a peculiar delight in the society or notice of a noble neighbour. One of the most valuable qualities of a great public school is, in my opinion, that among the boys all those extrinsic circumstances, which the sordid and senseless and worldly part of mankind blindly reverence, are utterly merged. The son of the peer would soon, I apprehend, find himself reminded in a public school, that his father's title or his own, commanded no particular respect. Such indeed is the right feeling which is cultivated, and which pervades those places of education, that for a boy to be particularly assiduous in gaining the acquaintance of another boy of noble birth would soon be noticed, his true motive discerned, and then wo be to the youthful sycophant!

Still, however, owing to the natural inequalities of society, your son must have superiors, equals, and inferiors. Teach him, however, to be *the same to all*: not dastardly overwhelmed by the presence of a superior, for he will then assuredly be haughty and distant towards his equals, and tyrannical to his inferiors. Labour to make him love truth and honesty, and to abhor flattery, and he will have a noble genuine freedom of manners, which the upper classes of society are well known to approve much more than abject adulation. Lavater has beautifully said in his maxims, dedicated to Fuseli, that he should be on his guard against that man whose manners change upon the introduction of a superior, or who expresses a wish to be gone when the arrival of such a person is announced. On the contrary, let your son never imagine that he must show his detestation of such meanness and baseness of heart by airs of bluntness or indifference to his superiors. He never will be tempted to do this, if from early life you have taught him to behave himself *properly*, and in the same mode, and according to truth and honesty, *to every person*. For a similar reason I should, however, be careful that he did not make a confidant of a person decidedly his inferior; for I should suspect that such a friend might be apt to submit to him, and thus to foster the fatal passion of pride, which would expose him to unfailing mortifications among his equals, and perhaps tend to make him a misanthrope, and a malicious, sullen man.

In a word, teach your son to *think for himself*. Do not *impose* on him *your* judgment, but help him, by the exercise of his own powers, to come to a similar conclusion. Help him to think and reason perpetually on all subjects: then let him act upon his *own* opinion. Teach him to value things *as they are*; to value moral, intellectual, and spiritual things supremely and universally; to estimate *money*, fame, titles, as gifts of God, which demand from the possessor that they all be employed according to the Divine will. Never do or say things which can make him discontented with his own station. Always be yourself cheerful and contented. Teach him at every turn to consider the *rights* of others, what they will expect, and what they can properly require. Make him very *studious* of these particulars: teach him that he is not to act in any case because others do so, but only for reasons which he can give, and which he approves upon just grounds: that he is to adhere to what is right and useful in itself, whatever others may do, or say, or think, or however they may *look*. Then be assured you will have done what *you* can to have rendered your child useful, happy, respected, and successful.

There are yet other particulars of a similar nature, which I reserve for my next Letter; and am,

Dear Madam, your, &c.
CLERICUS.

NOURISHMENT AND GROWTH OF ANIMALS.

"ALL the animals of the creation, as well as the plants, have their original nourishment from these simple materials—earth and water. For all the animal beings which do not live upon other animals, or the produce of them, take some of the vegetables for their food; and thus the beasts of prey are originally indebted to the plants and herbs, *i. e.* to the earth, for their support, and their drink is the watery element. That all flesh is grass, is true in the literal as well as the metaphorical sense. Does the lion eat the flesh of the lamb? Doth the lamb suck the milk of the ewe? But the ewe is nourished by the grass of the field. Does the kite devour the chicken, and the chicken the little caterpillars or insects of the spring? But these insects are ever feeding on the tender plants and the green products of the ground. The earth moistened with water is the common nurse of all. Even the fishes of the sea are nourished with some green vegetables that spring up there, or by preying on lesser fishes which feed on these vegetables.

"But let us give our meditations a loose on this entertaining subject, and we shall find numerous instances of wonder in this scene of Divine contrivance.

"1. What very different animals are nourished by the same vegetable food! The self-same herbage or fruits of the earth, by the divine law of nature and providence, are converted into animated bodies of very distinct kinds. Could you imagine that half the fowls of the air, as different as they are, from the crow to the titmouse, should derive their flesh and blood from the productions of the same tree, where the swine watches under the boughs of it, and is nourished by the droppings of the fruit? Nor need I stay to take notice what numerous insects find their nests and their food all the summer season from the same apples or apricots, plums or cherries, which feed hogs and crows, and a hundred small birds. Would you think that the black and the brindled kine, with the horses both grey and bay, should clothe themselves with their hairy skins of so various colours, out of the same green pasture where the sheep feeds, and covers himself with his white and woolly fleece; and at the same time the goose is cropping part of the grass to nourish its own flesh, and to array itself with down and feathers? Strange and stupendous texture of the bodies of these creatures! that should convert the common green herbage of the field into their different natures, and their more different clothing. But this leads me to another remark.

"2. What exceeding great diversity is found in the several parts, limbs, and coverings, even of the same creature! An animated body is made up of flesh and blood, bones and membranes, long hollow tubes with a variety of liquors contained in them, together with many strings and tendons, and a thousand other things, which escape the naked sight, and for which anatomy has hardly found a name: yet the very same food is, by the wondrous skill and appointment of the God of nature, formed into all these amazing differences. Let us take an ox to pieces, and survey the wondrous composition. Besides the flesh of this huge living structure, and the bones on which it is built, what variety of tender coats and humours belong to that admirable organ, the eye! How solid and hard are the teeth which grind the food! How firm the general ligaments that tie the joints of that creature together! What horny hoofs are his support, and with what different sorts of horny weapons has nature furnished his forehead! Yet they are all framed of the same grassy materials! The calf grazes upon the verdant pasture, and all its limbs and powers grow up out of the food to the size and firmness of an ox. Can it be supposed that all these corpuscles, of which the several inward and outward parts of the brute are composed, are actually found in their different and proper forms in the vegetable food?

"Does every spire of grass actually contain the specific parts of the horn and the hoof, the teeth and the tendons, the glands and membranes, the humours and coats of the eye, the liquids and solids, with all their innumerable varieties in their proper and distinct forms? This is a most unreasonable supposition, and vain philosophy. No, it is the wisdom of the God of nature that distributes this uniform food into the several parts of the animal by his appointed laws, and gives proper nourishment to each of them.

"Again, 3dly. If the food of which one single animal partakes be never so various and different, yet the same laws of motion which God has ordained in the animal world, converts them all to the same purposes of nourishment for that creature. Behold the little bee, gathering its honey from a thousand flowers, and laying up the precious store for its winter food. Mark how the crow preys upon a carçass; anon it crops a cherry from the tree; and both are changed into the flesh and feathers of a crow. Observe the kine in the meadows feeding on a hundred varieties of herbs and flowers, yet all the different parts of their bodies are nourished thereby in a proper manner: every flower in the field is made use of to increase the flesh of the heifer, and to make beef for men: and out of all these varieties there is a noble milky juice flowing to the udder, which provides nourishment for young children. So near akin is man, the lord of the creation, in respect of his body, to the brutes that are his slaves, that the very same food will compose the flesh of both of them, and make them grow up to their appointed stature. This is evident beyond doubt in daily and everlasting experiments. The same bread-corn which we eat at our tables will give rich support to sparrows and pigeons, to the turkey and the duck, and all the fowls of the yard: the mouse steals it, and feeds on it in his dark retirements; while the hog in the sty, and the horse in the manger, would be glad to partake. When the poor cottager has nursed up a couple of geese, the fox seizes one of them for the support of her cubs, and perhaps the table of the landlord is furnished with the other to regale his friends.

"Nor is it an uncommon thing to see the favourite lapdog fed out of the same bowl of milk which is prepared for the heir of a wealthy family, but which nature had originally designed to nourish a calf: the same milky material will make calves, lap-dogs, and human bodies.

"How various are our dishes at an entertainment? How has luxury even tired itself in the invention of meats and drinks in an excessive and endless variety? Yet when they pass into the common boiler of the stomach, and are carried thence through the intestines, there is a white juice strained out of the strange mixture, called chyle, which from the lacteal vessels is conveyed into the blood, and by the laws of nature is converted into the same crimson liquor. This being distributed through all the body by the arteries, is further strained again through proper vessels, and becomes the spring of nourishment to every different part of the animal. Thus the God of nature has ordained, that how diverse soever our meats are, they shall first be reduced to a uniform milky liquid, that by new contrivances and divine art, it may be again diversified into flesh and bones, nerves and membranes.

"How conspicuous, and yet how admirable are the operations of Divine wisdom in this single instance of nourishment! But it is no wonder that a God, who could create such astonishing and exquisite pieces of machinery as plants and animals, could prescribe such laws to matter and motion as to nourish and preserve the individuals, as well as to propagate the species through all ages to the end of time.

(*To be continued.*)

ON THE DIVINE ATTRIBUTES.

No. I.—THE JUSTICE OF GOD.

If we believe that God is the moral governor of the world, and that he observes the conduct of each member of the human family, we cannot but feel convinced from reason and experience that he is also just. Dreadful indeed would man's condition be, were he under the superintendence of a being, who though almighty in power could be swayed by partiality. Where then would be that last resource of persecuted innocence, which is derived from the expectation of a day when true and just judgment shall be administered to all the sons of men? Where then would be the hope of the righteous, which is founded on the conviction that "God is not a man that he should lie," and that he will do what he hath said, and make good what he hath promised? And from what source could we expect to impress the mind of the sinner with awe, when there was an expectation placed before him of escaping, not only unpunished but rewarded? Happily for us, however, we can prove that our God is just; that is to say, that he will reward every man according to his works, conferring on the righteous the reward which is their due, and overwhelming the sinner in his own iniquity.

In illustration of this, I design to bring forward some few instances in which this attribute of the Almighty has been manifested.

1. The deluge sets before us a terrific example, that the all-wise Ruler of the universe, though long suffering and of great mercy, will eventually whet his glittering sword and come to vengeance. God had made man, and sent him forth into a world where all things worked together for his good; seed-time and harvest returned at their appointed seasons, and the valleys stood so thick with corn, that the voice of joy and thanksgiving was heard among them. One intention only seemed to actuate the whole of creation, and that was to contribute to the happiness of man: were I telling this to some happy spirit, who had never heard of the fall of Adam or the apostacy of the human race, would he not imagine that the being, on whose behalf so much loving-kindness was manifested, spared no pains to return the obligation, but by the strongest and most pleasing testimonies of obedience, witnessed that he felt deeply his Creator's loving-kindness. But what is the true state of the case? O hear it and blush, ye inhabitants of the earth! This merciful Benefactor of our race, from the habitation of his glory, where he sitteth in heaven over all from the beginning, looked down upon our world, to receive the thanksgiving which is his due. And what did he see? He saw the wonders of creation, that they were very good: he saw the beasts of the field, that they were fulfilling his commandment: he saw the heavenly bodies, that they were performing their revolutions according to his law. But when he looked on man, whom he created lord of the creation, he beheld that he had forsaken the path of duty, and was living in a course of apostacy, idolatry, wickedness, and impiety. O what a sight was this! A parent is grieved at the ingratitude of a child on whom he has lavished many cares; what then must God have thought of the ingratitude of those sinful beings for whom he created a world!

Lamentable was man's condition, nor was it possible that he could escape that curse of the Almighty, which is denounced against all the workers of iniquity. Idols and false deities had estranged the hearts of the people from their Maker, and as they had all gone out of the way and become abominable, he resolved to execute the fierceness of his anger upon them, and prove that he only is the Lord Omnipotent over the whole earth. Compassion now retired, and the loving-kindness of the Lord came to an end. Man deserved punishment, and God failed not to pour it on him. In a few hours the face of the sky was dark with the gathering rain, and the windows of heaven were opened. That world which had smiled so beauteously with the abundance of good things, presented only a wide waste of waters, and the lifeless corpses of the once gay and blasphemous inhabitants of the earth testified that God had whetted his glittering sword and come to vengeance.

But great as was the justice displayed in this act of the Almighty, it did not in my opinion exceed the following instance, which is intimately connected with the former. Though there were millions of disbelievers and men who cared not for God, yet one family, consisting of eight persons, preserved their allegiance, worshipped God in truth, and withstood the proud blasphemy of a world of sinners. Now great as was the destruction brought upon the wicked, this family was not forgotten. God interfered in their behalf, planned a way for their deliverance, and kept them in safety until his wrath had been fulfilled on the rebels: and from them a new world proceeded, and doubtless a far better one. Let us then take encouragement from this: and more especially let the young be induced to learn that lesson which it is so well calculated to teach, *viz.* to stand firm in the ways of godliness, notwithstanding the ridicule of scoffers. Had Noah thought within himself, "Why should I stand firm, while all around me have wavered? Surely the opinion of so many must be right?" his name would never have been known, "the waters would have drowned him, and the stream have gone over his soul." But as it is, he is looked upon by all mankind with veneration, as an example for us to profit by.

To this I might add the destruction of Sodom, when the fire-sheet of the Almighty's wrath "laid waste a joyous city, and made of a fenced city a heap." And it would be easy to dwell in terms of rapture on that mercy which would have "spared the city for ten's sake." My purpose now however must be, to declare, that for want of the stipulated number the justice of the Almighty was let loose, and the direst and deepest distress was brought upon the sinners. Yet here also *one* righteous man was found, and he was saved: yea God stayed for him. He said expressly, I can do nothing until thou art out of the city: and scripture says, that when Lot had entered into Zoar, *then* the Lord executed his fierce anger on Sodom and its wicked inhabitants.

B. Z.

(*To be continued*).

THE RESURRECTION OF LAZARUS.

A strain of wail came stealing through
The groves of shady Bethany,
And whisper'd some, as nearer grew
That moan of heart anxiety,
'Tis Mary, mourning Lazarus dead:
Oh! who shall cheer her spirit's gloom;
Or rear in smiles the beauteous head
That droops 'mid tears on Lazarus' tomb?

There was a voice that head could raise,
There was an awful summons heard,—
"The Master's come," and glist'ning rays
Athwart the mourner's face appear'd.
"He's come, dear sister," gently moan'd
A voice less troubless in her ear,
"The welcome one, that never frown'd
On sorrow, and he seeks us near."

And on the weeping sisters went
Toward the spot where Jesus stood,
Rob'd in his power omnipotent,
In form of man, in spirit God.
A sun-lit beam around him glows,
Refrig'rant joyous breezes play,
But weary steps, and careful brows,
Had been the Saviour's lot that day.

For he had left the quietude
And calm retreat Bethab'ra gave,
To sooth the sorrows of the good
And well-belov'd, at Lazarus' grave.
And blest believing souls there were,
That stood in his redeeming light,
The lov'd elect had come to share
His perils in that land of night.

Behold him stand; and oft his eyes,
That, oh! were softer than the day,
With God hold converse in the skies,
And sinners gaze their sins away.
And now that distant troublous note
Again is heard, and tears are shed,
And whisperings again denote
'Tis Mary weeping Lazarus dead.

She comes, she sinks low at his feet,
One falt'ring wild reproach she moan'd,
And sobs his heart-full bosom greet,
And hope grew pale, and Jesus groan'd:
"Oh! had'st thou been but tarrying near,
Our Lazarus had not then slept,
For he in thy affections dear
Was held, but now——" and "Jesus wept."

"Where have ye laid him?" and they rise
And guide him to the glooming spot,
Where Lazarus sepulchred lies
In mortal sleep; and while they note
The grief of that mysterious One,
Some doubting cry, "Behold the love
He bore for him that now is gone!
Can aught his fruitless woe behove?

"And could he not?—Our wond'ring gaze
Has seen e'en nature's bearings wean'd
From forth their steadfast general ways,
To serve his mighty turn conven'd.
The lame have leapt, the deaf have heard,
The speech-lorn man has sung his praise;
E'en death been scar'd at his bare word,
'Arise, be heal'd, and go thy ways!'

"And could he not have caus'd that one
So dearly lov'd, should not have died?
Dies so his power, when life is done?
Grows hope so weak, by death defied?"
Thus marvell'd they, as gath'ring round
The porch of that grim sepulchre,
Where murky silence reign'd profound,
And night and noiseless gloom were there.

The ponderous stone at Christ's command
Is slowly mov'd, and wearily,
By puny power of mortal hand,
And double night assails the eye.
"Alas! what would my gracious Lord?"
Thus Martha;—"Far beyond thy care
Lies Lazarus now, four days deplor'd
He sleeps, and grim corruption's there."

Then answerd He—"Hast thou forgot
My words; if that thou'dst faithful be,
My Father's glory, said I not,
In comfort thou should'st surely see?"
And then from forth his up-turn'd eyes
Awhile the fluent spirit trod
The noiseless space of utmost skies,
And commun'd with His Parent God.

A pause of anxious doubt reign'd there
And nature shudder'd as the sound
Of Jesus' voice swept o'er the air,
Unechoed in that pause profound,
"Ho! LAZARUS! ARISE! COME FORTH!"
Now hope and each huge eye-ball's gaze,
Immers'd in gloom of air and earth,
With fever'd expectation blaze.

Now quick retreating back they bound,
Now closely to each other cling,
For list! Almighty God! that sound,
And mark that mystic flickering!
'Twas nature groan'd, the belching earth
Resigns its tenant re-create;
'Tis Lazarus' self comes struggling forth
Towards their hopes, in life elate!

Oh! thou great God, the universe,
That erst from death and sin was free,
Its steadfast laws wilt thou reverse,
To show thy fallen creatures Thee?
Wilt thou do this to lead us there
Where death comes not, where tears are o'e
What answer greets the rapturous ear?
All this was done, and—ah! what more?

W.

"Let the chain of second causes be ever so long,
first link is always in God's hand."—*Lavington.*

"Walk to the fire! that is, the word of God.
not my word like fire?' How many warming, c
forting passages are there!"—*Matthew Henry.*

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Newbury, Vardy.
Norwich, Bowles.
Nottingham, Wright.
Oxford, Wheeler.
Portsea, Horsey, Jun.
Reading, Rusher.
Romsey, *Hants*, Gray.
Uxbridge, Lake.
Warwick, Merridew.
Worcester, Lees.

And in *Paris*, by G. G. BENNIS, No. 55, Rue Neuve St. Augustin
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THE CHRISTIAN'S PENNY MAGAZINE.

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COLOSSUS OF RHODES.

ATRY is the foulest reproach of the understanding an. Yet this species of insult to the only living true God, may boast of some of the most splendid uments of human ingenuity and national riches. is the depraved state of the heart of man, that r the influence of ignorance and superstition, les and statues the most costly and magnificent been erected in honour of those who were gods of human creation.

LOSSUS of Rhodes was one of the most remarka- of these: it was a prodigious image of brass, de- d to represent APOLLO. This immense statue was ork of Chares, an artist of extraordinary skill, and *e* years were employed in its construction. It cost talents: which are reckoned at 322*l.* 18*s.* 4*d.* each, nting to 96,876*l.* Colossus was in height *seventy* *s;* which, reckoning at *twenty-two* inches, would *one hundred and twenty-three feet.* Its propor- are said to have been uniform; and that scarcely an could grasp its *thumb* with his arms.

lossus was erected about 300 years before the stian era, at the entrance of the harbour at Rhodes, ching across the channel, so that between its legs ships could pass in full sail; and for the direction of vessels into the harbour by night, a light-house was held in the right hand of the statue! It rested its feet upon two triangular bases; supported by sixty pillars of marble. A winding staircase led to the top, from which the shores of Syria could easily be discerned; and by the help of glasses, which hung on the neck of the image, ships could be seen sailing on the coast of Egypt. After it had stood about seventy-two years, it was thrown down, and partly demolished, by an earthquake, B. C. 228 years.

Immense contributions of timber, corn, and money, were made by the neighbouring princes and states, for the relief of the Rhodians, especially by Ptolemy, king of Egypt, who accompanied his other gifts with *three thousand talents!* sent for the purpose of restoring the honours of Colossus. But the leading individuals of the city, having laid hold on the money, shared it among themselves, pretending that the oracle of Delphos had forbidden the reconstruction of the statue.

Colossus, therefore, lay neglected on the ground for the space of *eight hundred and seventy-seven years:* but A. D. 653, Moawias, the sixth Emperor of the Saracens, made himself master of Rhodes, and sold this statue to a Jew merchant of Edessa. It was broken to pieces and conveyed by sea to Alexandria, where the brass of it loaded *nine hundred camels.* Gibbon supposes, that this enormous quantity of metal, estimated worth 36,000*l.* of English money, must include the "*hundred colossal figures, and the three thousand statues, which adorned the prosperity of the city of the Sun.*"

ECCLESIASTICAL BIOGRAPHY.

THIRD CENTURY.

28. Irenæus is believed to have been a native of Asia Minor, born about A. D. 120. He had attended the ministry of the venerable Polycarp at Smyrna, whence he was sent into France by that zealous minister, as a person well qualified to carry forward the work of evangelizing the Gauls. He learned their language, and became assistant to the aged bishop Pothinus, in Lyons.

Irenæus was a sincere lover of the souls of men, in labouring to promote whose interest, he thought no difficulties or dangers too great. Mr. Milner observes of Irenæus, "Nor is it a small instance of the humility and charity of this great man, accurately versed as he was in Grecian literature, that he took pains to learn the barbarous dialect of Gaul, conformed himself to the rustic manners of an illiterate people, and renounced the politeness and elegant traits of his own country, for the love of souls. Rare fruit of Christian charity!"

Before the middle of the second century, Christianity had been adulterated with many incorporations from the Jewish ceremonies and from the pagan philosophy, the consequences of which were, the prevalence of numerous heresies. Against these, Irenæus was exceedingly zealous, and for the purpose of extirpating them, he wrote a work in five books in Greek, of which there still exists a Latin translation.

At the period of the persecution in France, A. D. 177, in which Pothinus suffered martyrdom, Irenæus went to Rome, where he disputed with the heretic Valentinus, and his two colleagues Florinus and Blastus. On his return to Lyons, A. D. 179, he was chosen bishop of the Christians, who had been bereaved of their pastor Pothinus, and he continued faithfully devoted to his duties many years. We cannot ascertain correctly the date of the martyrdom of Irenæus: some suppose it happened A. D. 202, in the tenth year of the reign of Lucius Septimus Severus, the Roman emperor, who in that year published his dreadful edict against the Christians; or A. D. 208, when Severus made his expedition into Britain, and in his way visited Lyons.

Ancient Martyrologies inform us, "that Irenæus having been prepared by several torments, was at length put to death, and together with him almost all the Christians of that vast populous city, whose numbers could not be reckoned up, so that the streets of the city flowed with the blood of Christians."

Florinus attended the ministry of Polycarp when Irenæus resided at Smyrna; but he had departed from the true faith; to whom, in a letter, referring to the things they had heard from that devoted bishop, he says, "These things, through the mercy of God, I heard with seriousness: I wrote them not on paper, but on my heart, and ever since, through the grace of God, I have had a genuine remembrance of them, and can witness before God, that if that blessed apostolic presbyter had heard some of the doctrines which are now maintained, he would have cried out, and stopped his ears, and in his usual manner have said, O good God! to what times hast thou reserved me!"

Mr. Milner, in his "Church History," observes concerning Irenæus, "He doubtless agrees with al primitive Christians in the doctrine of the Trinity makes use of the *forty-fifth* Psalm particularly to the Deity of Christ. He is no less clear and sou his views of the Incarnation: and in general, not standing some philosophical adulterations, he cert maintained all the essentials of the gospel."

ON CLOSING THE EARLY LECTURE,

DELIVERED ON THE SABBATH MORNINGS DURING SUMMER AT ST. SWITHIN'S LONDON STONE.

The sacred morning dawns! and all within,
And all without, proclaims the peaceful rest
Of holy Sabbath day. All nature rests;
And every heart of man, on whom the Spirit
Divine has breath'd renewing grace,
Bounds forth with joy to meet its God!
But dark October frowns! and now no more
With earnest zeal the willing crowds repair
For early worship to the house of God.
How memory loves to dwell on those blest hours!
The lovely summer morn; the cloudless sky;
The silent streets; the ancient gates unclos'd;
A welcome seat for every willing soul.
Then, how the sweetness of the preachers' voice*
Call'd forth each holy feeling of the mind!
Ye servants of the Lord—who have so oft
Display'd his grace, and labour'd in his cause,—
May it be found, that these your works of love
Have been productive of extensive good;
And may the seed, which you have richly sown,
Spring up, and yield a rich, divine reward.
Bless'd are the invitations which you gave,
When pointing to the table of the Lord,
Spread open to each guest who felt his need!
Who that has ever knelt and *ate that bread,*
And *tasted of that cup,* but must have felt
A more than common flow of holy love
To Him who died for them on Calvary?
Blest mornings, ye have pass'd! and who shall
Another spring—and who shall hear again
Those preachers' faithful voice, and taste the feast
Is known, O Lord, to Thee! and Thee alone!

S. I

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* Rev. R. C. Dillon, and Rev. J. F. Denham.

DIVINE SKILL.

BY BISHOP KENN.

From glorious God an angel sent,
His vial on Euphrates spent.
Should he his empty vial fill
With Hermon dew, and thence distil
One drop on every stream which glides,
Till it in ocean last abides;

Yet every drop Omniscience knows;
And when it in each billow flows,
Can every drop entirely lave,
From its transfusion into wave;
Though distant as each polar shore,
Can to the vial them restore.

Should every drop to vapour rise,
Turn rain, hail, snow, when in the skies,
Thence falling, into earth be sunk,
And up by vegetables drunk,—
God all their shiftings can compute,
And into dew them retransmute.

THE BIRMINGHAM APPRENTICE.

Condition of Apprentices in Birmingham.

William ———, whose narrative we are confident will not fail to interest many of our readers, was an apprentice in the populous and flourishing town of Birmingham. It will, therefore, be proper, before we enter directly upon the memoir, to make a few general observations upon the *Condition of Apprentices in Birmingham.*

Of this distinguished place, half a century ago, a late eminent statesman (Mr. Burke) justly said, "Birmingham is the Toyshop of Europe." Its manufactories are numerous and extensive, and its productions are exceedingly various; so that they are known and celebrated throughout the *savage*, as well as the civilized parts of the world. Almost every kind of article fashioned by the dexterous hand of man, whether for ornament or utility, for the murderous art of war, or for the benevolent occupations of peace, is made by its skilful workmen. An intelligent noble visitor once said of it, "Whatever can be needed, from a needle to an anchor, may be obtained from the ingenious artisans of Birmingham."

About a century and a half ago, Birmingham was a small market town, with about five thousand inhabitants: now it contains that number of apprentices, in a population of above *one hundred and forty-five thousand.* Many of these youths, while advancing in the knowledge of the various useful arts, and carrying them to a height of improvement astonishing even to themselves, are lamentably negligent in relation to those things which belong to their everlasting peace. They perform their daily task of work, and nothing more is regarded: numbers of their masters are ignorant of the great salvation of Jesus Christ; nor are their parents, at least in many instances, any better acquainted with the gospel of his grace. Thus numbers of ignorant youth become an easy prey to the vulgar and immoral apostles of Infidelity.

There are, however, in Birmingham, not a few, whose parents fear God, and whose pious wisdom has been displayed in choosing for their sons, masters, who to the praise of the glory of divine grace, are to be found, decided believers in the gospel of Christ, and consistent, exemplary servants of the Most High God.

That this numerous class of youths, the Birmingham Apprentices, should receive special and public attention from the ministers of the gospel, cannot admit of the smallest doubt. It is of incalculable importance to themselves, in all their diversified relations in life, and of immense importance to the community in general. Nor have their interests been altogether lost sight of by the ministers of Christ, as their benevolent, evangelical, and beneficial labours, both from the pulpit and the press, have happily proved. The Rev. E. Burn, M. A., the Rev. J. A. James, the Rev. T. East, and the Rev. ——— Morgan, deserve honourable mention in this particular respect; and these reverend gentlemen are entitled to the thanks of their country, as among its most valuable patriots and friends.

The several large and well-conducted Sunday schools in Birmingham have been inestimably beneficial to the Apprentices, in restraining their wandering steps, in directing their doubtful ways, and in storing their susceptible minds with the blessed words of everlasting life, the doctrines of saving truth; and God has eminently crowned their operations, in numerous instances, for the glory of his holy name.

Every intelligent and zealous minister of the gospel, in our populous districts, has observed, that Sunday schools have been the most valuable and flourishing nurseries for the effectual replenishing of the churches of Christ; to which great numbers of the young of both sexes have been transferred, as "trees of righteousness, the planting of the Lord, that he might be glorified." Agreeably to the prophet's elegant imagery, they have been transplanted as "trees of righteousness," they have been beautiful as "the fir tree and the myrtle tree:" they have been raised up "to the Lord for a name, for an everlasting sign that shall not be cut off." Not a few of the most active, devoted, pious, and well-qualified teachers in the Sunday schools of that great town, have been Birmingham Apprentices. And some of those who are eminently endowed and zealously successful, as ministers of the gospel in their native land, or ambassadors of Christ among the heathen, in distant nations, once occupied that noble though humble station, in which they were "teachers of babes" in Sunday schools.

The writer of this memoir has known a goodly company of that class, whose names will live in the most truly honourable records of this world; and others, "who, by patient continuance in well-doing, seeking glory, and honour, and immortality" by faith in Jesus Christ, have filled the various stations of life in which they have been placed by an all-wise Providence, with the highest credit to themselves, "adorning the doctrine of God their Saviour in all things," rising to distinguished influence and usefulness among their fellow townsmen, being lasting blessings to the world, as well as shining and valuable ornaments to the militant church of God.

(*To be continued.*)

"AN OFFERING TO THE LORD."

A Clergyman who last year gave 10*l.* to the Church Missionary Society, as a return of first fruits to God, for a small living just given him, recently sent a similar donation to the same Society, as "An offering to the Lord." It was accompanied by the following remarks, which we think worthy of every Christian's consideration:—

"I send you a 10*l.* post bill, and will thank you to lay it on the altar of my God. He has been graciously pleased to add to my income by the lamented death of a beloved parent, who once said to me, 'I have done more for God this year, than ever I did in any one year before: and He has done more for me this year, than ever He did in any one year before,—and I desire to offer thereof to Him.' Blessed be his name! He has given me more than I either desire or deserve. An evil heart of unbelief whispers, 'You have a family of nine children, and you should provide for them, and leave others, more able, to give to the cause of Missions:—but faith answers, 'True, I have a large family, and I have had a larger; yet, though I have known difficulties, I have been enabled to provide for them, and I will try to trust a faithful God.' O that we did more seriously consider, 'Ye are not your own; ye are bought with a price!' What is bought? Body, soul, spirit, gold, silver, houses, lands. Who bought these? Jesus Christ. At what price? His own most precious blood. How is it—how is it, that we do not consider this? If professing Christians would consider this, we should hear no more of a vast decrease in your income. Men can find money to expend upon themselves; but they are backward in offering unto God, although the gold and the silver are His. Is not this robbing God?"

"God hears the heart, though without words; but He never hears words without the heart."—*Bp. Hopkins.*

SCRIPTURE BIOGRAPHY.

ENOCH.

The Design of the Translation of Enoch.

We have beheld the humiliating sentence of mortality, "Dust thou art, and unto dust shalt thou return," remitted in favour of pious Enoch. His wondrous translation from earth to heaven, could not have been useless, even in relation to others: it must have been designed to answer some important ends, altogether worthy of the Almighty Author of so glorious a privilege.

The translation of Enoch was designed to strengthen the minds of the godly in their belief of a future life, to be enjoyed in a world of eternal felicity. A superior life in heaven seems evidently to have been promised to Adam while in innocency, as the reward of his continuance in perfect obedience: and though he forfeited it by his transgression, it was renewed with the promise of a Saviour.

Abel served God in the lively hope of glory, and soon entered into its blissful enjoyment. But ungodliness and infidelity increasing, multitudes denied the existence of a future, superior life. This denial was necessary for them, to agree with their general principles of irreligion and sin. Their consenting to the doctrine of a future state, would have been admitting the certainty of their own condemnation and punishment; which must have been most terrific to the minds of wicked men.

The godly, being persecuted and oppressed by the blasphemers, would naturally be discouraged; and without some signal display of sovereign goodness, their dejected spirits would have been overwhelmed in despondency: and while they saw that the servants of God, as well as the wicked, became enfeebled by disease and died, and their bodies were reduced to dust, it was not easy for them to believe confidently in a world of felicity and glory. But the state of happiness to which the emancipated spirit of Abel was exalted, was confirmed by the visible translation of Enoch. That man of God had long laboured to establish the discouraged minds of his pious friends in their belief and hope of eternal bliss. He had probably declared to them the Divine promise of his own translation, and appealed to that miraculous event as intended for a confirmation of his inspiring doctrine. The minds of the sincere worshippers of God would, therefore, be greatly invigorated, by the miraculous and visible exaltation of the holy prophet.

The translation of Enoch was designed to teach the doctrine of the resurrection of the dead. That the bodies of the righteous should not for ever perish in the dust, was the gracious determination of Almighty God: but whether this was believed equally with the doctrine of a future life, does not appear. The body of Abel had lain in the silent tomb for nearly eight hundred years, and the mortal part of Adam had been reduced to the earth for fifty-seven years: but when the body of Enoch was glorified, it would either confirm the belief of the resurrection already known, or lead to many delightful contemplations respecting a state, in which the bodies of the saints would be honoured as well as their souls. Divine condescension would again be manifested in affording information on that wondrous condition, in which "mortality should be swallowed up of life."

"Now that the dead are raised," said our blessed Lord to the infidel Sadducees, "even Moses showed at the bush, when he called the LORD, the God of Abraham, and the God of Isaac, and the God of Jacob." Luke xx, 3. From this testimony of Christ we learn, that the resurrection of the dead was a doctrine received and held by the pious patriarchs; and Job, in the age before Moses, professed his confident belief in it, as a source of the most solid comfort. The translation of Enoch would have a powerful influence in confirming and establishing the minds of believers in the resurrection; they would become far more zealous in impressing it upon their children, and the pious youth would be encouraged to maintain with increasing boldness the inspiring profession of their fathers.

The translation of Enoch was designed to afford instruction to the church in all succeeding ages. It has been a perpetual memorial to all generations, that the faith of God's elect is inseparably connected with the hope of future happiness, and a glorious resurrection. It is highly instructive and consoling to us to remark, that in each of the three great periods of the revelation of divine mercy, God has been pleased to encourage the faith of his people, by giving them an impressive figure of the resurrection:—the translation of Enoch under the patriarchal economy,—that of Elijah under the Levitical dispensation,—and at length, the triumph of the Lord Christ himself, "who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. i, 10.

"It must have been an encouraging sight to the antediluvian saints, to see a guilty son of Adam withdrawn from among them, and lodged, not in a tomb, but in the bosom of God. It was a still more striking illustration of immortality, to behold the heavens opened, and divine messengers in flaming fire conducting a prophet into mansions of glory. But the grandest display of this doctrine is presented before our eye in the case of the Author and Finisher of faith, who, when he burst the bars of the grave, and ascended up on high, brought life and immortality to light, opening the gates of righteousness, that the nations of those who are saved may enter in. Enoch, Elijah, and Christ, in one view, may be compared with each other; but in all things, to the latter belongs the pre-eminence. Enoch and Elijah ascended as solitary individuals, and their ascension, except as an example, benefited only themselves. Christ ascended as 'the first-fruits of them that sleep,' and now that he is 'lifted up' he is drawing together his elect unto him, whom at last he will present before the presence of the Divine glory with exceeding joy."

May our young readers humbly adore the Divine goodness, in raising up Enoch, Elijah, and our Lord Jesus Christ; and confidently believe these gracious assurances that God will "quicken their mortal bodies by his Spirit dwelling in them." Let these wondrous facts inspire them with a resolution to receive the gospel of God as the warrant of their faith and the guide of their life, that having walked with God on earth, they may be received to the glorious habitations of heaven. "Like precious faith" with the patriarchs in the word of God, will purify their hearts, and secure the Divine guidance through all the snares and dangers of this sinful world; and having, as the friends of Christ, walked with God on earth, he will bring them to dwell with Enoch and Elijah, with the patriarchs and prophets, with apostles and martyrs, and with all the righteous in every age in the kingdom of his glory. There shall death and sorrow be for ever unknown; but they "shall eat of the tree of life, which is in the midst of the Paradise of God," and drink eternally "of the river of his pleasures."

Paulinus, when he was told that the Goths had sacked Nola, and plundered him of all he had, said, lifting up his eyes to heaven, "Lord thou knowest where *I* have laid up my treasure."—*Cripplegate Lectures.*

Letters to a Mother, upon Education.

LETTER VII.

Dear Madam,

The Creator has implanted several propensities in human nature, which are called good or evil as they are well or ill directed. He has, for instance, interwoven with our nature *the desire of happiness.* Abstractedly it is *good;* but when it operates to the disregard of the interests and welfare of others, it becomes greediness or selfishness. This is an evil to be avoided. Yet, in my apprehension, the task requires to be guided by a very clear understanding of the *due limits* of the habit you would establish.

Some parents and writers have advised, that in order to avoid the habit of selfishness, a child should on every occasion be taught to sacrifice his own interest to that of other children. I have known instances in which such lessons have been incessantly inculcated, and I have witnessed the result. The child has given away his most admired playthings, or conceded his rightful possessions of every sort to his companions. He has evinced a morbid dislike to the *possession* of any thing. At school this principle has operated in the following manner: he has been willing to talk or to be idle with any one who wished it; and thus to involve himself in the displeasure others merited for their disorderly or indolent habits. He has been willing to write the tasks of any other boy instead of his own, to go with them upon any excursion they required, and thus to merge his own convenience in theirs. I am afraid, that upon the principle that the character of the man is but an expansion of that of the boy, that the habit would continue in after-life; accordingly, such children will generally be the dupes of others. By ignorant people, who cannot discern the extravagance of the principle which has been inculcated into their minds, they have been deemed unfortunate, and even indolent; and in consequence of the unhappy adventures to which their principle exposed them, they may have been misrepresented and maligned.

> "Thus the heart unfit with the world to cope
> Is oft by that world degraded."

As such children grow up, they universally discover that no one but themselves is possessed of these romantic ideas; that all around them are taking care of themselves; that their own habits exposed them to the thoughtless rapacity of others, for which they often receive neither a return in kind nor a return in thanks. The mind of such individuals soon poignantly feels disgust with human nature, because it is not conformed to those rules which he had been taught to consider as the regulations of proper conduct, and retires from the world repining and misanthropical. Add to these evils, that such individuals are generally behind in the race of advantage of every kind, and are often to be numbered among the unfortunate distressed and even dissipated members of society. Yet in all this the child and the man was simply what it had been made by education; and indeed what else *can* any human being be? I speak of human nature, and of the influence of earthly circumstances. All these evils show that the principle was wrong. In order to explain myself more fully I observe:—

1st. That such is the constitution of human society, that every individual has certain duties to perform; but all these turn upon his doing his *duty to himself.* If then a man is to do good, he must get good. If therefore you weaken the propensity of *acquiring advantage,* and possessing advantage, you unquestionably injure the capacity of communicating it to others. Hence then,

2dly. I deduce the following rules and limitations, which appear to me needful to be kept in view.

That a child should be taught the right of property in every thing he possesses, and taught to estimate its value.

That very early the conviction should be established in his mind, that he has no right to any thing which he does not acquire by personal exertion, but that he has the highest possible right to enjoy every advantage arising from the exercise of his own prudence or industry. *Along with these feelings,* inspire a most sacred regard to the rights of his brothers and sisters, and his companions, and all mankind.

A plate of fruit, for an instance, is set before your little family and their juvenile friends. Teach your child, that in all such cases *he* has no right *to choose out designedly* the *finest* and the *best.* At the same time do not teach him that it would be the height of virtue to choose out studiously the worst of all. Let the direction rather be that he should never think which is best or worst, but take them as a matter of course, and be contented. All that propriety demands from any child, or from any man, in his intercourse with society is, such a regard to the rights of others, as may prevent an aggrandizement of himself at a conscious and designed *disadvantage* or injustice to others. He ought to give every one the opportunity of enjoying, but he himself also ought to enjoy—not to infringe upon the rights of others, and not to concede his own. Were this rule *generally* adopted (and the value of every rule is to be estimated by its general, rather than by its particular consequences), we should see every member of society exerting *himself,* without a wish to depend upon the exertions of others. Every mutual right would be respected, and consequently the happiness which results from the preservation of mutual rights would be secured. All this, you are aware, is consistent with kindheartedness: it is perhaps the most genuine species of it; for he wishes and does best for mankind, whose conduct is calculated, not so much by extraordinary generosity to exempt another from the necessity of honourable industry, but which gives opportunity and excitement to their own personal efforts on their own behalf. Kindness, generosity, good-nature, are terms which *ought* never to be applied, except in reference to favours showed to those who are honourably yet inefficiently using their own exertions. Under the influence of these feelings, I believe a child will be himself industrious, sincere, and happy; whereas blind indiscriminate profusion, or concession of just rights, neither do good to himself nor to others. Like the romantic of all kinds, it leads to disadvantage.

I remain, dear Madam, yours, &c.

Clericus.

AVARICE.

This passion is of all others the most baneful to the peace of its possessor, and to society at large. Revenge, though the most sanguinary, may be satiated, and hatred, the most virulent, may be appeased; but the lust of avarice can never be glutted, or the hand of the miser unloose his grasp, but with death. A miser is callous to every humane feeling, his heart is closed to the cries of distress, and the dictates of humanity and the pleadings of nature have alike no influence with him. Intent solely on the gratification of this fatal passion, his heart is hardened to the execution of any villany, and rendered capable of any baseness. A curse to himself and the detestation of his fellow-creatures, he passes his life in misery; and his death, instead of being a loss to society, is accounted a blessing; while his funeral draws forth the exultations of the populace, in the place of being honoured with the silent trickling tear of sorrow and affection.

NOURISHMENT AND GROWTH OF ANIMALS.

(Continued from p. 182.)

"Perhaps it may not be amiss to follow a track of pleasing amusements, which by a very easy and natural inference arises from the subject in hand, and which was very happily represented in a late conversation among some of the great and the wise. Theron, a man of wealth and figure, but unacquainted with philosophic science, sat in the midst of his friends of both sexes, in a stately room with rich variety of furniture. Among other conversation, Theron was complaining that he had heard it often said, how much we were all indebted to the country and the plough; but for his part, he knew no obligation that we had to that low rank of mankind, whose life is taken up in the fields, the woods, and the meadows, but that they paid their rents well that the gentlemen might live at their ease. Crito was pleased to seize the occasion, and entertained the gay audience with a surprising lecture of philosophy.

"Permit me, Theron, said he, to be an advocate for the peasant, and I can draw up a long account of particulars, for which you are indebted to the fields and the forest, and to the men that cultivate the ground and are engaged in rural business. Look around you on all the elegant furniture of the room, survey your own clothing, cast your eyes on all the splendid array of Therina, and Persis, and the other ladies near them, and you will find, that except a few glittering stones, and a little gold and silver, which was dug out of the bowels of the earth, you can scarcely see any thing that was not once growing green upon the ground, through the various labours of the planter and the ploughman. Whence came the floor you tread on, part whereof is inlaid with wood of different colours—whence these fair pannels of wainscot, and the cornice that encompasses and adorns the room—Whence this lofty roof of cedar and the carved ornaments of it? Are they not all the spoils of the trees of the forest? Were not these once the verdant standards of the grove or the mountain? What are your hangings of gay tapestry? Are they not owing to the fleece of the sheep, which borrowed their nourishment from the grass of the meadows? Thus the finery of your parlour once was grass; and should you favour me with a turn into your bed-chamber, I could show you that the curtains and the linen, and the costly coverings where you take your nightly repose, were some years ago all growing in the field.

"But I need not retire from the room where we are seated, to give you abundant discoveries of this truth. Is not the hair of camels a part of the materials which compose those rich curtains which hang down by the window, and the easy chairs which accommodate your friends? And if you think a little you will find, that camels with their hair were made of grass, as well as sheep and their wool. I confess the chimney and the coals, with the implements of the hearth, the brass and iron, were dug out of the ground from their beds of different kinds, and you must go below the surface of the earth to fetch them: but what think you of these nice tables of mosaic work? They confess the forest their parent. What are the books which lie in the window, and the little implements of paper and wax, pens and wafers, which I presume may be found in the escrutoire? And may I not add to these that inch of wax candle, which stands ready to seal a letter, or perhaps to light a pipe,—you must grant they have all the same original, they were once mere vegetables. Paper and books owe their being to the tatters of linen, which was woven of the threads of flax or hemp: the pasteboard covers are composed of paper, and the leather is the skin of the calf that drew its life and sustenance from the meadows: the pen that you write with was plucked from the wing of the goose, which lives upon the grass of the common; the inkhorn was borrowed from the front of the grazing ox; the wafer is made of the paste of the bread corn; the sealing wax is said to be formed chiefly of the gum of a tree; and the wax for the candle is originally plundered from the bee, who stole it out of a thousand flowers. Permit me, ladies, said the philosopher, to mention your dress: too nice a subject indeed for a scholar to pretend any skill in it; but I persuade myself your candour will not resent my naming the rich materials, since I leave those more important points, the fashion and the air, to be decided entirely by your superior skill. Shall I inquire, then, who gave Persis the silken habit which she wears; did she not borrow it from the worm, that spun those shining threads? And whence did the worm borrow it but from the leaves of the mulberry tree, which was planted and nourished for this purpose by the country swain? May I ask again, how came Therina by those ornaments of fine linen which she is pleased to appear in, and the costly lace of Flanders that surrounds it? Was it not all made of the stalks of flax, that grew up in the field like other vegetables? And are not the finest of your muslins owing to the Indian cotton tree? Nor can you tell me, Theron, one upper garment you have, whether coat, cloak, or night-gown, from your shoulders to your very feet, as rich and as new as you think it, which the sheep or the poor silk-worm had not worn before you. It is certain the beaver bore your hat on his skin; that soft fur was his covering before it was yours; and the materials of your very shoes, both the upper part and the soles of them, covered the calf or the heifer before they were put on your feet: all this was grass at first, for we have seen that all the animal world owes its being to vegetables.

"The company seemed strangely surprised, and thought they had been led into fairy land; they imagined themselves decoyed into the midst of enchantment, while their fancy roved through all these transformations. Yet the discourse seemed to carry such evidence and conviction with it, that though they retained their wonder they could not withhold their assent.

"When Crito had given them leave to muse a little, he took up the argument again. Give me leave, madam, said he to Therina, without offence, to lead you into further wonders. You have seen that the furniture of the place where we are, as well as the precious attire in which you are dressed, were lately the production and the ornaments of the forest, the meadow, or the garden. But could you forgive me, madam, if I should attempt to persuade you, that that beautiful body of yours, those features, and those limbs, were once growing also in the fields and the meadows? I see, lady, you are a little shocked and surprised at the thought. I confess the ideas and sentiments of philosophy are not always so courtly and so favourable to human nature as to be addressed to the tender sex; but pardon me, Therina, if I inquire, was not your infancy nursed with milk and bread corn? Have you not been fed with wheat, though it was of the finest kind? And your drink, what has it been but either the infusion of barley, or the juice of the grape, or, for variety, perhaps, the cyder grove has supplied you? The flesh with which you have been nourished to such a well-proportioned stature belonged to four-footed animals, or to the fowls of the air; and each of these have either been fed with corn or grass. Whence then, madam, has your own body been supported, and what do you think it is made of? But it is safer to transfer the argument to myself. These limbs of mine, Therina, owe themselves entirely to the animal or vegetable food, to the roots or the stalks, to the leaves or the fruit of plants, or to the flesh of brute creatures, which have passed through my mouth for these fifty years, or the mouths of my parents before me; this hand would have been worn to a mere skeleton, my arms had been dry bones, and my trunk and ribs the statue of death, had they not all received perpetual recruits from the fields. These lips which now address you are of the same materials, and they were once growing like the grass of the earth. This very flesh which I call mine now, did belong to the sheep or the ox, before it was a part of me; and it served to clothe their bones before it covered mine.

"You know, Theron, you are a gentleman who delight in rural sports when you reside at your country seat, and you love to feast on the game that you have pursued. Did you ever suppose that any part of yourself was once hurried through the air in the breast of a frighted partridge, which came before night into your net?—or that any piece of you was driven through the fields before the full-mouthed hounds, on the legs of a hunted hare, which was the next day prepared for your table? Had you ever so strange a thought as this is? And can you believe it now? Or, upon a survey of my argument, can you tell how to deny it? And what are hares and partridges made of, but growing herbage or shattered corn?

"It is true, you have sometimes tasted of fish, either from the sea or rivers, but even those in their original also are a sort of grass; they have been fed partly by sea-weeds, and partly by the lesser fish which they have devoured, whose prime and natural nourishment was from some vegetable matter in the watery world.

"In short, Sir, I am free to declare, that whether I have eaten cheese or butter, bread or milk; whether I have fed on the ox or the sheep, or the fowls of the air, or the fish of the sea, I am certain that this body, and these limbs of mine, even to my teeth and nails, and the hairs of my head, are all borrowed originally from the vegetable creation. Every thing of me that is not a thinking power, that is not mind, or spirit, was once growing like grass on the ground, or was made of the roots which supported some green herbage.

"And now, Theron, what think you of all these paradoxes? Which of them do you cavil at? Which leaves you room for doubt, or question? Is not philosophy an entertaining study, that teaches us our original, and these astonishing operations of Divine wisdom and providence? But it teaches us also to have humble thoughts of ourselves, and to remember whence we came.

"Theron, to conclude the discourse, confessed his surprise and conviction; he acknowledged the justice of Crito's whole argument, gave him hearty thanks for his instructive lecture, and resolved to remember these amazing scenes of the operations of nature, and the adorable wisdom of God his maker. Nor shall I ever forget, said he, the strange and unsuspected dependence of man on all the meaner parts of the creation. I am convinced that pride was never made for man, when I see how much akin his body is to the fowls of the air and brutes of the earth.

"And I think, said he, I am more indebted to my tenants that ever I could have imagined; nor will I cast such a scornful eye again on the grazier and the farmer, since this flesh and blood of mine, as well as the furniture of my house and the clothes I wear, were once growing in the fields or the woods under their care or cultivation; and I find I am nearer akin to them, since this self of mine, with all the finery that covers it, was made originally of the same materials with them and their coarser coverings."—*Dr. Watts.*

ON THE DIVINE ATTRIBUTES.

THE JUSTICE OF GOD.—Continued from p. 182.

But the justice of God is not confined to the destruction of sinful nations. Looking down from heaven, God beholds at one glance all the thoughts and all the actions of every human being, and at some time it will be found that every man receives that which is due to him. Great as was the favour which the Almighty showed to his servant David, we find that he did not spare him for his iniquities: nor did he receive him again to his love, until by the deepest repentance he had manifested that he truly felt his iniquities to be a great burthen, too heavy for him to bear. It is quite unnecessary that I should recite any further instances to establish a truth, which every one who peruses the Holy Scriptures must have discovered for themselves. From them I conceive we may clearly learn, that God interests himself most intimately in all the concerns of every human being; that he is infinitely just, and cannot therefore pass by transgression, and that he will exact a full punishment for every crime which is committed against his laws. This doctrine is clear to my mind from the consideration, that God in all his dealings in the natural world has manifested that magnitude is nothing in his eyes, for the smallest insect is as accurate in its formation as the largest. From this I would learn, that he has as clear a view of the smallest sin as he has of the greatest, and if it could once be considered consistent with his justice to pardon a small crime without receiving satisfaction, it might easily be proved from that, that he can also pardon a great one. Who then can be saved? is possibly the idea which rises in the reader's mind. Look back, my friend, to the garden of Gethsemane. Remember the bitterness of anguish which your Saviour there underwent. Call tó mind the agony which he endured, the intensity of which manifested itself in great drops of blood falling down to the ground. Remember, also, the contents of that cup which he there drank. It was indeed full of sin and all uncleanness, and contained all the crimes and misdoings of ages past, present, and to come. Follow the footsteps of your adorable Redeemer to the court of Herod, the judgment-hall of Pilate, and the hill of Calvary, and then tell me if you think any thing too hard for the Lord? All these sufferings were undergone for us men and for our salvation; and can we doubt the truth of that declaration, which says, the blood of Jesus Christ cleanseth from *all sins*, the greatest as well as the smallest. Herein was displayed the immensity of God's justice. Though his own Son was the sufferer—though every groan which he uttered wrung the heart of his heavenly Father—yet that Father spared him not; he diminished not one drop of the cup of vengeance, but, in the fullest sense of the words, laid on him the iniquity of us all. Now, therefore, let us rejoice in the Lord, who hath dealt with such immense mercy, though with equal justice: and when temptation would assault us, and lead us from the path of duty, let the night which preceded our Lord's crucifixion occur to our minds; and surely I may say, that he who would be bold enough to sin with the Saviour before his eyes, groaning under an immense weight of anguish and misery, cannot love that Saviour, nor feel truly grateful for the benefits he has conferred.

But some may be ready to say, All this may be very true; but still, when I look into the world, I cannot bring my mind to believe that Infinite Justice is concerned in its government. Wickedness seems to be rewarded, and the greatest prosperity is evidently the portion of the greatest sinner, while sufferings and distress are the lot of the righteous. This is doubtless in many cases the truth; nor would I wish to deny or conceal it: I own that

> Now, unassuming worth in secret lives,
> And dies neglected. Now, the good man's share
> In life is gall and bitterness of soul.
> Now, the lone widow and her orphans pine
> In starving solitude. Now, heav'n-born truth,
> And moderation fair, wear the red marks
> Of superstition's scourge.

But it shall not always be so. The justice of God will be vindicated, and his people will not lose their reward. To accomplish this, however, it is clear there must be some future state of existence: for death very frequently takes the good man away before his real character has been appreciated, and his injuries repaid. To Christians, therefore, it is clear from this reason only, that there is another world, and that there will be a day of judgment. Let not man, then, repine at the dispensations of providence. True it is, the Almighty Power which governs the universe acts by rules which we cannot discern, though we know that the principle on which all these rules are founded is justice. Though now it may seem that the enemy crieth aloud, and the ungodly come on swiftly, as it were to take away our souls; let us not be downcast, for there is One who maketh the wrath of man to praise him, and will restrain the remainder of wrath. To His keeping let each man commit his soul in well doing, as unto a faithful Creator.

Let the sinner tremble at these things, for they are enough to make him pale with fear for the remaining portion of his life, and will, I am convinced, make him miserable in the life which is to come. You thought, mayhap, that in the still midnight hour, when the eyes of men were closed in sleep, you might commit sin unnoticed and unknown. Vain and delusive hope! That Keeper of Israel who neither slumbers nor sleeps has been watching you, all your secret sins are recorded in his dreadful book; and how will you tremble when, at the day of judgment, crimes long since forgotten are recalled to your recollection, and all the misdeeds of a corrupt and wicked life are placed in their real character before your eyes! Surely it will teach you knowledge and caution, when you think that this is indeed the case, and that however you may now ridicule or make light of the subject, you will and must appear before the judgment-seat of Christ.

But that which should cause the sinner to tremble, should also cause the Christian to rejoice. That justice which will not pass by transgression, will not forget the acts of righteousness which the good man has done. If, therefore, now it should seem that all things come alike to all men, and that the righteous do much good and have no reward, let none of us despair: because we have the promise of one who cannot lie, that, verily, not a cup of cold water given in Christ's name shall lose its reward.—Let us not therefore be weary in well doing, for in due season we shall reap if we faint not.

B. Z.

THE INSOLENCE OF INFIDELITY SILENCED.

A scoffing infidel, of considerable abilities, being once in the company of a person of weak intellect, but a real Christian, and supposing, no doubt, that he should obtain an easy triumph, and display his ungodly wit, put the following question to him: "I understand, Sir, that you expect to go to heaven when you die: can you tell me what sort of a place heaven is?" "Yes, Sir," replied the Christian, "heaven is a prepared place for a prepared people; and if your soul is not prepared for it, with all your boasted wisdom you will never enter there."

RECOMMENDATION OF THE

CHRISTIAN'S PENNY MAGAZINE.

For the interests of our Country, especially of the Poorer Classes, we are deeply convinced of the importance and necessity of a Cheap Religious Publication of sound principles, and adapted for general circulation at the present eventful crisis. Such a Periodical we consider the "Christian's Penny Magazine," which has been carried on successfully for about six months. This work has been established on the great principles of the Protestant Reformation, without controversy on those minor points about which British Christians are divided: as such we feel pleasure in recommending it to the Public; and so long as it continues to adhere to those Evangelical principles, we will afford it our patronage.

Rev. John Burnett, Camberwell.
Rev. W. B. Collyer, D.D. LL.D. Peckham.
Rev. F. A. Cox, LL.D. Hackney.
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Rev. J. Pye Smith, D.D. Homerton.
Rev. T. Wood, London.

Testimonies, expressing cordial approbation [illegible] "Christian's Penny Magazine," have been [illegible] from many distinguished Clergymen of our Metropolis, whose names we hope to be permitted to add [illegible] above list: and the Conductors of the work [illegible] themselves to allow nothing of a sectarian character at any time to appear in its pages.

The Christian's Penny Magazine may be delivered weekly in the Towns of the United Kingdom, by those Booksellers and Newsmen to whom Subscribers address their orders. Being unstamped, it cannot be transmitted by post as a newspaper. But for the convenience of our country friends and others, who cannot obtain the publication *weekly*, it is published every *four* weeks in parts, each including four numbers; excepting in June and December, in each of which a part will be published containing six numbers. No extra charge is made for the wrapper: so that the whole annual expense of the twelve parts will be 4s. 4*d*.

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THE CHRISTIAN'S PENNY MAGAZINE.

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HIGH STREET, OXFORD.

OXFORD UNIVERSITY.

RD UNIVERSITY has long been considered the
celebrated seat of learning in Europe. Inseparably
ected as it has been with the diffusion of Chris-
y in our own country, our readers cannot fail
el interested by a brief sketch of its history and
resent state.

ford is conveniently situated, in a fruitful country
e river Thames, and fifty-eight miles nearly north-
from London. Its public buildings, consisting of
en parish churches, besides the Cathedral, *twenty*
ges, five *Halls,* the Libraries, Museum, and Print-
ffice, give it an air of great magnificence.

ford is believed to have been a noted seminary of
ing before the time of king Alfred, especially
r St. Neoth, the first president and divinity lecturer,
. 806, assisted by several eminent men, particu-
by St. Grimbald. Asser, a monk, was professor of
mar and rhetoric; John, a monk of the church
. David, gave lectures on logic, music, and arith-
; John, another monk, a colleague of St. Grim-
taught geometry and astronomy.

Alfred visiting Oxford A. D. 886, founded "University College," by which it received the royal patronage, a favour which it has ever since continued to enjoy. Various has been the fortune of this distinguished city, which has been affected by many of the great changes experienced by the nation. In the reign of Edward the Elder, the Danes plundered and burnt Oxford; and not long after, when the buildings were being restored, Harold Harefoot indulged in the most inhuman barbarities upon the inhabitants, in revenge for the loss of some of his men, who had been killed in an affray. This occasioned the removal of most of the students: learning declined, and the university became almost extinct, presenting a deplorable spectacle until the time of William the Conqueror.

William bestowed the greatest part of Oxford upon Robert d'Oily, a Norman, who built a castle there, about A. D. 1071. and learning began again to flourish, the city being under powerful protection.

Robert Pulen, about A. D. .129, began to read lectures in divinity at Oxford; when, such was the popularity of him and his colleagues, that, in the reign of King John, there were not fewer than 3,000 students.

Henry III, having held a parliament here, to settle the differences between himself and his powerful barons, confirmed the privileges granted to the University by his predecessors, and added several others. In this reign, it is supposed, the Pope had honoured Oxford with the title of University, which had been conferred on no other place besides Paris, Bologna, and Salamanca. So great was the fame of our *University* at this period, that there were said to have been 30,000 students, all of whom were pronounced excommunicated by the Pope, an account of some rudeness which they had offered to the Legate of his Holiness. Matthew Paris, who flourished about this time, styled Oxford "the second school of the church, and the very foundation of the church." Duns Scotus, who died on the continent A. D. 1308, is said to have had 30,000 scholars in attendance on his lectures at this university. This, however, is a far greater number than has been usual. The whole body of the university, including professors, fellows, and students of all ranks, now seldom exceed 3,000.

The following is a list of the Colleges, with the names of their founders, and the dates of their foundation.

Colleges of Roman Catholic Foundation.

No.	Names.	Founders.	King's Reign.	Date
1.	University.	King Alfred.	Alfred.	886
2.	Baliol.	Sir John Baliol, father to the king of Scots.	Henry III.	1263
3.	Merton.	Walter Merton, Lord Chancellor and Bp. of Rochester.	Edward I.	1276
4.	Exeter.	Walter Stapleton, Bishop.	Edward II.	1316
5.	Oriel.	Edward II.	Edward II.	1323
6.	Queen's.	Robert Eglesfield, B. D.	Edw. III.	1340
7.	New College.	Wm. of Wickham, Bp. of Winchester, Ld. Chancellor. Finished by Thomas de Rotheram, Archishop of York.	Began in the reign of Rich. II; finished, Edw. IV.	1379 1475
8.	Lincoln.	Richard Fleming, Bishop of Lincoln.	Henry VI.	1427
9.	All Souls.	Hugh Chicheley, Archbishop of Canterbury.	Henry VI.	1438
10.	Magdalen.	Wm. of Wainfleet, Bp. of Winchester, Ld. Chancellor.	Henry VI.	1458
11.	Brazen Nose	Wm. Smith, Bp. of Lincoln, and Rich. Sutton, Esq.	Hen. VIII.	1513
12.	Corpus Christi.	Richard Fox, Bishop of Winchester.	Hen. VIII.	1516
13.	Christ Church.	Henry VIII, and Cardinal Wolsey.	Hen. VIII.	1539
14.	Trinity.	Sir Thomas Pope.	Mary.	1556
15.	St. John Baptist.	Sir Thomas White, merchant of London.	Mary.	1557

Colleges of Protestant Foundation.

16.	Jesus.	Dr. Price, and Queen Elizabeth.	Elizabeth.	1571
17.	Wadham.	Nicholas Wadham, Esq.	James I.	1613
18.	Pembroke.	Thomas Tisdale, Esq. and Dr. Rich. Whitwick.	James I.	1624
19.	Worcester.	Sir Thos. Coke endowed it.	Anne.	1713
20.	Hertford.	Dr. Richard Newton endowed it.	George II.	1740

Besides these Colleges, there are five public Halls, Alban Hall, Edmund Hall, St. Mary's Hall, New Inn Hall, and St. Mary Magdalen Hall.

All these colleges are richly endowed; they have splendid libraries, appropriate chapels, and fine gardens. Magdalen and Christ Church are the most considerable, and are esteemed as noble foundations as any in the world. The church of the latter is the Cathedral; to which are attached a dean, *eight* canons, *eight* chaplains, *eight* singing men, *eight* choristers, a teacher of music, and an organist. Each of the colleges has its visitors appointed according to its statutes, with the exception of Christ Church, which alone is subject to the visitation of the reigning sovereign.

Belonging to the University are several other noble buildings. I. The Public School. II. The Bodleian Library (for an account of which see No. 9 of "The Christian's Penny Magazine.") III. Ratcliffe's Library, a most elegant structure with a splendid dome, for the building and furnishing of which, Dr. Ratcliffe left 40,000*l.* IV. The Theatre, built by Sheldon, archbishop of Canterbury, in the reign of Charles II. V. The Museum, in which there is an elaboratory and a repository for natural and artificial antiquities and curiosities. VI. The Clarendon Printing House, so called because it was partly built with the profits arising from the sale of Lord Clarendon's History. To the south of Magdalen College lies the Physic Garden, instituted by the Earl of Danby, and much improved by Dr. Sherrard. It contains five acres, in which is a complete series of such plants as grow naturally, disposed in their respective classes: together with two neat and convenient green-houses, stocked with a valuable collection of exotics, and a hot-house, where various plants brought from the warmer climates are raised.

The University is governed by a chancellor, high steward, vice-chancellor, two proctors, a public orator, a keeper of the archives, a register, three 'squire beadles, and three yeomen beadles.

Oxford contains the largest printing establishment in the empire for printing the Holy Scriptures, by patent granted to the University, and from this the British and Foreign Bible Society chiefly obtains its supply of English Bibles.

THE BIRMINGHAM APPRENTICE

His Early History.

"Godliness is profitable to all things, having promise of the life that now is, and of that which is to come." Examples innumerable have existed in every age, which afford abundant proofs of this delightful testimony. Originally it was addressed by the inspired apostle to the evangelist Timothy, for his instruction in the execution of his ministry; and one from among many illustrations of it we here present to our young readers, in the case of the Birmingham Apprentice, trusting that it will be the means of promoting their best interests for time and eternity.

William ——— was born in Birmingham, in the year 1790. His parents were particularly solicitous for the instruction of this their eldest son; so that at least he might be fully equal to the children of their neighbours, in the ordinary branches of learning. Placed under the tuition of a respectable master, he was taught according to the usual courses of reading and writing in the common academies of that day, and for about two years he enjoyed the advantages afforded by the grammar-school of that town, founded by King Edward VI.

Wearied with the drudgery of Latin exercises, conceiving that the language of ancient Rome would be of no use to him in learning a trade, he prevailed upon his parents to allow him "to go to work." In the year 1803, therefore, he was bound as an in-door apprentice.

The master was fixed upon, not from any consideration of his religious principles, but chiefly on account of his reputation for being a clever workman. Nominally he was a churchman, as to his profession of religion: but his churchmanship consisted principally in expressions of contempt for all "Methodists," as he called all that were Dissenters, and in attending the parish church, once perhaps in a month. This observance of religious forms, was only as time could be spared from the supposed indispensable calculations for the business of the following week, and the contrivance of new patterns in the fancy articles of his trade, the making up of his accounts, and the amusements of his garden. A Bible his master did not possess, for several years after William had been bound apprentice.

William was now separated altogether from his old school-fellows, and kept with an excessive degree of strictness, partly on account of so many youths being drawn away into evil courses by their having too much liberty, and partly on account of numbers being enticed to enlist to serve in the army or navy. He was scarcely allowed to be from his master's house, even on a Sunday, except in going to church and returning from it, twice in the day. William was conscientiously observant of his master's requisitions in this respect; though the measure of restraint imposed was very far from being perfectly agreeable to him; because, being a lively youth, he had formed many acquaintances among those of his own age, and in his neighbourhood, to whom their friends allowed a much greater degree of liberty than he enjoyed. But this license proved, in most instances, the lamentable occasion of their ruin; while, through the gracious providence of God, his restraints were the means of promoting his eternal welfare. His parents, soon afterwards, removed to a considerable distance from Birmingham; and being thus cut off from intercourse with others, beyond his master's family, his moments of leisure were employed in a manner, which, under the Divine direction and blessing, became the effectual means of the greatest mental and moral advantage.

William had never ranked among the lowest and most lawless youths in the neighbourhood in which he lived; nor was he distinguished by any remarkable habits of depravity; yet he had formed acquaintances with those, whose tongues could utter profane language, and who could even defile their juvenile lips with oaths and cursing. Indeed, he began himself to adopt some of their less shocking expressions; and what might have been the consequences of such association, had not the merciful providence of God removed him from such company, cannot possibly be conjectured by the liveliest imagination.

Before entering into the family of his master, a circumstance transpired too interesting to be entirely passed over in this place. William had been solicited, by one of the younger boys in the manufactory, to go with him to the Methodist Sunday school in Livery Street, assuring him, that he could get him admitted without any difficulty, and that the business and lessons of the school would be found delighful. The engagements and operations of a Sunday school, were altogether a novelty to William. He had only heard of their existence, and he wished to become acquainted with their exercises. His parents consented to his request; his mother took him before the committee, and he was admitted.

The teachers finding that William could read well in the Bible, and that he had been better instructed than was supposed by the committee, conferred among themselves, and after some inquiry from him as to his former advantages at school, and further deliberation, observed to him, that "he was not a proper object of their care: but that they would be happy for him to remain as an assistant in teaching the younger boys." Proud of such a distinction at the age of only thirteen years, William was delighted with the proposal, and continued for several months an assistant teacher, until he went to reside in his master's family. Such a connection and employment would not be allowed by his master, and William left his situation of teacher in the Sunday school with sincere regret.

That William became truly converted to God, by repentance for sin and faith in Jesus Christ, during the few months of his engagement in the Methodist Sunday school, is not presumed: but there, for the first time in his life, he beheld men, who were not public ministers of religion, kneel in prayer to God, and former convictions were somewhat deepened on his mind, or a class of impressions and feelings was produced at that time, which was never entirely destroyed. These exercises recommended religion to him, and elevated the Bible more distinctly and prominently before him, as the inspired word of God; the reading of which, under this renewed impression, operated as a salutary check upon the depraved passions and affections, and issued at length in a decided persuasion of the reality and divinity of the glorious Gospel, and in a public profession of self-dedication to God, in discipleship to Jesus Christ.

(To be continued.)

ON THE RIGHT USE AND APPLICATION OF KNOWLEDGE:

The substance of an address lately delivered to the Mechanics of Manchester, at their Institution in that town, by Joseph John Gurney.

Friends and Fellow Countrymen,

In presenting myself to this large and intelligent assembly, I feel that I ought, as a stranger, to apologize for such an intrusion on your time and attention, especially since the subject on which I propose to treat, is one of so large a compass and of such high importance. Undoubtedly, it will be generally allowed, that on nothing does the welfare of our species more clearly or certainly depend, than on the *right use* and *application of knowledge*.

The only apology, however, which I have to offer, is, that I am a sincere friend to the diffusion of useful knowledge of every description; and shall be glad at all times to promote the general object pursued by this and similar institutions. The principles which I entertain on the subject, forbid my making any distinction between the different classes of society; for whatsoever may be our situation in life, it appears to me to be our plain duty to ourselves, to our neighbour, and above all to our bountiful Creator, to make as diligent a use as lies in our power of the nobler part of man—to improve and cultivate our mental faculties.

True indeed it is, that even in our intellectual pursuits, there are dangerous temptations, especially to pride and self-conceit; according to the declaration of the apostle Paul—a wise and learned man in his day—"knowledge puffeth up." But I consider that this declaration peculiarly applies to slight and superficial knowledge, and that we shall find one remedy for our vanity, in the deepening and extending of our researches after truth. Those who are most profound in philosophy, and most largely instructed in useful learning, are generally distinguished by a low view of their own attainments. In confirmation of this remark, I need only remind you of Sir Isaac Newton—that prince of astronomers and mathematicians—that firm friend also to religion and virtue—whose matchless powers of mind were so remarkably accompanied with humility and modesty; these, indeed, were the crown and honour of his character.

I do not wish to enter upon any metaphysical definitions of knowledge. On the present occasion I use the word simply as denoting that information, which, under the government of our gracious Creator, men are able to obtain from any source, on any subject. Knowledge, in this familiar sense of the term, admits of a division into four great branches. First, *experimental*, and *philosophical*; secondly, *mathematical*; thirdly, *historical*; and fourthly—above all—*moral* and *religious*.

In the present stage of this address I shall lay aside the consideration of the fourth branch—I mean *revealed religion*—not because I am insensible to its claims, for I am convinced in my inmost soul of its *supreme* importance; but I consider it best, in the first instance, to confine my views to the preceding branches—those which are so laudably pursued in this institution.

Experimental Knowledge is that information of every kind which we obtain from our own personal observation. Every one knows that it is extremely various—that it rests on the evidence of our senses—and that it is stored in the mind by the united powers of perception, reflection, and memory. Under this class we must include the different branches of natural philosophy: for it is now universally understood, that science can be rightly founded only on the observation of the phenomena of nature. An extensive and careful examination of effects enables the philosopher to discover causes; from a multitude of particular examples he forms his general conclusions; and thus he erects a well-founded system of natural science. The philosophical knowledge which we thus obtain is more or less certain, just in proportion to the opportunities which we enjoy, in any particular science, of an extensive and accurate examination of facts.

Many of the conclusions of natural philosophy—some even which are very generally admitted—amount only to probabilities. Others, in a practical point of view, may safely be regarded as certainties. But on what basis do all these conclusions rest? On various first truths, or elements of knowledge, which the philosopher is obliged to take for granted, and which are utterly incapable of *proof*. One of these elements is the actual existence of those external objects, about which it is the province of science to inquire. Although it is impossible to demonstrate this truth, our nature compels us to admit it, and admitted universally it certainly is; for even a Berkeley and a Hume, whose sophistry delighted in reducing all visible things to phantoms of the mind, would have been just as eager to escape from the falling rock or from the lion's jaw, as the most credulous of their fellow-men.

Another first truth, essential to philosophy, is, that every phenomenon of nature which we can trace to a beginning, or in other words *every effect*, has a cause adequate to its production. This is a truth which no man can prove, but which every man is compelled to *believe*. The belief of it is wrought by the hand of God into the constitution of our nature. You will observe, therefore, my friends—and you cannot deny it—that natural philosophy itself, in the various branches of which you take so warm an interest, affords you no knowledge whatsoever, but that which is founded on *faith*.

Mathematical Knowledge.—But does the same remark apply to the second branch of knowledge? does it apply to those pure and perfect sciences—astronomy for example—in which our conclusions rest, not merely on our own fallible powers of observation, but on that which precludes the possibility of mistake, mathematical demonstration? Assuredly it does; because the soundness even of mathematical calculation and reasoning depends on the truth of certain axioms, which are always supposed and taken for granted, but can never be *proved*.

One of these axioms is familiar to us all—that the *whole is greater than the part*. I defy the most ingenious student among you to demonstrate this axiom, either by a chain of reasoning, or by any other means. You will tell me, perhaps, that we have perpetual ocular proof of it—that it is demonstrated by the sight, and by the touch. But do a man's senses never deceive him? Can he always trust the vision of his eye, or the sensation of his finger? I have already observed, that the very existence of the things which we see and touch, is one of the articles of natural *belief*. The plain fact is, that we are sure the axiom in question is true, because an intuitive *conviction* of its truth forms part of the nature which God has given us.

It is far from my intention by these remarks to attempt to involve any of your minds in perplexing and useless doubts—in that hopeless and heartless Pyrrhonism which is productive of nothing but misery and folly. I am desirous only that we may be led to take a right view of the very constitution and condition of our being. The voice of nature is, in this case, the voice of God. Well may we be humbled under a reverential feeling of the wisdom and power of our Creator, who has ordained that the first elements of all our knowledge should be received by faith in that voice—on his own supreme and irresistible authority.

Here I will mention the name of another celebrated person, to whom every mechanics' institution in the kingdom is deeply indebted; I mean Lord Bacon, the father of inductive philosophy—the man who raised science with a master-hand, and placed her on her feet! The poet describes him as the "greatest, wisest, *meanest* of mankind," and his history affords many lamentable proofs, that great learning and unbending virtue are far from being inseparable companions. Unhappily he truckled to power at the cost of principle; and sure I am, that were he now living, he would, notwithstanding all his science, be little popular among the reformers of Manchester. Yet he was a person of profound reasoning powers and of singular wisdom; firm to uphold both reason and faith, yet skilful to distinguish their respective uses. And what says Lord Bacon respecting the knowledge of philosophy? He says, "It is an assured truth and a conclusion of experience, that a little or superficial knowledge of philosophy may incline the mind of man to atheism, but a *further proceeding* therein doth bring the mind back again to religion."

(To be continued.)

ANECDOTE OF THE LATE REV. DR. HAWKER.

A young Clergyman once requested permission of Dr. Hawker to take his pulpit in his absence from home. "I must *hear* you first," said the venerable man The time was fixed, and the young man ascended the pulpit—the Doctor sitting in the reading desk below. "Well," said the young man, at the conclusion of the service, "I hope you liked my sermon." The Doctor made this pointed, though somewhat plain answer. "My young friend, if I must *sweat*, I would very much rather sweat in *preaching* than in *hearing*." It is unnecessary to add, that permission was *not* given to the young man to take the Doctor's pulpit in his absence.

Letters to a Mother, upon Education.

LETTER VIII.

Dear Madam,

The subject next in order, which I have proposed to myself to consider, is that of the cultivation of what is called the *moral principle*, or those principles by which mankind are directed to the adoption of right conduct. The subject is of the first importance: it likewise embraces a vast extent. It might on these accounts, and especially the latter, seem incapable of being treated unless in a continued dissertation, and difficult of being understood. Nevertheless I apprehend that the primary rules, which relate to this supremely important topic, are comparatively few in number.

During the earliest portion of a child's existence, he is incapable of understanding rules and motives, and must accordingly be kept out of mischief as if he were a mere inanimate being. As soon, however, as he becomes able to observe and to think, it is important that you should endeavour at the establishment of moral principle. Accordingly, as soon as possible, *explain to him the reasons* of his various duties. Our Creator intended that the conduct of man should be directed by the *mind* of man. But the mind will not long continue to direct his conduct, unless it comprehends and approves the reasons which render one species of conduct different from another. On the other hand, obedience is likely to be cheerful and steadfast, in proportion as it is *intelligent*. There is also the best reason for believing, that the obedience of the mind is the only species of obedience approved by the Deity. Hence therefore the necessity that your child, and every other person in the world, should act, not so much from *habit* as from *conviction*. Allow me thus to illustrate my meaning. Suppose a child never to go to bed without saying its prayers, and that the strongest reason of the performance of the act is, that he has been so habituated to it that he would feel uneasy in mind without it. Suppose, on the other hand, a child to perform the same duty under the influence of the conviction that God has commanded all men everywhere to pray — that prayer is *efficacious* as *a means of procuring blessings* — that consequently he can obtain no real good except by praying for it; — I need scarcely ask you which of these two children would be likely to be most earnest and most frequent in the duty of prayer. It is just the same with every duty. Teach a child or a man *why* he should act in any supposed manner, and he will be most likely to act so cordially and perpetually. On the other hand, should his virtues consist simply of the force of habit, I fear that they would yield before the force of passion. Our passions of every kind can only be controlled by the dominion of a *sanctified* and *enlightened* mind.

I shall now proceed to state a few of the rules advisable to be adopted.

1. Always endeavour to exhibit duty as rational and beneficial, and therefore as desirable Endeavour to convince him that the law of God is holy, equitable, and benevolent. That accordingly no action whatever is hurtful because it is forbidden, but forbidden because it is hurtful. That God has been actuated simply by the wish to promote human happiness in the moral requirements of the Scriptures; that in proportion as we could practise them we should be happy; and that every even the slightest deviation from them tends to misery. Often converse with him upon such topics, and show him the tendency of an action to produce happiness or misery. Show him *how* virtue tends to happiness and vice to misery.

2. Teach him to calculate the consequences of any action becoming *general*, and to estimate its moral nature accordingly. There, for instance, is a tempting apple tree: and why may I not step over that little hedge, or break through it, and take *one* of those brilliant pippins that hang in such numbers as to weigh down the branches, and actually to have fallen off, and to lie upon the ground in numbers? Teach him to reason thus: that if *I* might do it, *any one* might do it. Make him *ever* know and feel, that every one in the world might do whatever it would be lawful for *him* to do. Annihilate the idea that he has a *privilege* beyond any one else, or that any one has a privilege beyond himself. If then every person might take one of those apples, the gardener, who gets his bread and feeds and clothes his family by taking his apples and other fruit to market, would have no apples to sell, and could get no money to buy food and clothing. Ramify every action through all its consequences, and then show him that they are good or evil as the consequences are desirable or the contrary. Teach him to illustrate the principle to you in a thousand ways. He will soon understand you, and surprise you with illustrations for your rule. Nor is it one of the least benefits of your procedure, that while you are establishing a moral principle in the mind of your child, you will find that you are enlightening and confirming your own.

3. In all your explanations of duty, teach him to reason down to the minutest consequences, and let him be taught that there are *no exceptions* — that duty is rigid in the extreme degree — that it is absolutely exclusive. For instance: Some of the apples lying on the ground under that tree are spoiling for want of being taken away. Might I not take one of them? Had I not better eat it than allow it to decay and become useless? Show him that every body else would have as good a right as himself to do so, and that if every body did, the gardener would only have the fruit which hung upon his trees to live by, and that every high wind or other accident might endanger his livelihood. I propose these instances as patterns for the multiform illustrations which you will adopt.

4. It is impossible to assign a better or more general rule than that of our Redeemer — "Whatsoever ye would that men should do unto you, do ye unto them." Instances will daily occur that will give you an opportunity. For instance; some boys of the village have built a little grotto beneath the wall of your garden. Your son, with the desire so native to the human heart, of causing surprise and of enjoying merriment at the expense of others, climbs into a tree which overhangs the little group and the object of their amusement, and lets a stone fall upon the centre of the little illuminated cave, and shatters its fragile construction, and extinguishes the light. Here would be an occasion, though I should hope it never would occur, *yet I have seen a little boy do it*, in which you should take him into the most quiet room of your house, and wait till his thoughtless mirth had subsided, and then put the question to his heart, whether he would have liked to have been so treated. Confine his attention to this point, and make him answer you. You have then an opportunity for appealing to his feelings. But your stronghold upon him will be this one truth, that *he* has no right to act towards any human being in any manner in which he would not like for any human being to act towards himself. Lastly, appeal to the inward sense of right and wrong which operates whenever the object of that sense is fairly brought before its view. Turn his view to the moral loveliness of a right conduct, and to the odiousness of impropriety of every kind. Make him understand that he will always feel unhappy when he has done wrong, and make him dread the reproaches

of his heart. It is indeed useful in some cases to add the motive drawn from the love of approbation. Let him know how others will dislike him if he behaves himself ill, and love him if he acts with propriety. If an ultimate rule be needed, tell him that society will discard him, or compel him to do right. The little boy I alluded to was reasoned with in vain upon the preceding principles the first time that he had spoiled the grotto of the children, and soon after climbed the tree for the same purpose; when one of the boys below saw him, and aimed a stone, which struck him a severe blow upon the forehead. He came, indignant and suffering from pain, to complain of what he considered this outrage, which had evidently, however, brought him somewhat to his senses. The person who had previously reasoned with him now replied, after hearing the complaint against the boys, "Ay, to be sure, and you will find, that if you *will not* do as you ought to do, people will make you." He *felt the application* of the argument — he had nothing to say — his own heart confirmed the verdict of society — he burst into tears of remorse. Every filament in the cable is of use: and arguments on morals derived from every source are useful. Where those which are derived from the innate excellence of virtue fail, that taken from the fiat of society may answer; though if the former be duly and early inculcated and explained, there will be no need ever to apply to the latter.

I am, dear Madam, yours, &c.
CLERICUS.

REFLECTIONS ON AUTUMN.

THE returning seasons afford a subject for useful meditation both to the moralist and to the Christian. Spring with its opening buds, summer with its flowery prime, autumn with its horn of plenty, and winter with its chilling snows, present to us a manifest illustration of the different stages of human existence. But autumn perhaps offers to our minds the most edifying lesson for consideration. Spring breaks up the ice of winter, and renews creation with a flowery robe; and then summer clothes the trees and the fields, scattering a vast profusion over the earth; but scarcely are we permitted to dwell upon the beauty and luxuriance, when the autumn of the year comes round, and all nature fades. The withered foliage drops from the branches, and each leaf, as it falls, seems to admonish us of our own approaching decay. The trees, which had not long ago reached their maturity, now stand despoiled of their richest verdure. How similar is the result of all our pursuits after earthly pleasure! We labour diligently to obtain some fancied good; and at the very moment when we gain possession of it, discover its fallacy, and our own folly. Autumn, too, is the time when the stores of nature are gathered in, to be laid up in store for the support of nature during barren winter: and if in our manhood we forbear to furnish our minds with religious principles and divine knowledge, but neglect the Saviour and His great salvation freely published in the Gospel, we shall have nothing to support our spirits during the inactivity and gloom of age, when we stand most in need of spiritual consolation. In a little space of time, we shall have the snows of the natural winter falling around us; and ere long, too, the feeble limbs and the silvery locks will tell us, that the close of our mortal life is at hand. Oh! that we may not then be compelled to say, "The harvest is past, the summer is ended, and we are not saved;" but, on the contrary, may we be now inclined, so to improve the golden opportunities that are richly afforded us, as to be able then to anticipate an eternal spring of felicity and glory in heaven! M. N.

CHRISTIAN IDOLATRY.

Mr. Editor,

As an ardent well-wisher to your valuable Magazine, and a constant reader of its instructive pages, permit me to offer a few lines for your insertion, if you think fit, on a subject you have lately considered in several successive Nunbers — the subject of Idolatry.

There is not a more convincing proof, both of the reality and the depth of human depravity, than the existence of this monstrous sin: a sin, of which we, from the nature of our education, can form but very inadequate conceptions. It is (at least I find it so) very difficult to conceive how a rational being can bring himself to fall down and worship the work of his own hands; and were not the fact so lamentably demonstrative, it would to our minds appear altogether incredible.

Though, however, the inhabitants of Christian Britain may not be chargeable with the sin of idolatry in its literal meaning, yet doubtless all those must plead guilty of this abomination as to its principle, who devote their *chief* regard to any object but the ever-blessed God, and set upon the throne of their hearts any creature, instead of the Creator, who alone is worthy to be loved and served with all the heart, and soul, and mind, and strength.

The covetous man, says St. Paul, is an idolater (Eph. v, 5), evidently because he makes riches the chief object of his regard, "saying unto gold, Thou art my hope, and unto fine gold, Thou art my confidence."

The gay worldling, the man of fashion, and the sensualist, are all manifestly guilty of the same sin, inasmuch as they are "lovers of pleasure more than lovers of God."

Must we not also include many of the more estimable members of society, whose walk and conversation is in many respects "lovely and of good report?" Does not a sinful anxiety for the gratification of those around us, often exclude from the thoughts that God in whom we live and move and have our being, and whose glory ought to be our chief aim and end in all things?

It were well if we could stop even here. Enter the church of God, and see if there be not in that hallowed place many visible spots of the same plague. To specify only one: — What shall we think of the eagerness with which one minister of Christ is followed on all occasions — on the ground of his talents, or not unfrequently from some peculiarity that does him no honour — to the neglect of others who preach with equal fidelity the same Gospel? Is not this making an idol of Paul, and Apollos, and Cephas? Is it not preferring the messenger to his message? Does it not resemble the crowding of a theatre to witness the performances of a favourite actor?

The subject is copious, and might be pursued much further: but I forbear to enlarge in your columns, and will therefore conclude by suggesting, that while we thus register the faults of our brethren, it is equally our duty and our interest to turn our view inward; and then we shall no doubt discover "chambers of imagery" in ourselves, that may well humble us in the dust, and lead us to pray with the Psalmist, "Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

"It is the sinner's love of sin that makes him hate Christ. Does this form an excuse for his sin? No! no more than drunkenness would be an excuse for murder. One sin is not an excuse for another sin."

MONUMENTAL INSCRIPTION FOR ESTHER, QUEEN OF PERSIA.

Esther, or Hadassah, who, through her beauty and accomplishments, was raised from the condition of a captive to the throne of Persia, is too little known to many. Her name gives a title to one of the inspired books in the Bible, in which we behold an extraordinary display of Divine providence in favour of the exiled Jews. We have no particulars concerning the sequel of her history given in the sacred volume, nor do we know when or where this distinguished lady terminated her mortal course.

That we have no information relating to the subsequent condition of Esther, will not appear surprising when we reflect upon the book so called being only a "translated extract from the memoirs of the reign of the Persian monarch Ahasuerus." This will also enable us to account satisfactorily for the name of *God* being omitted in this book: the same consideration will also account for the Persian word "Purim" being retained; for the Jews being mentioned only in the third person; for Esther being so frequently designated as "Queen;" and Mordecai her uncle being called by the epithet of "the Jew." The same will also account for those numerous parentheses which interrupt the narrative, in order to subjoin the illustrations which were necessary for a Jewish reader; and for the abrupt termination of the memoir by one sentence relative to the power of Ahasuerus, and another concerning the greatness of Mordecai.

Sir Robert Ker Porter, a few years ago, in his travels, visited Ecbactana (Achmetha, Ezra vi, 2), the ancient capital of Media, and the summer residence of the Persian kings. Near to the new city, Hamadan, he was shown the tomb of Mordecai and Esther. It is covered by a dome, on which is the following inscription in Hebrew: "This day, 15th of the month Adar, in the year 4474 from the creation of the world, was finished the building of this temple over the graves of Mordecai and Esther, by the hands of the good-hearted brothers, Elias and Samuel, the sons of the deceased Ismael of Kashan."

Sir Robert gives the following description of this tomb. "I accompanied the priest through the town, over much ruin and rubbish, to an enclosed piece of ground, rather more elevated than any in its immediate vicinity. In the centre was the Jewish tomb; a square building of brick, of a mosque-like form, with a rather elongated dome at the top. The whole seems in a very decaying state, falling fast to the mouldering condition of some wall fragments around, which, in former times, had been connected with, and extended the consequence of, the sacred enclosure. The door that admitted us into the tomb, is in the ancient sepulchral fashion of the country, very small; consisting of a small stone of great thickness, and turning on its own pivots from one side. Its key is always in possession of the head of the Jews, resident at Hamadan."—"On passing through the little portal, which we did in an almost doubled position, we entered a small arched chamber, in which are seen the graves of several rabbis; probably, one may cover the remains of the pious Ismael: and, not unlikely, the other may contain the bodies of the first rebuilders after the sacrilegious destruction by Timour. Having trod lightly by their graves, a second door, of such very confined dimensions, presented itself at the end of the vestibule, we were constrained to enter it on our hands and knees, and then standing up, we found ourselves in a large chamber, to which appertained the dome. Immediately under its concave, stand two sarcophagi, made of a very dark wood, carved with great intricacy of pattern and richness of twisted ornament, with a line of inscription in Hebrew, running round the upper ledge of each."

Monumental Inscription on Esther.

The inscription in Hebrew characters, of the celebrated queen of Persia, is as follows:—"I praise Thee, O God, that Thou hast created me! I know that my sins merit punishment, yet I hope for mercy at thy hands: for whenever I call upon Thee, Thou art with me; thy holy presence secures me from all evil. My heart is at ease, and my fear of Thee increases. My life became, through thy goodness, at the last, full of peace. O God, do not shut my soul out from thy divine presence! Those whom Thou lovest, never feel the torments of hell. Lead me, O merciful Father, to the life of life; that I may be filled with the heavenly fruits of Paradise!—Esther."

Monumental Inscription on Mordecai.

The inscription in Hebrew characters, on the sarcophagus of Mordecai, is to the following effect:—"It is said by David, Preserve me, O God! I am now in thy presence. I have cried at the gate of heaven, that Thou art my God; and what goodness I have received from Thee, O Lord! Those whose bodies are now beneath in this earth, when animated by thy mercy, were great; and whatever happiness was bestowed upon them in this world, came from Thee, O God! Their grief and sufferings were many at the first; but they became happy, because they always called upon thy holy name in their miseries. Thou liftedst me up, and I became powerful. Thine enemies sought to destroy me, in the early times of my life; but the shadow of thy hand was upon me, and covered me as a tent, from their wicked purposes!—Mordecai."

"Many other inscriptions," says Sir Robert, "in the same language, are cut on the walls; while one, of the oldest antiquity, engraved on a slab of white marble, is let into the wall itself." This inscription relates to the uncle of Esther, and is as follows:—"Mordecai, beloved and honoured by a king, was great and good. His garments were as those of a sovereign. Ahasuerus covered him with this rich dress, and also placed a golden chain around his neck. The city of Susa rejoiced at his honours, and his high fortune became the glory of the Jews."

PSALM XXX, VER. 5.

"In his favour is life: weeping may endure for a night, but joy cometh in the morning."

Though dark and though drear be the night,
  And yet distant the break of the day,
The morning must come, and its light
  Will soon chase the shadows away.

Thy tears for the night may endure,
  But joy in the morning shall spring;
And the hand which hath wounded will cure,
  And thy tongue of His mercy shall sing.

Yes! "Life in thy favour," O Lord,
  Oh! "better than life" is to see;
Blest truth of thy covenant word,
  That thou art a Father to me.

S. F. W.

"In the present day the stream of religion is said to be broad and not deep: yet, blessed be God, it *is* broad."

CHARACTER OF ADAM.

With him his noblest sons might not compare
In god-like features and majestic air;
Not out of weakness rose his gradual frame—
Perfect from his Creator's hand he came;
And as in form excelling, so in mind,
The sire of men transcended all mankind.
A soul was in his eye; and in his speech
A dialect of heaven, no art could reach;
For oft of old, to him the ev'ning breeze
Had borne the voice of God among the trees:
Angels were wont their songs with his to blend,
And talk with him as their familiar friend.
But deep remorse for that mysterious crime,
Whose dire contagion, through elapsing time,
Diffus'd the curse of death beyond control,
And wrought such self-abasement in his soul,
That he, whose honours were approach'd by none,
Was yet the meekest man beneath the sun.
From sin, as from the serpent that betray'd
Eve's early innocence, he shrunk afraid;
Vice he rebuk'd with so severe a frown,
He seem'd to bring an instant judgment down.
Yet while he chid, compunctious tears would start,
And yearning tenderness dissolve his heart;
The guilt of all his race became his own,
He suffer'd as if He had sinn'd alone.
Within the glen to filial love endear'd,
Abroad, for wisdom, truth, and justice fear'd,
He walk'd so humbly in the sight of all,
The vilest ne'er reproach'd him with his fall.
Children were his delight!—they ran to meet
His soothing hand and clasp'd his honour'd feet;
While 'midst their fearless sports supremely blest,
He grew in heart a child among the rest.
Yet as a parent, nought beneath the sky
Touch'd him so quickly as an infant's eye;
Joy from its smile of happiness he caught—
Its flash of rage sent horror through his thought:
His smitten conscience felt as fierce a pain
As if he fell from innocence again.

MONTGOMERY.

MILTON'S LOSS OF HIS SIGHT.

THE following extract from Dr. Symmons's Life of Milton, is a charming evidence of the pious resignation of our sublime poet, under one of the greatest afflictions to which life is heir. It is a part of a letter on the subject of his blindness, addressed by Milton to one of his literary friends.

"I have made up my mind to my case, as one evidently beyond the reach of cure; and I often reflect, that as many days of darkness, according to the wise man, are allotted to us all, mine, which by the singular favour of the Deity are divided between leisure and study, are recreated by the conversation and intercourse of my friends, are far more agreeable than those deadly shades of which Solomon is speaking. But if, as it is written, 'man shall not live by bread alone, but by every word that proceedeth out of the mouth of God,' why should not each of us acquiesce in the reflection, that he receives the benefits of sight, not from his eyes alone, but from the guidance and providence of the same Supreme Being? Whilst he looks out and provides for me as he does, and leads me about, as it were, with his hand through the paths of life, I willingly surrender my own faculty of vision, in conformity to his good pleasure; and, with a heart as strong and as stedfast as if I were a Lynceus, I bid you, my Philarus, farewell."

A COMMENTARY UPON THE HOLY BIBLE,

From Henry and Scott, with Observations and Notes from other Writers, Vol. I, GENESIS to DEUTERONOMY; Vol. II, JOSHUA to ESTHER; Vol. III, JOB to SOLOMON'S SONG. 8vo.

"All Scripture is given by inspiration of God;" it must, therefore, have been written in a style adapted to the capacities of the great bulk of mankind. Its glorious doctrines are so plainly and perspicuously stated, that by attending to them, "wayfaring men, though fools, shall not err therein," from the saving truths of God. No unlearned man, possessing a truly humble mind, seeking the grace of the Holy Spirit upon his reading or hearing of the Scriptures, need fear mistaking the design of the Bible, or that he shall fail of an effectual acquaintance with its divine doctrines.

Still every serious reader of the Holy Scriptures, however learned, feels his need of the friendly help of a wise Commentator. Works of this class have become numerous, and their number, we believe, will yet greatly increase. But among all the Commentaries of various merit extant, we cannot but regard this, published by the *Religious Tract Society*, as decidedly the best for those who are able to purchase but *one*. Each of the three volumes already published, contains an immense mass of the most valuable Biblical matter, both introductory to the several books, and expository of the sacred texts, selected from a great many standard authors, but chiefly from the excellent Commentaries of HENRY and SCOTT. We have read a considerable portion of these volumes, and with the highest satisfaction: we admire the skill with which the compilation has been made, and rejoice to see so precious a treasure thus placed within the reach of our *peasantry*, our *mechanics*, and the *humbler classes* of our countrymen.

THE MORN OF LIFE.

FROM THE GERMAN OF GELLERT.

His morn of life, how wondrous fair,
How beauteous was his bloom!
But, ah! he strayed from virtue's ways,
And pangs his life consume.

His livid eye, his wasted form,
His haggard aspect pale,
Of many a fearful hidden vice
Recount the hideous tale.

"*O Lord of Hosts, blessed is the man that trusteth in thee.*"—While, therefore, we are strangers and sojourners here below, far from that heavenly country where we would be, in whom should we trust to bring us to the holy city, new Jerusalem, of which the Lord God and the Lamb are the temple, but in thee, O Saviour and Redeemer, who art the Head of every creature, the Captain of the armies of heaven and earth, the Lord of Hosts and the King of Glory? "Blessed, thrice blessed, is the man that trusteth in thee."

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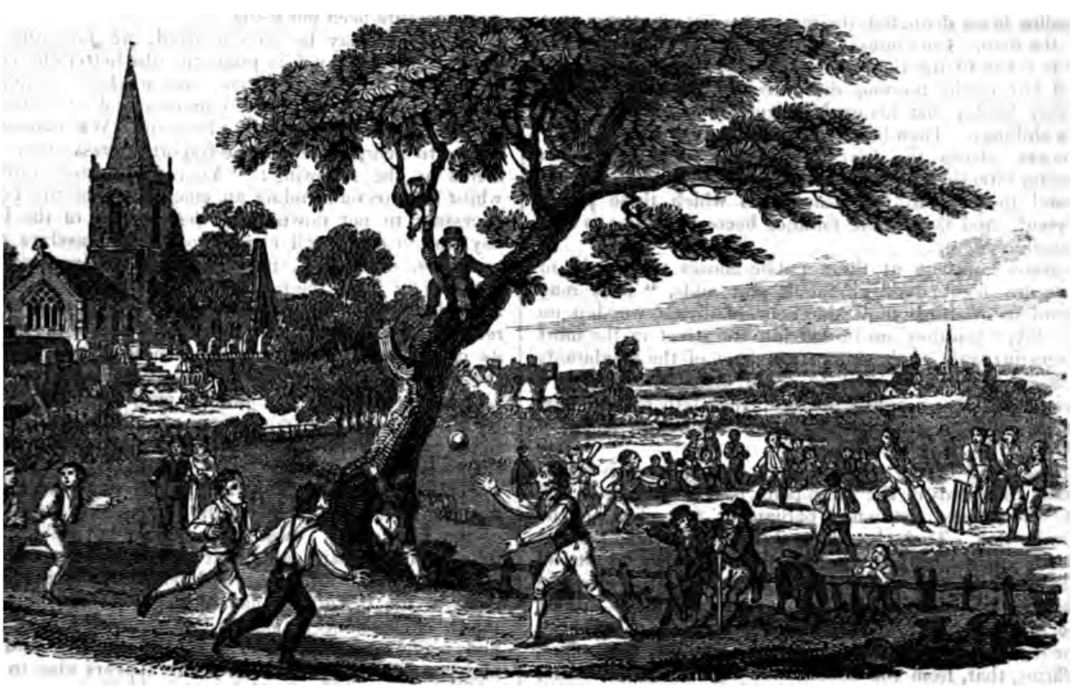
THE CHRISTIAN'S PENNY MAGAZINE.

26. PUBLISHED EVERY SATURDAY. December 1, 1832



SUNDAY SPORTS.

PROFANATION OF THE LORD'S DAY.

TIANITY is the acknowledged religion of Great
. And whatever may be the abuses practised
its hallowed name, through which, in a great men-
infidelity may be cherished, and boast of many
es among all classes, no scholar, of sane mind,
een found of late years, possessed of sufficient
ss to question seriously its *authenticity* or its *di-*
Its evidences are so numerous and convincing
mind of every intelligent person, that however
y be unwilling to comply with its *spiritual* re-
ents, he cannot hesitate to pronounce it to have
ed with God. Why then, it may be asked, are
cred institutions so generally neglected? Why
hallowed day of the Sabbath so awfully pro-

gion, morality, and *public happiness* are most lament-
njured by the prevailing, and we fear increasing,
ation of the Lord's day. This is the conviction of
Moral Philosopher, and of every sound *Politician*,
as of every *Christian*. *We* love our country, and
eply concerned for its *peace* and *security*, its *liberty*
osperity: but its interests, in these respects, can be
ed, only by the habitual regard to the holy and
ial laws of God.

t sincerely do we rejoice in the publication of a
rt from the Select Committee of the House of
ons on the observance of the Lord's day; ordered by the House of Commons to be printed, Aug. 6, 1832." It is published in a tract of sixteen 8vo. pages; and we *earnestly* wish it to be possessed by every reflecting person in the community.

I.

Profanation of the Lord's day, by "Sunday Sports," as represented in our *engraving*, though not so general as it was fifty years ago, still prevails in many remote parishes of our favoured country. Of this we could give most affecting illustrations: but our object at present is to refer to the "*Report* from the Select Committee of the House of Commons."

"The Metropolis and its immediate neighbourhood" formed the principal scene of inquiry by this "Honourable Committee." They state, "Your Committee regret to be under the necessity of stating, that the evidence which has been submitted to them, exhibits a systematic and widely-spread violation of the Lord's day, which, in their judgment, cannot fail to be highly injurious to the best interests of the people, and which is calculated to bring down upon the country the Divine displeasure." This is language worthy of Christian legislators!

Referring to certain districts on a Sunday morning, they say, "the state of these places is described as 'more like a fair than a market;' so that the neighbourhood is quiet upon any other day of the week compared with the Sunday. The people who frequent these shops and markets are chiefly the improvident, who, generally speaking, might have made their marketing to greater advantage on Saturday evening.

Master tradesmen and manufacturers are, in many instances, censurable in relation to this state of things. The Report correctly states, "With or without the knowledge of master tradesmen, it frequently happens that their foremen or clerks pay the workmen at public-houses, where, as a matter of patronage, are established *pay-tables*. There the men are appointed to meet, and by the time they have drunk 'for the good of the house,' it being considered necessary to drink something, the money is produced by the clerk, or in some instances by the publican himself; and, the score for the week's tippling being deducted, the remnant is put into the pocket of the man. Continuing to drink, as is but too frequent, he is taken to the Police Stationhouse. His wife follows, and late in the morning discovers, by the entries in the Police books, that his week's earnings are reduced to a few shillings. Then her Sunday morning's marketing commences. Even the wives (with their children), when looking after their husbands at public-houses, are frequently found to yield to the temptations which these places present; and thus whole families become victims to this baneful system."

Many continue at these public-houses the whole of Saturday night; and as the Report adds, "They may continue to drink until the hour of divine worship on Sunday, when they are turned into the street in the most disgusting state, to the great annoyance of the inhabitants passing to church; and in some districts, to such a height has this nuisance arrived, that fathers and husbands are deterred from taking their families to places of worship."

The case of the "journeymen bakers," consisting of many thousands in the Metropolis, is very grievous, 7,000 of whom have petitioned parliament for relief on the Lord's day. Their health and lives are sacrificed by almost incessant toil, besides their inability to attend the ordinances of divine worship. "In reference to the sacrifice of health of which this trade complains, it may be observed, that a witness, an acute and experienced medical gentleman, speaking generally of the effect, affirms, that, from the constitution of the human frame, the absence of it (of the periodical relaxation afforded by the weekly Sabbath) brings on necessarily premature decay and death." Report, page 5.

"In a few of the worst parts of the town," says the Report, "shops of various descriptions are kept open throughout the whole of the Sabbath day; and at the west-end of the town, especially in the neighbourhood of the wealthier classes, some shops, such as fishmongers and poulterers, although with closed doors, do much business, and until a late hour in the evening, in supplying articles for Sunday dinners to the rich. This is a practice which tends much to the discomfort and to the demoralizing of such persons, their journeymen, apprentices, and servants."—"As to penalties, some Sunday traders have been known 'openly to mock at them,' and have even offered to pay them six months in advance, to save the trouble of informations; boasting that their gains were so great on Sunday mornings, that they could well afford to pay 5*s.* out of them." We have heard of one of them taking 100*l.* on a Sunday.

Those *most pernicious public nuisances*, gin-shops, were not forgotten by the Committee. They say, "Most of the witnesses are of opinion, that no tippling of spirits or beer on the premises should be allowed throughout the Sabbath; but that shops should be open only for the sale of beer for the use of private families, and at proper hours."

Immorality and Sunday profanation curse the watering places in the vicinity of London. The Committee say, "It will likewise appear from the evidence, that from the great concourse of passengers in steam packets, much demoralization is produced by the crowds of strangers arriving at Gravesend and Richmond upon the Sundays, together with innumerable public and private carriages at the latter place. Several respectable tradesmen have described the state of Richmond; and the Curate declares, that the evil produced by the 'foreign influence' overpowers all attempts of the parochial ministers to bring about a better state of things. Your Committee are happy to observe, that, through the influence of conscientious and influential individuals, the steam communication with Margate on the Lord's day, has in a great measure been put a stop to."

Legislation may be so employed, we are confident, as to accomplish much in promoting the better observance of the Lord's day; but much more, we believe, depends on the exemplary piety and judicious zeal of Christians, of both public and private character. We cannot but rejoice to hear, therefore, the Report express such sentiments as the following: "Your Committee, however, whilst thus recommending an emendation of the law, as necessary to put down gross desecrations of the Lord's day, and to enable all classes to avail themselves of its privileges, avow that, in anticipating an improved observance of it, as the result of more efficient laws, they rely chiefly on the moral support which they would receive, as well from the highest authorities of the church, its clergy, and ministers of all denominations, as from the example of the upper classes, the magistracy, and all respectable heads of families; and, it may be added, from the increasing conviction of all classes, derived from experience, of the value of the day of rest to themselves."

Scotland was not altogether forgotten by the "Committee:" We were aware of the increasing "Profanation of the Lord's day," even in Scotland: but we were not fully acquainted with all particulars relating to that superior country. Education and religion generally prevail more in the "North," than in England: still there are many circumstances relating to that land of martyrs and confessors, which are seriously affecting and pernicious. This Report states—"It appears also to be a source of much inconvenience, that in Scotland a person cannot follow the business of a grocer, without having a *spirit licence*, many of the most irregular tippling-houses being also grocers' shops. Among the evils most complained of, is the insufficient accommodation in churches provided for the inhabitants in many places, and the accompanying impracticability of exercising a beneficial superintendence over the morals of the overgrown population. In large cities and towns, like Edinburgh, Glasgow, Aberdeen, Dundee, Paisley, and Greenock, parishes contain often from 7,000 to 70,000 or 80,000 inhabitants, with seldom more than one incumbent. Hence, even when accommodation is, to a considerable extent, provided in chapels and meeting-houses of various denominations, a great many of the people, belonging to no congregation, are not practically subject to any efficient control or inspection; and thus many sources of disorder are suffered, without interruption, to extend their influence. An evil of not inferior magnitude has been alleged to spring from the inadequate provision made in such populous places for the education of the lower orders."

"As I walked here this morning," said a Metropolitan minister one Lord's day, "I saw some shops broad open, others half open, and some close shut. In those broad open I saw the daring sinner trampling on God's day. In those half open, I saw the legal principle—'I would open it quite if I dared.' And in those close shut I saw what the grace of God can do for a man—it can even make him give up his worldly interests."

THE BIRMINGHAM APPRENTICE.

His Juvenile Companions.

From his connection with the public grammar-school, in addition to the children of his immediate neighbours, the class-mates and other juvenile acquaintances of William —— were very numerous. Some of these were youths of remarkable promise: yet none of them were known as the sons of parents who were noted for their profession of religion, except one, who was a Baptist. But the manners of this good man were esteemed so grave, precise, and singular, that though none could make a reflection upon his mode of life, as deserving condemnation or censure, his rigid rules of morality, and his frequent attendance at meetings, even on week evenings, seemed to be worthy of notice only as distinguishing him from the whole population of the neighbourhood. His wife appeared to take no pleasure in the religious principles of her husband: she was accustomed, therefore, to apologise for the unrestrained levity of their children; and they, entertaining little respect for the self-denying notions of their father, which their mother did not regard with reverence, were equally far from the kingdom of God with their acquaintances, neglecting the things pertaining to their everlasting salvation.

Indeed, for a man to have been seriously religious at that period in Birmingham, was to have rendered himself, in the estimation of many, a very suspicious character; and he might expect to be branded as a Jacobin, an enemy to "church and king;" and the intolerant spirit of furious bigotry, which had produced the notorious and disgraceful "Birmingham Riots," was still in a high degree cherished by many of the population. Only one place of worship in the whole town, connected with the church of England, was, at that period, distinguished by the active zeal of its congregation for the pure gospel of Christ; and as that chapel had been built at the expense of a lady who was a Dissenter, or at least who was recommended to that noble act of liberality by Dissenters, one of whose ministers had been honoured as the instrument of her conversion to God, and as the assistant minister of the chapel had been educated among Dissenters, the principles of that congregation were regarded with peculiar suspicion by many, on the ignorant supposition of their cherishing the chief enemies of the church!

England being threatened at that period with an invasion by the French, under Buonaparte, almost every youth was urged to become a volunteer, or to enlist for a regular soldier; and almost every one of the early companions of William at school and at play, was by this means induced to enter the army. Frequently, in after years, did he look back with admiration and gratitude to that sovereign and gracious Providence, by which he was delivered from the circle of his young acquaintances at that remarkably critical period; and that he was bound an in-door apprentice, thereby being prevented from enlisting for a soldier, and so falling into their common excesses and enormities of conduct, into a premature grave, and perhaps into perdition! Several times did one or other of his young friends, by finding an opportunity to display before him the tempting guineas and large bank notes, as the price of the ample bounties which were paid to the recruits, endeavour to prevail with William to leave his business, run away from his situation, and join their *honourable and merry ranks, in the service of King George*: but the good hand of a covenant-keeping God preserved him from the snare, and kept him in the paths of duty and of peace, while the companions of his boyish years, in troops, perished in foreign lands.

Despatched in different directions, to join one or other of the detachments which were constantly embarking for a foreign campaign, many of his young acquaintances, before they had attained the twenty-first year of their age, were cut off in the field of battle, or dragged to an untimely grave by the various diseases which destroyed the flower of our country's youth. The fatal expedition to the Scheldt * especially, in 1809, took away many of the associates of his early days. On the isle of Walcheren, of which the army took possession, they perished miserably by disease, occasioned by the wetness of the country, and aggravated by the excessive use of ardent spirits, which were eagerly taken to counteract the influence of the contagion with which they were afflicted. "The Gin Fever," as the old soldiers called it, killed more than the sword!

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* "At the end of July, 1809, a military force of 40,000, including 2000 cavalry, and 16 companies of artillery, commanded by Lieut.-General the Earl of Chatham; and a naval force of 39 sail of the line, and 36 frigates, besides mortar-vessels and gun-boats, under the orders of Rear-Admiral Sir Richard Strachan, sailed from the Downs, 'for the purpose of securing an object exclusively British, the capture or destruction of the enemy's ships at Antwerp or Flushing, or afloat on the Scheldt — the destruction of the arsenals and dockyards at Antwerp, Terneuse, or Flushing — the reduction of the island of Walcheren, and the rendering of the Scheldt, if possible, no longer navigable for ships of war.' On the 1st of August, Flushing was invested. On the 13th, the batteries were completed, and the frigates and mortar-vessels having taken their stations, the bombardment commenced. On the 14th, the cannonade from the fleet was so powerful, and a battery in breach besides being ready to open, that the commander-in-chief, trusting to the threatening aspect of affairs, suspended his operations for a few hours in the afternoon, and sent a summons to the garrison; but this being rejected, the firing recommenced, and the bombardment was most furiously renewed. At one o'clock, on the morning of the 15th, the French made offers of capitulation, which were accepted; and the garrison, amounting to more than 4,000 troops, were made prisoners of war. The commander-in-chief returned to England in the month of September, with the greater part of the land forces, and the remainder only retained possession of the island of Walcheren, till the disease, incident to the climate, more terrible than the sword to the soldier, forced them, after blowing up the fortifications of Flushing, which they had uselessly repaired, to return about the middle of November to hospitals in their own country. It was calculated, that one-half of the soldiers employed had fallen victims to the pestilential marshes of Walcheren during this expedition, which cost about twenty millions sterling."

Glasgow Geography.

THE NEGRO'S CRY.

Oh, ye that dwell on Britain's Isle,
Regard the Negro's cry!
Oh, let your sympathy awhile
Indulge the rising sigh!

In cruel chains behold us bound,
With many a dropping tear:
Oh, let us hear the Gospel sound:
Relieve our sorrows here!

No hope beneath, no hope above,
No light with darkness blended;
Strangers to Christian peace and love,
From suffering ne'er defended.

Oh, ye that dwell on Britain's Isle,
Regard the Negro's cry!
Oh, let your sympathy awhile
Indulge the rising sigh!

Go! Christian Herald! preach the grace
That sweetly conquer'd thee;
And let the Negro seek the face
Of glorious Deity.

Yes, we will lend our willing feet,
On wings of love we'll fly,
To tell of Him who waits to meet
Ev'n Negroes when they cry.

H. D.

ADDRESS OF JOSEPH JOHN GURNEY, ESQ.

TO THE MECHANICS OF MANCHESTER.

(Continued from p. 195.)

HISTORICAL KNOWLEDGE may be considered as comprehending all the information which we receive respecting past events or still existing circumstances, on the testimony of others. It comprehends what we learn from the traveller as well as from the historian, and indeed almost all that we know of every description, about absent persons and things. If faith may be said to lie at the foundation of natural philosophy and mathematics, this is still more obviously true of history in its several branches. It is received by testimony alone: and if testimony is of a sound description; if it is that of an honest man; or if it is confirmed by collateral evidence; or more especially, if it comes from many independent, yet agreeing witnesses, no one hesitates to believe it, and to accept such information as *knowledge*.

Take the reform bill for an example. You are all of you assured beyond a doubt that it has passed both Houses of Parliament. You are certain that this is true. You know it for a fact. But on what is your knowledge founded? On the declarations of your neighbours, or on the authority of your newspapers. Among the mighty multitudes of men and women who were poured forth, the other day, in your streets, to celebrate the passing of the bill, we may presume that there was not one who did not know the fact. Probably, also, there was not one whose knowledge of it had any other foundation than that of *simple faith in testimony*.

Having thus endeavoured to classify the knowledge which you are here pursuing, and having briefly glanced at the foundation on which it all rests, I shall now turn to the main subject of my address—*its right use and application*. It is a common saying that "knowledge is power." He who gives up his mind to a state of darkness and ignorance, and brings scarcely any powers into use but those of his body, is no better than the brute on which he rides. Indeed he is in a far worse condition than the brute, because more responsible. These reflections must be obvious to all.

In looking, however, somewhat more particularly to this subject, I presume you will all agree with me in the sentiment, that as the subject of knowledge is *truth*, so the true purpose of it is *happiness;* and that knowledge is rightly applied, only when it promotes the comfort and *substantial welfare* of mankind.

Speculations which have no practical bearing, are by no means in fashion in the present day. Never was there a time when men were more ready to apply all things to some useful purpose: and this is especially true as it relates to science. We are accustomed to trace the right use and application of chemistry, in the workshop of the dyer, in the stores of the apothecary, in the prescription of the physician; of anatomy, in the skill of the surgeon; of hydraulics, in the powers of the water-wheel; of optics, in every kind of aid to our limited or fading vision. Above all, who that has witnessed the astonishing proofs of human ingenuity, by which this place and its vicinity are distinguished—who that has contemplated the gentle yet resistless movements of the steam engine, and the immense variety of machinery which it keeps in action—who that calls to mind the almost infinite quantity of useful material which is thus daily produced for the benefit of the world—can for a moment doubt the use of the science of mechanics?

Here, by the way, I may venture to express my conviction, that, practised as you are in the effective application of a well-arranged machinery, and aware of the multitude of persons which it is the means of employing, you can be little disposed to join in the idle cry which is sometimes heard against the use of it. Machinery is one means of immensely increasing the powers of man for useful purposes; and that it is our duty, in the sight of God and our fellow-creatures, to make the most of our capacities for such purposes, no sound moralist can deny. The fact is, that this, like every other application of our natural faculties, requires the regulation of moral and religious principle—of that fear of the Lord which restrains from evil, and of that love which "worketh no ill to his neighbour." Without this regulation, it may often be fraught with mischief; with it, it cannot fail to be both safe and desirable.

But let no one suppose that information and science can have no right application, except when they are directed to the supply of our external wants. It is not every species of knowledge, which is capable of being thus immediately applied to our comfort and convenience. But knowledge—in a yet wider range—has uses of its own, of a more refined description indeed, but nevertheless of substantial importance to the welfare and happiness of mankind. These uses may be severally contrasted with certain corresponding temptations which infest the path of learning; and in order to partake of the benefit, we must, in each case, exercise watchfulness and diligence to escape from the peril which lies on the opposite side.

1. Opposed to the danger of pride and self-conceit—the frequent consequence of superficial knowledge—is a benefit already alluded to as arising from a thorough cultivation of mind—*the humiliation of man in the view of his own ignorance.* The uncultivated mind is left without any conception of the vast extent and variety of things which are the objects even of human inquiry. But let a man fairly give himself to the study of some one branch of knowledge; let him go into the depth and breadth of the pursuit; and he will soon be convinced, that in this single department, he has abundant occupation for his utmost powers. He will be humbled under a feeling of the utter impossibility of his attaining to more than a small portion of the knowledge which is within the reach of *man*. But let him go farther; let him extend his inquiries on every side, with the zeal and ability of a Boyle or a Bacon, and he will soon perceive that *all* human knowledge is confined within narrow boundaries—that beyond these boundaries there lies a hidden infinite, into which it is vain for him to attempt to search—for it is known only to the Omniscient. He learns also what is the inevitable condition of human knowledge—that it must ever be founded on *belief*. Now these are lessons which have a strong tendency to deprive a man of his self-conceit, and to break down the haughtiness of his spirit; and just in proportion as they produce this effect, do they promote his real welfare. Pride is the curse of our species—the root of ambition, covetousness, wrath, malice, and cruelty. But humility *works well* for the happiness of individuals, and for the peace of society. Not all the pages of all the uninspired moralists who ever lived, can furnish a sentiment of so much weight and efficacy as that which was uttered by our holy Redeemer: "Blessed are the *poor in spirit*, for theirs is the kingdom of heaven."

(*To be continued.*)

THE KAMSCHATDALES TAUGHT MEDICINE BY BEARS.

WHEN a bear is wounded by a ball, he gathers leaves and fills up the wound with them. The Kamschatdales state, that they derive their medical knowledge from observing what herbs the bears apply to their wounds, and what method they pursue for recovery when languid and disordered.

Letters to a Mother, upon Education.

LETTER IX.

On the Cultivation of the Temper.

Dear Madam,

THE next topic upon which I wish to offer to you some observations is the *cultivation of the temper*. You are no doubt aware that temper is a *borrowed* term, being taken from the consistency of metals, and especially from the state of the edge of tools formed of metals; accordingly we speak of the temper as *blunt, keen, sharp, rugged*, &c.

The usual signification of the word is, the state of the disposition which is natural to it, and which it exhibits when *tried* by the various occurrences of human life. Every different individual has a different temper. This difference may arise from an original, native, inherent diversity in different persons. It is however certain, that although perhaps never really eradicated or substantially altered, it may be much modified, subdued, and directed to beneficial purposes. I need hardly say how much of the happiness of a human being depends upon his temper, and that as a subject of education it requires the *earliest attention*.

There is no doubt but that the disposition thus defined developes itself at a very early period. It is soon easy to discover whether a child is *passionate* or *quiescent, tenacious* or *docile*, &c. *Whatever* may be the characteristic disposition of a child, it will require attention and culture. The quiescent yielding disposition tends to sluggishness, and is rarely associated with intellectual ability; while the evils attendant upon the neglect of the impetuous disposition are too well known to need enumeration. Similar remarks may be made upon every other species.

It would be undertaking too much to embrace them all in the course of these observations: I shall therefore select one of them, which is by far the most common, I mean *the energetic and impetuous*.

From the earliest period a child discovers a disposition to direct, to govern, and to please himself. This is the development of the principle of self-love, a native and valuable instinct with which man is endued by the Creator. In proportion, however, as this native propensity is unregulated, or improperly indulged, it becomes powerful, and at no very distant period defies restraint from others, or even that which the individual himself may exert. Have we not often seen in society the disposition which we denominate *the violent*, an excessive energy and determination amounting to fury, both in the looks, tones, and gestures? The solution of this phenomenon is almost invariably, that the person was what we call a spoiled child. But such a person we generally may have remarked to be unhappy, and the cause of unhappiness to others. Themselves are in a perpetual dread lest their mind should explode in vengeance and violence, or perhaps (for such persons are often kind and generous) are occupied n deeply lamenting the mischiefs they have occasioned, he friendships they have lost, and the feelings they have wounded by their own unhappy temper; while others, especially their own family, witness their lowering countenance with something of the feeling of dread with which the inhabitant of the Indies sees the gloomy clouds which portend the tornado. Not unfrequently do such persons become habitually tyrannical, spiteful, and sarcastic.

All these consequences might have been prevented, had the temper been subjected at a proper time to a proper discipline, and the disposition itself have become he origin of perseverance and activity.

In the first place, it seems to be of the utmost importance to avoid *every thing* that approaches in the slightest degree to *indulgence* of any kind. Before you can make him understand the reasons of proper conduct, *compel him* to pursue it. *Never*, even while he is an infant, permit obedience to be even *delayed*.

If you avoid this from the beginning, he will never think of such a thing. Continue the system which makes your wish your law, and which he may never dream of withstanding or questioning. Let him bear the yoke of submission while a child, and he never will be an overbearing, insolent, impatient, or oppressive man.

Soon as he can understand you, show him the reasons why you recommend any particular action: but still expect him to adopt it. Sweetness of temper is the twin grace of docility. Accordingly he will grow up habituated to recognize every species of authority and to obey it. He will cheerfully make those concessions upon which tranquillity depends; whereas the indulgence of self-will assuredly entails upon him a disposition which rankles whenever any thing opposes his inclination.

Obedience to these rules from the earliest period, uniformly and habitually, will never be felt grievous; whereas if you neglect them, even for a short time, you will find yourself so situated, that you must by some violent, yet vain effort, attempt to regain your authority. This is what is called in vulgar life breaking the temper of a child.

Unhappy parents, who feel themselves called upon to attempt such an undertaking! Had they watchfully and habitually directed their conduct according to the principles of good sense, duty, and propriety, such a disastrous event in the history of a family would be unknown. But it never succeeded. Parents of such a character as could possibly have such an effort to make are universally unsteady in their proceedings with their children. To-day they beat or upbraid, and to-morrow atone by exuberant acts of kindness. The child, on the other hand, may have a sore skin from bruises, and a rebellious, revengeful, and discontented heart from his punishment; but his disposition is ruined for ever. I look forward in such cases, and at the distance of a few years behold the children given to lying, concealment, and perhaps theft. I see the unhappy parents without influence over their offspring, lamenting perhaps that they ever had children, or bewailing their hard fate that their children should have been of so unfortunate a kind; and perhaps completing all this mischief by a settled determination not to care whatever their children may be guilty of, and by some other such desperate resolution endeavouring to stem their own conscience, or to alleviate their own disappointment. On the other hand, contemplate in such a scene the verification of a principle of human experience applicable to all mankind, whether parents or children — "Whatsoever a man soweth, that shall he also reap." May your harvest be of a different nature!

I am, dear Madam, your, &c.
CLERICUS.

HERMAN BOERHAAVE, M.D.

IT was the daily practice of this eminent person, as soon as he rose in the morning, which was generally very early, to retire for an hour to private meditation. He often told his friends, when they asked him how it was possible for him to go through so much fatigue, that it was this which gave him spirit and vigour in the business of the day. This he therefore recommended as the best rule he could give; for nothing, he said, could tend more to the health of the body than the tranquillity of the mind; and that he knew nothing which could so well support the various distresses of life as a well-grounded confidence in the Supreme Being.

NOTICES OF THE WALDENSES.

The Waldenses were the first people in Europe, who, persuaded by their pastors, made regulations as a community for public instruction, and who provided, that children of every degree should be taught the elementary branches of education. In singular consistency with their claims to be considered a surviving branch of the primitive church, they alone, of all Christian societies, have honoured in uninterrupted observance the wisdom of the early Christian churches, which proclaimed it to be a bounden duty to provide by authority for the elementary instruction of youth of every class. "Not only do the rich," said Tatian, a Christian writer of the second century, "learn philosophy, but our poor also enjoy the advantages of instruction gratis." One of the MSS placed in the Cambridge University Library, by Sir Samuel Morland, in 1658, and written about the year 1100, was entitled "on the ancient discipline of youth." How valuable would it now be to the friends of education, could it be recovered! and though missing, we have no evidence that it is wholly lost. Reiner, a Roman Catholic writer, about 1230, writes, "Would you believe it, the Waldenses have schools everywhere, forty in one place, forty-two in another; they have translated the Old and New Testament into their vulgar tongue, and so teach them to their children. I myself have examined a clown who could repeat the book of Job by heart; and I have seen others who were perfectly acquainted with the whole of the New Testament!"

In a paper of secret directions given to the Dominican Inquisitors, who were to interrogate persons accused of the Waldensian heresy, towards the end of the thirteenth century, the following extraordinary testimony appears to the efficacy of the system promoted by the Waldenses: "You must not question them *in matters of learning*, or out of the Scriptures, for if you do, you will find them too much for you." This is given on the authority of Muratori, Dissert. 60. The impartial and honest Thuanus, though opposed to them in religious opinions, writes thus of them about 1590: "It is astonishing, that persons externally so rude and unrefined, should have had so much moral cultivation! You can scarcely find a boy among them who cannot give you an intelligible account of the faith they profess."

The same historian relates an anecdote belonging to a much earlier period—about a century before. A young student, who went among them to try to convert them to the faith of the Vatican, declared, that he had learned more of religion, by listening to the answers of the Vaudois children, while they were being catechized, than by all the learned disputations he had ever heard." He also records, that throughout the whole of Piedmont the well-instructed natives of the valleys were preferred as servants and labourers, so little was their knowledge found to make them idle or dissatisfied with their condition.

"The Noble Lesson," a sort of confesssion of faith in metre, written in 1100, still extant, informs us, that when a man systematically and conscientiously abstained from the excesses of his vicious companions, he was called in derision a Waldensian.

Assistance was sent from England in 1655 for their schools; and about that time was written the eighteenth sonnet of Milton on their sufferings. Cromwell's government interfered with good effect in their behalf; and Queen Mary and Anne afterwards sent liberal donations in aid of the education fund in the Valleys. Those who wish to know more of the history, and present state of this interesting people, will do well to consult the Tours of the Rev. W. Gilly and other Christian friends among them, and will learn with great pleasure the exertions lately made in this country for their benefit.—*Quarterly Journal of Education.*

MILTON'S SONNET.

ON THE MASSACRE IN PIEDMONT.

Avenge, O Lord! thy slaughter'd saints, whose bones
Lie scatter'd on the Alpine mountains cold!
Ev'n them, who kept thy truth so pure of old,
When all our fathers worshipp'd stocks and stones,
Forget not: in thy book record their groans,
Who were thy sheep; and in their ancient fold
Slain by the bloody Piemontese, who roll'd
Mother with infant down the rocks, their moans
The vales redoubled to the hills, and they
To heaven: their martyr'd blood and ashes sow
O'er all th' Italian fields, where still doth sway
The triple Tyrant; that from these may grow
A hundredfold, who, having learn'd Thy way,
Early may fly the Babylonian woe.

WHY PROTESTANTS REJECT THE APOCRYPHA.

Reasons why the books called the Apocrypha, which in the Douay Bible are named "Tobias, Judith, Esther from the 10th chapter 4th verse, Wisdom, Ecclesiasticus, Baruch, Daniel from the 23d to the 90th verse of the 3d chapter and the 13th and 14th chapters, First and Second Maccabees," are rejected by Protestants, and not accounted inspired or canonical.

1. Because none of these books or chapters are found written in the Hebrew tongue, in which all the really inspired scriptures of the Old Testament are written.

2. Because they were *never* received by the Jewish church as part of the word of God. Paul tells us, that the words of God were committed to the Jews. See Rom. iii, 3, and ix, 4. Now the Lord Jesus often accused the Jews of making void the word of God, by *adding* their own traditions to it; but He never once accused them of *taking from* the word; which he surely would have done, if these books which they rejected were the word of God. Josephus, a learned Jew, who lived at the same time with St. Paul, gives an account of the books which the Jews believe to be inspired, which are those which Protestants now receive.

3. Because they were *not* received by the *primitive* Christians. They are not included in the catalogue of inspired writings, made by Melito, Bishop of Sardis, in the second century. Nor in the lists made by Origen, in the third century. Nor in the lists made by Athanasius, Hilary, Cyril, Epiphanius, Gregory Nazianzen, Amphilochius, Jerome, Rufinus, and others, in the fourth century; neither are they found in the list of canonical books recognized by the council of Laodicea in the same century, which council was acknowledged by the general body of Christians.

4. Some of these books plainly confess that they are *not* inspired writings. Thus, in 1 Mac. iv, 46, and ix, 27, it is confessed that there was then *no* prophet in Israel. In 2 Mac. ii, 24, we are told this book is only an *Abridgment*; and in xv, 39, the writer begs for pardon if he has not written the history *correctly*. Would an inspired writer act so?

5. They contain many passages, which contradict the canonical inspired scriptures. Thus, Wisd. xv, 14, which it is pretended was written by Solomon, contradicts 3 Kings iv, 20—25. In Baruch 1—4, we are told that Baruch went to Babylonia; which contradicts Jeremiah xliii, 4—7, where we are told he was taken by force into Egypt. In 2 Macc. xiv, 41 to the end,

suicide is praised, in opposition to Exodus xx, 13. In Tobias vi, 19, enchantments are used, which are forbidden in Lev. xix, 26; Deut. xviii, 10, &c. Tobias xii, 8, 9, and Ecclesiasticus xxxv, 3, teach salvation by works, contrary to Rom. iii, 20, 24; Gal. ii, 16; Eph. ii, 9. In Macc. ii, 5, Jeremiah is represented as hiding the ark of the covenant, that the people might have it again when they returned from Babylon; this contradicts Jeremiah iii, 16.

6. Because these books contradict themselves. In 1 Macc. vi, 16, Antiochus is said to have died in Babylon; in 2 Macc. i, 16, he is said to die at Nanea in Persia; and in chap. ix, 28, he is again said to have died in a strange land. That is, he died *three* times. Tobias v, 18, contradicts xii, 15.

ECCLESIASTICAL BIOGRAPHY.

THIRD CENTURY.

29. Tertullian, Presbyter of Carthage, the metropolis of Africa, was brought up a pagan. His full name was Quintus Septimius Florens Tertullianus, and his father was a centurion, who served under the Proconsul of Africa. He was born about A.D. 160, at Carthage, and educated in all the learning and accomplishments which he could derive from either the Greeks or Romans. In his unregenerate state, according to his own representation, he was pre-eminent in vice, and in all respects an accomplished and notorious sinner. He was deeply implicated in the grossest sins of the age in which he lived, and devoted to the sanguinary entertainments of the Amphitheatre. His unblemished virtue in his subsequent life was equally remarkable; and this gave him peculiar advantage in assailing, as he did with irresistible force both of satire and argument, the abominations of heathenism.

We are unable to ascertain, with certainty, the period at which Tertullian embraced the gospel of Christ, nor the means and arguments which led to his conversion. It is thought to have taken place a little before the close of the second century, after a perusal of the Holy Scriptures, to which he was led by observing the triumphant efficacy of the Christian faith over the minds and lives of its professors.

Tertullian became one of the most able defenders of Christianity against the pagan priests and philosophers, at whose instigation the emperors and governors were stirred up to persecute the servants of God. He adhered to the most rigid customs observed among the Christians, practising the severest self-denial; but not without a mixture of superstition. Though not the most discriminating in his theology, Tertullian appears to have been sound in the great principles of the gospel, a man of sincere piety, and a vigorous opposer of the growing ambition of the bishops. His famous "Apology for the Christians," published about A.D. 200, contains many beautiful passages, from which we learn some particulars of the author's disposition, and of the manners of the believers in that age. He says, "We pray for the safety of the emperor to the eternal God, whom emperors themselves would desire to be propitious to them above all others who are called gods. We pray, looking up to heaven with outstretched hands, because they are harmless; with naked heads, because they are not ashamed; without a prompter, because we pray from the heart. Thus, then, let the claws of wild beasts pierce us, or their feet trample upon us, while our hands are stretched out to God—let crosses suspend us—let fires consume us—let swords pierce our breasts—a praying Christian is in a frame for enduring any thing. We are dead to all ideas of worldly honour and dignity: nothing is more foreign to us than political concerns: the world is our republic. We are a body united in one bond of religion, discipline, and hope. We meet in our assemblies for prayer. We are compelled to have recourse to the divine oracles for caution and recollection on all occasions. We nourish our faith by the word of God. Those who preside among us are elderly persons, not distinguished for opulence, but worthiness of character. Every one pays something to the public chest once a month, or when he pleases, and according to his ability and inclination; for there is no compulsion. These gifts are, as it were, the deposits of piety. Thence we relieve and bury the needy, support orphans and decrepit persons, those who, for the word of God, are condemned to the mines or imprisonment. This very charity of ours has caused us to be noticed by some: 'See,' say they, 'how these Christians love one another!'"

Tertullian's works consist of many Tracts on Christian subjects; but they are far less interesting for pious edification, than for their historical notices. Our contracted limits forbid us entering further into their merits. He is charged with embracing at least some of the errors of Montanus, who held several blasphemous or absurd notions: but few particulars are stated, beyond some philosophic refinements of that age, or African superstition.

Whether Tertullian was honoured with martyrdom, which it is said he desired, or not, is not ascertained: he is believed to have died about A. D. 216, or 220.

THE HONOURABLE CHARLES JAMES FOX,

ON THE IMMORTALITY OF THE SOUL.

The author of a Pamphlet, entitled, "Circumstantial Details of the Last Moments of Mr. Fox," among many interesting particulars, relates the following conversation with that great statesman:—"A nobleman mentioning that he had formed a party of pleasure for Christmas, in which he had included Mr. Fox, added, 'It will be a new scene, Sir, and I think you will approve of it.' 'I shall indeed be in a new scene by Christmas next,' said Mr. Fox. 'My Lord, what do you think of the state of the soul after death?' Lord ——— (confounded by the unexpected turn of the conversation) made no reply. Mr. Fox continued, 'That it is immortal, I am convinced. The existence of the Deity is a proof that spirit exists; why not, therefore, the soul of man? And if such an essence as the soul exists, by its nature it may exist for ever. I should have believed in the immortality of the soul though Christianity had never existed; but how it acts as separated from the body, is beyond my capacity of judgment. This, however, I shall know by next Christmas.'"

"THE COURT OF HOLY INQUISITION."

The following anecdote evinces the ascendancy which this blood-stained court maintained during the last three centuries over the minds of the common people, who from their cradles were endued with such a reverence and enthusiastic passion for the service of this awful tribunal, that it got the better of all sentiments of religion and honour, nay, even of that tenderness which is natural to the human species.

"Philip III of Spain, having been on one occasion so moved by the cries of the condemned, at an Auto da Fè, as to say, 'How hard is it for men to die for their belief!' the Inquisitor General sent to inform him, that the Holy Office expected satisfaction for his crime: nor would he be appeased till the king consented to have some blood drawn from his arm, which the executioner threw into the fire before the whole assemblage of Madrid!"

REFLECTIONS IN THE COLISEUM AT ROME.

BY SIR HUMPHREY DAVY.

It was a still and beautiful evening in May, when I first visited these striking ruins: the last sunbeams were dying away in the western sky, while their bright tints lighted up the scene, and, as it were, kindled the snows still visible on the distant Apennines. In this glow of colouring, the green of advanced spring softened the grey and yellow tints of the decaying stones, and as the light gradually became fainter, the masses appeared grander and more magnificent; and when the twilight had entirely disappeared, the contrast of light and shade in the beams of the full moon, gave a solemnity and magnificence to the spot, which awakened the highest degree of emotion. The beauty and permanency of the heavens, the works of an eternal and divine Architect, were finely opposed to the perishing works of man in his most active and powerful state. And so humble appeared the condition of the most exalted of human beings, so feeble their powers, so limited the space and period in which they act, that I could hardly avoid comparing the generations of man to the swarms of fire-flies which were flitting around me, and sparkling amid the gloom and darkness of the ruins, but which were no longer visible when they rose above the horizon, their feeble light being lost in the brightness of the heavens.

In such moments, and among such scenes, it is impossible not to be struck with the nothingness of human glory, and the transiency of human works. This, one of the greatest monuments on the face of the earth, in a few ages will be but as dust; and of all the testimonials of the vanity or power of man, whether raised to immortalize his name, or, as the pyramids, to contain his decaying bones without a name, none has a duration beyond the existence of a few score generations.

This train of ideas continued to flow with increased force. No new city, I thought, will rise again out of the double ruins of this. No new empire will be founded upon these colossal remains of that of the old Romans. The world, like the individual, flourishes in youth, rises to strength in manhood, falls into decay in age; and the ruins of an empire are like our own decrepit frame, except that they have some tints of beauty which nature bestows upon them.

Time, which purifies, and as it were sanctifies the mind, destroys and brings to decay the body, and amidst these ruins appears to be eternal in its age.

The remains of the palace of the Cæsars, and their golden halls, appear in the distance, their grey and tottering turrets and massy arches reposing as it were on the decaying vegetation; and there is nothing to mark the existence of life, but the few devotees wandering around me, kneeling before the cross, and demonstrating the triumph of a religion, which received on this very spot, in the early period of its existence, one of its most severe persecutions, and which has, nevertheless, by its sanctifying influence, preserved not only all that remains of these relics, and all that was worth preserving of arts and literature, but likewise those institutions which afford us happiness in this world, and hopes of a blessed immortality in the next. How great is the contrast between the present application of this building, connected with holy feelings and exalted hopes, to that of ancient time, when it was used to exhibit to the Roman people the destruction of men by wild beasts, or of men more savage than wild beasts by each other, to gratify a horrible depravity of inclination! And who, in the days of Titus, would have supposed, that a faith, despised for its insignificant origin, and persecuted from the obscurity of its founder and its principles, should have reared a dome to the memory of one of its humblest teachers (St. Peter), more glorious than was ever built for Jupiter or Apollo in the ancient world; and have preserved even the ruins of the temples of the pagan deities, and have burst forth in splendour and majesty, consecrating truth among the shrines of error, employing the objects of idolatrous superstition for the most holy purposes, and rising, a bright and constant light to illumine the darkness which followed the destruction of the Roman Empire!

TESTIMONY OF ROUSSEAU TO THE DIVINITY OF CHRIST.

The following testimony of this philosopher to the glorious perfection of Christ's character is extremely valuable.

"The majesty of the Scriptures strikes me with admiration, as the purity of the gospel has its influence on my heart. Peruse the works of our philosophers, with all their pomp of diction, and how contemptible they appear when compared with scripture! Is it possible, that a book at once so simple and sublime, should merely be the work of man? What prepossession, what blindness, must it be to compare Socrates to the Son of Mary! What an infinite disproportion is there between them! Socrates dying without pain or ignominy, easily supported his character to the last; and if his death had not crowned his life, it might have been doubted whether, with all his wisdom, he was any thing more than a vain sophist. He invented, it is said, the theory of morals; others, however, had before put them in practice, he had therefore only to reduce examples into precepts. But where could Jesus learn that pure and sublime morality, of which he only has given us both precept and example? The death of Socrates, peaceably conversing with his friends, appears the most agreeable that could be wished for; that of Jesus, expiring in the midst of agonizing pains, abused, insulted, and accused by a whole nation, is the most horrible that could be feared. Socrates, in receiving the cup of poison, blessed the weeping executioner who administered it; but Jesus, in the midst of excruciating tortures, prayed for his merciless tormentors. Yes—if the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God!"

PRAISE TO GOD.

Had I as many mouths as sands there are,
Had I a nimble tongue for every star,
And every word I speak a character,
And every minute's time ten ages were,
To chaunt forth all thy praise, 'twould not avail,
For tongues, and words, and times, and all would fail.
Much less can I, poor weakling, tune my tongue
To take a task befits an angel's song.
Sing what thou canst; when thou hast spent thy store,
Sit down and weep that thou canst sing no more;
Reblur thy book with tears, and go thy ways,
For every blur will prove a book of praise.

Quarles.

He is the true father that hath a quicker pace in meeting than the prodigal hath in returning; who would not have his embraces and caresses interrupted by his confession. The confession follows, but does not precede the father's compassion.—*Charnock.*

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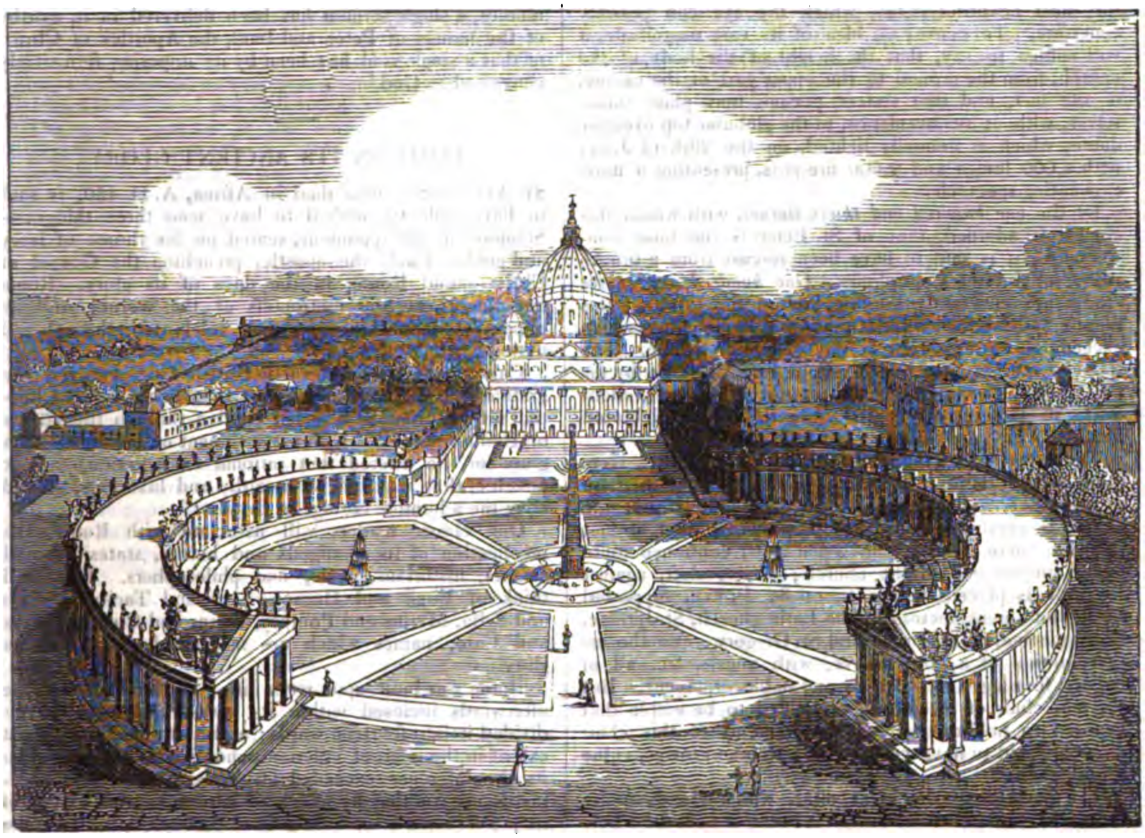

CHURCH OF ST. PETER, AT ROME.

ST. PETER'S CHURCH at Rome is, undoubtedly, the most magnificent pile of modern architecture in the world. This noble structure stands on the site of Caligula's Circus; it was first dedicated by Constantine the Great to the Twelve Apostles. But it was entirely rebuilt during the reign of eleven succeeding popes, and finished in the sixteenth century, having cost the enormous sum of 12,000,000*l.* sterling, which would have cost in our time and country, not less than 36,000,000*l.* sterling. It is 730 feet long; 520 broad; and 450 in height to the cupola, which is itself 620 feet round, and surpasses in magnitude, beauty, sublimity, and costliness, all the pagan temples of antiquity.

From our engraving, a general idea may be obtained of its plan and form. St. Paul's in London is somewhat similar, but much less than St. Peter's at Rome, without considering that this church is approached by a grand and spacious Piazza. The double colonnade on each side, extending in a semicircular sweep — the stupendous obelisk of black marble, brought from Egypt, eighty feet high, standing on a pedestal of thirty more, and surmounted by a brass cross gilt — the two fountains — the portico — and the splendid front of the church, — present such an assemblage of magnificent objects as cannot fail to impress the mind of every spectator with awe and admiration.

The church appears in the back ground, and on each side is a quadruple row of arches, resting on two hundred and eighty-four pillars, and eighty-eight pilasters; the arches support one hundred and ninety-two statues, twelve feet high. The two noble fountains throw a mass of water to the height of about nine feet, from which it falls in a very picturesque manner, and adds greatly to the beauty of the scene. In the centre the fine obelisk is placed.

At the first entrance into St. Peter's, the effect is not so striking as might be expected; but at every step it seems to improve on all sides. The proportions are so accurately observed, that the parts are seen, each to an equal advantage without distinguishing itself above the rest. Although every object in this church is admirable, the most astonishing part is the cupola. On ascending to it, the spectator is surprised to find, that the dome which he sees in the church, is not the same with the one he had examined without doors, the latter being a kind of case to the other, and the stairs by which he ascends into the ball, lying between the two. Had there been the inward dome only, it would scarcely have been seen by those who are without; and had both been one solid dome of so great thickness, the pillars would have been insufficient to support a mass so immense.

To a spectator who stands beneath the dome, an architectural display is presented, more glorious than can easily be conceived. If he looks upward, he is astonished at the spacious hollow of the cupola, and has a vault on every side of him, which makes one of the most beautiful vistas, which the eye can possibly penetrate. To convey an idea of its vast magnitude, it will suffice to say, that the height of the body of the church, from the ground to the upper part of the ceiling, is 432 feet, and that sixteen persons may place themselves, without inconvenience, in the globular top over the dome, which is annually lighted, on the 29th of June, with 4,000 lamps and 2,000 fire-pots, presenting a most enchanting spectacle.

Of the *one hundred and thirty statues*, with which this church is adorned, that of St. Peter is the most conspicuous; it is said to have been re-cast from a bronze statue of Jupiter Capitolinus. *One hundred and twelve* lamps are constantly burning around the tomb of this Saint; and the high altar is shadowed by a ceiling, which exceeds in loftiness that of any palace in Rome. The splendid sacristry was built by Pope Pius VI. But by far the greatest ornaments of the interior are the excellent works in Mosaic, all copied from the most celebrated pictures, which are thus guarded from oblivion.

The upper end of the church stands to the west. Here is no separation of that part for the choir, as is the case in St. Paul's, and the other English cathedrals. A side chapel is appropriated to that purpose: so that at first entrance there is a spacious open view, continued quite to the further end of the church; where, aloft, against the wall, is placed the CHAIR OF ST. PETER, supported by the four great doctors of the Latin church, St. Jerome, St. Augustine, St. Ambrose, and St. Gregory; and the representation of a *glory* above, with angels, &c. all of copper, forming a most costly and noble ornament. But the real chair of St. Peter is pretended to be within that exposed to public view. The ornaments of this chair alone are said to have cost 107,551 Roman crowns, value 5*s.* 6*d.* each.

The pavilion of the great altar, which stands under the cupola, is accounted the finest ornament in the whole work: it is very uncommon, and exceedingly magnificent. It is supported by four wreathed pillars of Corinthian brass, which was taken by Pope Urban VIII from off the Portico of the Pantheon: they are adorned with festoons and foliage of the same metal, disposed in a very agreeable manner. They say that under this altar are deposited half the bodies of St. Peter and St. Paul, and that the other half of them is elsewhere: either at the old church of St. Paul without the city, or that of St. John Lateran.

The great cupola is all wrought in Mosaic, as are the four angels immediately under it. Within the cupola itself are the twelve apostles in several compartments, which fill the first great circle that goes round the cupola: above them angels in the same manner; and at the top of the lantern, which rises above the cupola, is represented the DEITY, *as an old man with his arms extended*, also performed in Mosaic. In the four angles under are represented the four evangelists: the side cupolas are also wrought in Mosaic: the church itself is encrusted with beautiful marble.

It would be endless to enter into particulars respecting the statues, paintings, Mosaics, and basso-relievos, with which every part of this great structure abounds, together with the noble sepulchral monuments of several popes, and that of Christina, queen of Sweden.

We cannot close this brief notice of the noblest architectural monument in honour of the Christian name, without one reflection. Cathedrals, and splendid edifices of that class, have never been celebrated for the ministry of the Gospel of Christ. Commonly there is less of pure Christianity seen and heard within their walls, than in the most lowly building dedicated to the worship of God; and as to St. Peter's at Rome, it would probably be impossible to prove, that amid all its gorgeous ceremonies, a single sermon has been delivered in it, worthy of the names of Peter and Paul, the Apostles of Christ, or that a single soul has been by its imposing forms truly converted to God!

ROME IN ITS ANCIENT GLORY.

ST. AUGUSTINE, who died in Africa, A. D. 430, is said to have ardently wished to have seen three things:—Solomon in his splendour, seated on his throne of ivory and gold — Paul, the apostle, preaching the Gospel of Christ — and Rome, in the days of its glory. Rome had long been the metropolis of the world; and its unparalleled magnificence was celebrated through all nations.

Caractacus, the renowned British king, enjoyed the gratification of the latter wish of that distinguished Christian father, when he was led captive through the streets of Rome; and filled with astonishment on beholding such grandeur, he uttered that rational exclamation, "Is it possible, that a people so wealthy and luxurious, should envy me a humble cottage in Britain?"

Our classic readers will associate with Rome, the recollection of its demigods and heroes, statesmen and orators, historians, poets, and philosophers. They will think of Virgil and Horace, Livy and Tacitus, Scipio and Sylla, Marius and Pompey, Cæsar and Cicero, Brutus and Cato, names which are inseparable from Roman glory.

Rome was built upon *seven* hills; but *three* others were afterwards inclosed within its walls. Augustus Cæsar divided it into fourteen wards; and it attained its utmost extent in the reign of Valerian, who died A. D. 270, when its circumference exceeded fifty miles. Authentic documents are wanting by which to determine the extent of its population; some rating it at 6,800,000, in the time of Trajan; while others, among whom is to be ranked the celebrated historian Gibbon, suppose that it never exceeded 1,200,000. Both these estimates appear incorrect; and the truth seems to lie between them: probability fixes the number of souls in Rome, when at its most flourishing state, at about 3,000,000.

Titles, the most extravagant, were given to Rome, by its proud inhabitants. "The Dwelling Place of the Gods"—"The Centre of Imperial Power"—"The Citadel of the Universe"—"The Gate of all Nations"—"The only Place in all the Universe, where Virtue, Empire, and Dignity, fixed their concentrated Abodes"—the "Holy"—the "Victorious"—the "Invincible"—and finally, the "Eternal City."

Rome, when in the full blaze of glory, contained 700 temples, and altars almost innumerable; 3 senacula, or halls of the senate; 21 basilicæ, or stately palaces, for the administration of justice; 15 nymphiæ, or great halls to marry in; 2077 domis, or splendid palaces; and a vast number of private mansions, called insulæ, so separated from one another, that a person might walk round them; 145 public offices; 2 large hospitals; 22 famous porticos, where the people might walk in time of rain, or to avoid the excessive heats of a meridian sun; 29 public libraries; 5 colleges or academies, for the instruction of youth; 254 hand mills for grinding corn; 327 granaries; 39 colossuses of brass; and 51 of marble. Eleven colossal statues adorned the Capitol, or temple of Jupiter; and 19 of gold, and 30 of solid silver, shone in different parts of the city. Six enormous obelisks; 42 lesser ones, with many pyramids; 32 sacred groves; 23 ponds for watering horses; 14 principal aqueducts; 105 fountains; 1352 pools or lakes, brought into the city from distant springs; 17 great squares or forums, 12 of which were used as markets; 117 public baths, and 909 private ones. Some idea may be formed of the public baths from those of Dioclesian and Caracalla; the latter of which had marble seats for 1600 persons to bathe in, without seeing one another; and the former, 3200 seats of polished marble.

The golden palace of the worthless Nero was the largest and the most splendid of Imperial Rome. In the threshold stood a colossal statue of that emperor, 120 feet high. There were three porticos, each a mile in length, and supported by three rows of pillars. The gardens resembled a park, and contained an immense sheet of water, and woods, vineyards, and pleasure grounds, with herds, and even wild beasts. On the banks of the lake, rose various edifices resembling towns. In the palace itself the rooms were lined with gold, gems, and mother-of-pearl. The ceilings of the dining-rooms were adorned with ivory pannels, so contrived as to scatter flowers and shower perfumes upon the guests. The principal banqueting room revolved upon itself, representing the celestial bodies with their motions. The baths were supplied with salt water from the sea, and mineral water from the Solfatara, near Tivoli. The statues of bronze and marble appeared in every part of Rome in such profusion as to form, in the hyperbolical expression of Cassiodorus, "a population numerically equal to the living inhabitants." There were 5 theatres; 2 amphitheatres; and 7 circuses. The Circus Maximus alone, contained seats for 300,000 spectators!

The Flavian amphitheatre, from its stupendous colossal magnitude called the Colisæum, the ruins of which still remain, and fill the mind of the beholder with astonishment, was situated in the centre of the hills, towering as high as their lofty summits. At the inauguration of this amphitheatre, 9000 animals were destroyed; and when the combats were concluded, the arena was suddenly filled with water, on which aquatic animals were seen to contend; and these again gave place to a number of ships that represented a naval battle.

Twelve thousand Jewish captives were employed by Vespasian in raising this enormous edifice, the building of which occupied only two years and nine months. Its seats or steps contained 87,000 spectators; and if we add, at a very moderate calculation, 11,000 placed in the porticos, and 12,000 in the surrounding passages, where moveable seats might be placed, it must have contained at least 110,000 persons, who could distinctly behold the games and combats on the arena. It was of an oval form, whose longest diameter was 615 feet 6 inches, and its shortest 510 feet; the longest diameter of the arena, or pit, was 281 feet, the shortest 176 feet; thus leaving for the seats and galleries a circuit of 175 feet broad. Its external circumference was 1770 feet, covering a superficies of five acres and a half. Its external elevation was 120 feet, consisting of three stories of arcades, embellished with Doric, Ionic, and Corinthian pillars.

No buildings, not even those prodigious piles, the Egyptian pyramids, can vie with the Colisæum. Those were merely massy and vast, the works of rude force, without regard to order, or elegance of design; but the Colisæum required the utmost degree of architectural skill, as well as the resources of a mighty and opulent empire. With a sublime magnificence, which, after the lapse of *eighteen centuries*, is still contemplated with astonishment in its ruins, it united that elegant simplicity that marks the refinement of cultivated taste; thus affording a specimen of human power altogether wonderful; and a proof of the skill, the energy, the resources, and the grandeur of the Romans.

Of the squares of ancient Rome, that of Trajan was the most conspicuous. It consisted of four porticos, supported by pillars of the most beautiful marble. The roof of the porticos rested upon brazen beams, and was covered with plates of the same metal. It was adorned with statues and chariots of gilded brass; and the pavement was of variegated marble. The entrance was by a triumphal arch at one end; at the other, and opposite, was a temple. On one side was a basilica, on the other a public library. In the centre, rose sublime the celebrated column, crowned with a colossal statue of Trajan; and the equestrian statue of that emperor fronted the basilica. Apollodorus was the architect of this wonderful pile; and so great was the beauty, we might say the perfection of the architecture, and so rich the materials, that those who beheld it were struck dumb with astonishment, and utterly at a loss to find words with which to express their admiration, as is plainly the case with Ammianus Marcellinus; whose very Latin, in reciting his feelings at the view of this matchless structure, is absolutely untranslatable.

Constantius, the emperor, a cold and unfeeling prince, who had visited all the cities of Greece and Asia, and was familiar with the superb edifices of Ephesus, Magnesia, and Athens, was struck dumb with admiration as he proceeded in triumph through the streets; but when he entered the forum of Trajan, and beheld the wonders of that matchless structure, his chilly soul was moved; he felt a momentary enthusiasm, and burst into exclamations of surprise and astonishment. Fixing his attention on the equestrian statue of Trajan, fronting the basilica, and asking "Where such another horse could be found?" he met with a smart repartee from Hormisdas, a Persian prince, and brother of the great Schabour, who accompanied him: "Supposing we find such another horse, who would build him such another stable?"

The very sewers of ancient Rome, for the purpose of draining away the filth of the city, were stupendous; and on one occasion, it required a *hundred thousand pounds sterling to cleanse them!*

Of all the religious edifices of Pagan Rome, the Capitol, the temple of Jupiter, was at once the most ancient, the most opulent, and the most magnificent. Tarquinius Priscus erected it, in consequence of a vow which he had made in the Sabine war. Tarquinius Superbus, finished it, with the spoils taken from the neighbouring nations; and after the expulsion of the kings, it was consecrated by the consul, Horatius. It stood on a high ridge of ground, occupying about *four* acres. The front was adorned with three rows of pillars, the other sides with two. The ascent from the ground was by 100 steps. The prodigious gifts and ornaments with which it was at different times adorned, almost exceed belief. Augustus at one time gave to it in coin, gold bullion, and jewels, to the value of 1,600,000*l.* From its site, it was the most conspicuous, and from its destination, the most sacred of all the Roman temples. To it the consuls repaired to be solemnly inaugurated. In it the emperors received the imperial diadem, and were clothed with the regal habiliments. Thither the victorious consuls, followed by their conquering legions, and preceded by captive princes, rode in solemn triumph. In it were deposited the treasures of vanquished monarchs; it was enriched with the spoils of temples and of royal domes, and with the plunder of a conquered world!

In reality, the Capitol was the treasury of the imperial city; the depository of accumulated triumphs, during centuries of victory and conquest. Crowns, shields, and statues of gold, the offerings of kings, heroes, and emperors, blazed on every side, and adorned, with equal profusion, the interior and exterior of this temple of dominion, this throne of empire, this sanctum sanctorum of pagan religion. Its threshold was bronze; the valves of its portals were gold; the roof was bronze, but bronze doubly and triply gilt. The value of gilding alone amounted to 3,000,000*l*. The pediment, the sides, and the summit of the roof presented horses, chariots, heroes, and gods; the Roman eagle, and its attendant, Victory, all of bronze, silver, or gold, glittering to the sun, and dazzling with rival splendour the eyes of the spectators. Deluded by its magnificence, they might well call it "*The Eternal City!*"

THE BIRMINGHAM APPRENTICE.

His Fellow Workmen.

PECULIAR were the circumstances of William ——— in his situation in the manufactory: but they cannot be accurately understood, without some brief notices of the characters of those who were his principal fellow-workmen.

In the manufactory where William ——— was employed, there were five other apprentices, younger than himself; but none of whose parents were known as professors of religion. There were also six journeymen, who continued in the same employ during the greater part of his seven years of servitude: but only one of them was considered as regarding the forms of public worship. He was an orderly, sober, worthy man; but he was not remarkably qualified to become the undaunted, wise, and eloquent advocate of scriptural religion and personal piety, against the impious jocularity, and the profane levity of his ungodly shopmates. Their impiety occasioned him no little distress, and made him rather shun an opportunity of dispute with them on the subject of religion. Of the remaining five, only one was a man of tolerable sobriety, and all the other four, though excellent workmen in their respective branches of an ingenious fancy trade, were vulgar and gross in the extreme; and their vulgarity was displayed especially, in their senseless reflections upon the forms and spirit of religion. And that which to some may appear astonishing, but which is still by no means uncommon, was, those who were most skilful and ingenious as mechanics, were generally the most determined in their enmity to the realities of vital godliness.

When at any time religion became a subject of conversation,—and sometimes even these haters, both of its spirit and its forms, presumed to talk on that holy and venerable subject,—the characters or histories of Scripture, very imperfectly known, were referred to, as affording the most convenient topics for their stupid and wicked jesting. However awful and shocking such a practice may seem, to those young persons, who, at home, have been brought up by their pious parents "in the nurture and admonition of the Lord," this wicked and dangerous practice is known to be not uncommon in our days, in many manufactories. Surely "the LORD will not hold him guiltless that taketh his name in vain," as himself has solemnly declared: how awfully criminal, then, must it be in men,—ingenious and rational men,—to trifle and sport with his holy word! in addition to the violation of the third commandment!

The Dissenters were frequently spoken of: but it was generally for the purpose of ridiculing their custom of serious prayer, and of censuring their presumption, in supposing themselves wiser in matters of religion than their neighbours, and especially the clergy, who had been taught at the universities; and condemning their principles as methodistical, without their understanding either the meaning of that term, or the doctrines or the discipline of the people who call themselves Methodists. They professed themselves to be churchmen: but they denounced their "own parsons" as avaricious; influenced merely by the love of money, which was declared to be their trade; and they were indeed able to refer to instances, well known, which fully justified their severe reflections. Such cases were not uncommonly adduced, as a complete justification of their own irreligion: but these objections were, in reality, only the fruit of "the carnal mind, which is enmity against God."

The general character and principles of these workmen, may be tolerably well inferred, from a short statement of the miserable manner in which the mortal career of four of them was terminated. Though ingenious and clever as mechanics, and capable of earning ample wages, their rooted habits of intemperance always kept them wretchedly and pitiably poor. After a course of drinking for two or three days together, they would come to the shop in a state sufficiently deplorable to excite the commiseration of every feeling heart; and for the remainder of the week their general state of mind was such, as for themselves to describe it by their "having the horrors." An apostle might well ask, "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death." Rom. vi, 21.

The first, an unmarried man, and one of the most agreeable of them when sober, after wasting more than a whole week on one occasion at the public-house, in a course of daily intoxication, left his hated abode, in a fit of gloomy and desperate melancholy. No one knew what became of him; nor were any of his shopmates solicitous about him, as a week at a time was not very unusual for him to be away from his work, spending it in the worse than beastly habit of excessive drinking! His brother, however, after somewhat more than a fortnight, waiting in vain for his accustomed visits, was induced to inquire at Hagley, respecting the corpse of a man, which he had heard had been found suspended in a barn in that parish. From his clothes, he was enabled to identify it, as the body of his unhappy brother; and he learnt, that as the body had been found hanging in the barn, evidently by an act of suicide, and as no person had recognized and claimed it, the overseers of the parish had ordered it for burial.

All parties were deeply affected by the report of this dreadful tragedy: but no one, except William, seemed to lay it to heart, considering it as an awful proof of the testimony of the holy Scriptures, that "the way of transgressors is hard." Prov. xiii, 15.

The second of his fellow-workmen, a widower, did not make his exit by actual and direct suicide, but in a way not much more honourable. He was necessitated, through his habits of drinking to excess, to procure a lodging at a public-house, in which he spent much of his earnings, his landlord having seized his furniture for rent. Thus, he was compelled to abandon housekeeping. Intemperance in the father had beggared his two daughters, one of whom was lame; the debasing habit had reduced his bodily frame to a state of extreme nervous debility, which seriously impaired his fine abilities as a workman; and after a course of several days drunkenness, he was seized with a fit of illness, which rendered useless medical skill, and he died wretchedly, in a miserable apartment, at a low public-house! Such a father,—and there are many such,—may be considered as deserving the execrations of his children, rather than their blessing.

The third, a man of superior genius, and of tolerable education in middle life, was not married to the insinuating woman, who lived with him in furnished lodgings. The same fell habit of drinking to excess, debilitated his once noble and athletic frame; which, invaded by an attack of fever, suddenly sunk. His associate in wickedness, "without natural affection," abandoned him in his affliction, when he could no longer support her, and he was conveyed to the workhouse, where he lingered in suffering for a considerable time. In the character and place of a pauper, his proud spirit being degraded, he was to appearance generally sullen in the extreme, but not penitent; he would sometimes utter the most horrid blasphemies even in his distress; in which state he continued till his death, and even then, in an agony of rage and despair, he used expressions the most shocking to those who were near him, declaring that he would not die. He refused the benevolent offers of instruction and prayer which were made by a pious Methodist, who, on account of his benevolent attentions to the sick, was allowed by the guardians of the parish of Birmingham to have constant access to the sick and dying in the workhouse.

The fourth, though respectably brought up, had been a grenadier officer in the army; but greatly enfeebled by that abominable practice which had been fatal to his shopmates, became in a few years incapable of work, and was obliged to have recourse to the parish for relief and support. Unwilling to go wholly into the poor-house, he dragged on a most miserable existence for several years, subsisting upon the contributions of a few friends, in addition to the parish allowance: but exhibiting in his emaciated frame, and his ragged clothes, a striking picture of the most extreme wretchedness.

Other workmen were occasionally employed by the master of William: but in manners they were very little different from those already described, and scarcely in any thing superior to them; and considering the radical depravity of human nature, and the corrupting influence of evil example, it must be regarded as a singular and gracious interposition of a sovereign and merciful Providence, that William was prevented from falling into those courses, which hurried others of his shopmates into the same debasing, criminal, and ruinous enormities.

DISCOVERY OF TOBACCO.

"The envoys, on their way back, for the first time witnessed the use of a weed, which the ingenious caprice of man has since converted into an universal luxury, in defiance of the opposition of the senses.

"They beheld several of the natives going about with firebrands in their hands, and certain dried herbs, which they rolled up in a leaf, and, lighting one end, put the other in their mouths, and continued exhaling and puffing out the smoke. These rolls they call *tobacco*, a name since transferred to the plant of which they were made. The Spaniards were struck with astonishment at this singular indulgence, although prepared to meet with wonders."—*W. Irving's Columbus.*

As the Providence of God is a manifestation of his power in a continued creation, so the preservation of Grace is a manifestation of his power in a continued Regeneration.—*Charnock.*

Letters to a Mother, upon Education.

LETTER X.

On Behaviour.

Dear Madam,

The topic which now presents itself as the subject of a few observations, is that branch of behaviour usually denominated *manners*. You will not be surprised that I should think it worth your attention. You are aware that the subject is deemed of great importance in every rank of society, from the family of the nobleman, whose sons travel for the sake of acquiring the most finished style of manners, down to the cottager's wife, who is desirous that her children should be "pretty behaved." The subject is indeed as important as it is usually deemed. Dr. Paley has remarked, in his Evidences of Christianity, that one passage in which the Saviour of the world himself has given "advice to the guests at an entertainment, seems to extend to what we call *manners*, which," he adds, "was both regular in point of consistency, and not so much beneath the dignity of our Lord's mission as may at first sight be supposed; *for bad manners are bad morals.*" Like, however, many other subjects, it has been much misunderstood, and many false maxims taught and adopted, and more mischief has been thereby produced than might without explanation be readily believed.

I apprehend, that, as in the case of all other virtues, the *principle* is of the highest importance from which manners should be cultivated. What a variety of mistakes, however, are made upon *this* part of the subject? With some it is laid down as an axiom, that the entire manners of a person must be artificial, that *nature* is incapable of suggesting or sustaining propriety of address. Other persons contend, that the manners of the higher classes of society alone are truly polite, and that the manners of all other classes can be so, only as they imitate their superiors. This I apprehend to be a very common maxim; for although the nobility are so seldom seen, or at least are not seen with sufficient frequency by the multitude to become their model, yet they imitate the manners of those who *have* frequent opportunity of moulding their behaviour by that standard. And the same may be said of every rank in society: we find persons come as near to it as they can, by imitating the manners of the class next above them. Thus the nobleman imitates the prince, the 'squire imitates the nobleman, the gentleman the 'squire, the farmer the gentleman (hence partly the new designation, gentleman-farmer), the cottager imitates the farmer. Thus the manners of the first orders in society influence in a decreasing ratio the manners of every subordinate class. Hence it is evident that very few persons have their own manners, or the manners precisely appropriate to their own situation. Where one man has sufficient true nobility, like Franklin, to go up from the lowest to the highest classes of society, retaining his native characteristic manners, how many do we see, who, the instant any chance of rising is afforded them, begin to imitate the manners of their patrons or superiors. A man, for instance, who from being a respectable tradesman becomes a "public man" in a city, and as a member of the corporation occasionally transacts public business with the nobility, will often dress like some distinguished patrician, vainly imitate the indefinable smile and look which marks the man of hereditary distinction, and even affect his very infirmities and vices, dress like him, and imitate his very walk and mode of putting on his hat. How often have I seen this! and I have often been able to recognize the original in the imitation, though a bad one.

Now it appears to me, that the rule which on many accounts hereafter to be specified should be adopted, is this—*Be natural—Be yourself—Imitate no one.* It is indeed most evident to me, that the imitation of any one is a species of *the capability of hypocrisy*, which is often allied to *general insincerity*. If not already insincere, I think the affected man will soon become so. Is not this reasonable to expect from him who habitually cultivates a practical lie?—for such a man lies in *manner*, at least. On the other hand, it seems to be a very law of our being, that the inward character should be seen in our external appearance. It is a provision made by our all-wise Creator for affording an opportunity of knowing the real disposition of our fellow-men.

Add to this, that every man's native manner, if he be *a good man*, is sure to be more pleasing than the most successful imitation even of the best manner of another can possibly become.

I put these together because they are inseparable. Whence comes the charm every heart acknowledges, when we observe the good boy or girl of a humble family bred up in the country, or indeed of a good person of any age, in any station of life, whose manner is simply the expression of the internal character, and when that internal character is good? It may not be polished; but every rightly constituted mind will allow, that it is more pleasing than any merely acquired or adopted polished manners. We love such a manner, because we are so formed as to perceive the excellence of truth of all kinds, and because we are convinced that in such an instance we are presented with sterling *truth*. It is well known also, that the natural manner of a good child or man interests and pleases, not only much more, but much longer than those which are artificial. The man indeed with the latter manner may please for a time; we are fascinated, we are interested in such a finished specimen of art; but we become *accustomed* to it; our native love of truth and dislike of simulation reoperates; we cease to admire, and we *cannot* love it. The artificial rose might be so near a representation of nature, both in its colour, structure, and perfume, as even to amaze and interest us for a time, but soon should we feel the preference returning for that paragon of flowers itself, which had derived its freshness from the dews of the May mornings, and its odour from the subtle and inimitable chemistry of nature.

Add to this, that *nature* is so powerful a principle, that soon or late it *will* operate. Artificial manners may be cultivated and sustained for an evening, a week, but ultimately we become wearied under the fatigue of the effort, and both act and seem as we really *are*. The consequence is, that the eye and the ear and the heart of mankind recognize the diversity, and an imperceptible yet insuperable distrust is engendered in their mind respecting a person who can wish, or really attempt thus to transform himself. How many a man also might have been very useful and very much beloved, but all whose valuable qualities have never been called into action by society, owing to this very circumstance! He has even perhaps been peculiarly slandered, passed over, and insulted. Many years roll away, and he is lost in speculations, why the energy and the attainments of which he is conscious have never been noticed by the world? He has injured himself.

Hence, therefore, the following rule may be deduced:—That all excellence of manners must be derived, like all other moral excellence, from the establishment of the best internal principles. Make your child honest, and his eye will have a beauty and a penetration and a dignity, which no attention to the mere exterior could produce. Make him humane, kind-hearted, and he will really have an expression of benevolence in his countenance, which no languid simpering of affectation could enable him to assume. Make him industrious, prompt, active, and virtuous upon principle, this will give genuine elevation to his brow. Make him full of the love of purity; make him in love with genuine inward excellence of all kinds; make him value titles, money, fame, according to the true standard, and he will have a noble yet natural and delightful air, which no imitation of some fancied Sir Charles Grandison could give him. In a word, elevate his mind and you will elevate his countenance; enlighten him with knowledge; inspire him with a sense of honour; improve his heart, and then the more you leave his manners to nature, the better. At the same time I think it quite lawful to point out defects or to correct improprieties as such. Nature is always lovely; yet sometimes even her most genuine and lovely productions need to be trained and pruned, or drawn out. It is but *little* of it however that is really needed. Nothing is so detrimental to all kinds of excellence as a morbid and excessive desire of improving upon nature. Know when to stop: and the point is,—when you have developed nature most clearly.

I scarcely need add, that these rules must be systematically and *perpetually* applied. If the subject be attended to only upon select occasions, the effect must be unhappy. What awkward, affected, or contemptible ways may be seen in almost every party, especially composed of the middling classes. Look around, and you will hardly see any one who is acting naturally. They have put on their best manners as they do their best clothes, and their want of ease both in the one and in the other shows that they are not accustomed to them. There is the citizen, who is natural enough behind his counter, has left all his domestic manly, plain, honourable address behind him, and is trying to be elegant. His wife is no more the matron, she is aping the fine lady. The daughter at home is an agreeable, good-natured, unaffected hoyden: she is now sentimental, timorous, can hardly speak or step, she lisps, is nervous, liable to faint. Her brother has no more the honest, unaffected ease of a tradesman's son: he is *dressed*: see that constrained motion of his arms and his elbows, his stiff neck, his exquisite bow: hear him speak, and you are reminded at once of the French for this species of foppery—*parler gras.* What different and far more pleasing beings will they be to-morrow when at home! If you were to go home with them to live in their family, you would see, that before the first week was over, under some circumstances or other, they would all suddenly come down from their superbness, and speak out very naturally, to their great relief and your own.

Sometimes very ludicrous accidents have happened through the folly to which I am now adverting. There is one related in a very sensible little work by Mrs. Child upon the subject of education, which, by the way, I *almost* wholly recommend.

A family expected company. Negligent of their manners when in each other's society only, it was found necessary to give the poor children a lesson extraordinary for the reception of the visitors. Particularly they were ordered, when the company came, and any lady or gentleman spoke to them, to say, "Yes, *Ma'am* —No, *Ma'am*—Yes, *Sir*—No, *Sir*—Pretty well, I thank you, Sir;" and always to make a bow or a courtesy. The visitors came: the children stood in the constrained, because *unusual* attitude of order, politeness, and decorum; and the instant the people entered the room, they all began: the girls made a courtesy, the poor boys made a bow, and all together exclaimed, "No, Ma'am—Yes, Ma'am—No, Sir—Yes, Sir—Pretty well, I thank you, Sir." The visitors were confounded, and the children having performed their lesson, all ran out of the room together, and assumed their own natural, easy, and neglected demeanor!

I hold no mistake to be so clear, as that *anybody* can be upon a select occasion, with success and ease, what he is not habitually. Fancy the man habitually rough attempting to appear sentimental on an occasion; the blunt man attempting to be smooth; the repulsive man attempting to smile ("grins, horribly, a ghastly smile!"); the vulgar man attempting to be delicate;—I need add no more, except an apology for the length of this Letter, and an intimation, that if you will allow me, my next Letter shall contain a continuation of the subject.

I am, dear Madam, yours, &c.
Clericus.

ADDRESS OF JOSEPH JOHN GURNEY, ESQ.

TO THE MECHANICS OF MANCHESTER.

(Continued from p. 204.)

2. But a view of our own ignorance, and the humility into which it leads, by no means entails a low and unworthy estimate of the native powers of man. Permit me, therefore, to express my firm conviction, in the second place, that knowledge has few uses more desirable—that it can be applied to few purposes more important—than that of imbuing us with just conceptions of the nature of the *human mind*.

Let a student dive into the depths of chemistry, or climb the heights of astronomy; let him exercise himself in mathematical demonstrations; let him range the fields of natural history; or store his memory with the records of the past: and he cannot remain insensible to the inherent capacities of his own mind. The powers of perception, reflection, reason, and memory, will be unfolded and strengthened as he proceeds; and ample will be the evidence with which his own experience will furnish him, that the intelligent spirit within him is a something quite distinct from his bodily frame—endued with wondrous faculties which are all its own. And if such a conviction be the result of his own experience, that conviction will not fail to be strengthened by the view which his studies will unfold to him, of the prodigious efforts which have been made in the various departments of science and literature, by minds of a still larger capacity. A crowning evidence of this important truth, will be afforded him by the genius of a Galileo, a Milton, a Locke, or a Newton.

It is an astonishing proof of the mental perversion to which we are all liable—and, I may add, of the danger of that *little* knowledge which puffs up the learner—that some persons, who pretend to pursue the path of science, entertain the absurd notion that *mind* is *matter*. Just in proportion to their professed zeal in cultivating the rational faculty, is their senseless endeavour to degrade its character, and finally to reduce it to nothing.

I trust that the intelligent mechanics whom I am now addressing, and who are furnished with abundant proofs, in their own experience, of the native power of mind, will ever be preserved from so foolish and dangerous a notion. True indeed it is, that matter and mind are closely connected in that wondrous creature, *man*; and that, by some mysterious law of nature, they are capable of acting, with great force, one upon the other. But the radical and essential difference between them, is evident from the fact that they admit of no similarity of definition. Mind is that which thinks, wills, reasons, and worships. Matter is that which is solid, tangible, and extended. To talk of their being the same, is to propose a contradiction in terms. Assuredly there can be no more identity between them, than between the azure of the heavens, and the green fields, or the dusty streets on which we tread below!

No sooner shall you succeed in imparting to some exquisite specimen of machinery a single ray of intelligence, than I will surrender my doctrine, and allow that mind is matter. Till then, I shall depend on the conclusions of my reason, or rather on my native conviction, that they are essentially and unalterably distinct.

The atoms of which our bodies are composed are in a state of perpetual flux, and not one particle of the matter which once belonged to us can now be called our own. Yet we never lose our personal identity—we are the same rational and responsible individuals as ever. How can we account for this fact, except by allowing that the mind exists independently of matter? Yet although our material atoms are perpetually flying from us, and are separated from each other by death, not one of them ever perishes—they are atoms of matter still. How idle then is the notion that our purer and nobler part, endued as it is with characters so infinitely superior to those of matter, falls a prey to death, and ever ceases to exist!

On the one hand, therefore, we cannot descend too low in a humble view of our dependent condition, and of the blindness which is here our necessary portion; and, on the other hand, we cannot rise too high in a just contemplation of the spiritual nature of the human mind—a spark of the Divine intelligence, breathed into man by his Creator, and formed after the image of his own eternity. Between the known capacities of the soul of man, and its revealed everlasting existence, there is a perfect fitness.

Let no man start in unbelief, at the notion of the eternity to which he is destined; for, independently of revealed religion, which is its proper evidence, our known inherent powers proclaim it to be probable. Nor can we deny that this probability is confirmed by the analogy of science; for, whether we reflect on the inconceivable greatness of nature, or attempt to dive into her unsearchable minuteness, we are compelled to confess that *infinity* does, in a remarkable manner, characterize the counsels, and distinguish the works, of our Almighty Creator

That a just view of the spiritual nature of the soul, is of great importance to our welfare and happiness, is extremely obvious. The materialist, who reduces himself to the rank of a mere machine, must presently give up every notion of his own responsibility—not only in reference to an eternal future, but even as it regards the present life. It is the natural tendency of his sentiments to make him the prey of his carnal propensities; and thus he becomes a source of misery, both to himself, and to society at large. But who does not know that our individual happiness, as well as the order and peace of society, are promoted, in a wonderful degree, by the subjection of our bodily powers to the guidance and government of the rational faculty?

(*To be continued.*)

THE TEACHER SENT FROM GOD.

The moon had clear'd the eastern hill,
  And full o'er David's city shone,
When all within its walls were still:—
  All, did I say? No, there was one
Of stately port, and noble birth,
Call'd *great* among the sons of earth.

He, with a quick and timid step,
  As though some threat'ning foe was nigh,
Came to the spot where Jesus slept,
  With anxious heart and earnest eye;
And this the salutation given—
"Thou art the Teacher sent from heaven!"

"Thou art a Teacher from on high:
None else such mighty works could do;
Diseases at thy bidding fly;—
Wonders like these we never knew;
The sick restor'd; the dead arise;
Satan himself before thee flies!"

Thus did the Jewish Ruler hail
Him, who *indeed* was sent by God,
Jehovah's counsel to reveal,
And rescue sinners by his blood.
How did our blessed Saviour teach?
Where and to whom did Jesus preach?

Sometimes within that splendid pile,
The boast of Judah's favour'd land,
Admiring multitudes the while
Beheld him, with supreme command,
As He its Lord and Master were,
Turn out the bold intruders there.

Sometimes He stood upon the shore,
As crowds collected on the strand;
And taught amidst the billows' roar,
Who could the winds and waves command:
There mighty works the Saviour wrought,
There to his feet the sick were brought.

Then would He mount a vessel's side,
And teach upon the deep blue sea;
Whose eye could through its caverns glide:
Lord of the ocean's depths is He.
Silver, and gold, and pearl, and gem,
Are known, and order'd forth by Him.

Sometimes from off the mountain's brow,
When He the night had spent in prayer:
His people reap the harvest now,
The seeds of which were scatter'd there;
When with his Father he would plead
For all their wants in time of need.

Is not the Saviour teaching still?
The wheels of providence He turns;
All is subservient to his will,
'Tis *He* prevents, and *He* confirms.
What comfort to his saints to know
That *He* controls their every foe!

Does He not by his Spirit teach
All whom his Heavenly Father gave?
That "small still voice" their hearts must reach,
He must conduct whom Christ will save.
Our Lord ascended up on high,
And captive led captivity,

This to procure for all his own:
Who can its value e'er explain?
The depths and heights will ne'er be known,
Until his people with Him reign;
Then shall they find that living bread,
By which their souls were daily fed.

What did he teach?—One only theme—
'Twas this, "Ye must be born again!"
He came by dying to redeem
Millions among the sons of men;
But through *one* process all must go;
This *new existence* all must know.

Whom does he teach? His word has flown
Through every clime, to every land;
All who the Saviour's name have known
Must soon at his tribunal stand;—
The monarch—those of noble birth—
The poorest of the sons of earth!

Then how important to them all,
That each should understand it well!
We cannot now on Jesus call,
As when he came on earth to dwell;
But for His *Spirit* we can pray,
For grace to help from day to day. S. Hopkins.

THE SIGNS OF THE TIMES.

As denoted by the Fulfilment of Historical Predictions, traced down from the Babylonish Captivity to the Present Time. By the Rev. Alexander Keith, Minister of St. Cyrus: author of the Evidence of Prophecy." 2 vol. 12mo. bds.—Whyte, Edin. pp. 674.

Reflecting men of all classes, and of all parties, are beholding with astonishment the portentous "signs of the times." Every one is convinced, that changes of no ordinary character are about to take place among the nations. Never since the creation of the world, has there existed so singular and eventful a period of society. Wondrous revolutions have taken place in different periods of time, by which many and remote nations were permanently affected. But no previous state of mankind has been at all like the present. "Knowledge shall be increased," said the inspiring angel to the prophet Daniel, looking forward to our times.

Knowledge has increased: and it is still increasing through the world, in a manner far beyond that of any past period; and this most interesting fact gives the principal character to the present "signs of the times." The ancient and venerable systems of paganism throughout the East are rapidly dying under the light of knowledge; and thousands of their former professors are denouncing them as the greatest curse upon mankind. Mohammedan imposture and delusion, under the rising of the same glorious sun, are fleeing away. Popery, with his "Holiness," the "Beast," its worshipped head, is becoming every day more contemptible before the light of the Holy Scriptures; and though infidelity may rage, its advocates shall be covered with shame—and truth shall prevail—"for the earth shall be full of the knowledge of the Lord, as the waters cover the sea!"

Mr. Keith, in his invaluable work on "the Evidence of Prophecy," has proved himself to be a wise and discriminating observer of the "signs of the times," and one worthy of being trusted. His present volumes are a most excellent addition to his former work, and one which we most cordially recommend to our readers. We are confident, that more solid scriptural information on the subject of divine prophecy, may be gained from these two small volumes, than from many a whole library. If we may commend any parts in particular, they will be Chap. VII, containing a most edifying view of the rise, progress, and abominable impieties of Popery, vol. i, page 81 to 136; and Chap. XIII, on the First and Second Beast (Imperial and Papal Rome), vol. ii, page 427 to 449.

"*In whom, after ye believed, ye were sealed with the Holy Spirit of promise.*"—Eph. i, 13. The nature of sealing, consists in the imparting of the image or character of the seal to the thing sealed. To seal a thing is to stamp the character of the seal upon it. Now the Spirit of God doth really and effectually communicate the image of God to real believers in Christ, which image consists in righteousness and true holiness. Then are we truly sealed by the Spirit of God, when the Holy Ghost stamps the image of grace and holiness so obviously, so evidently upon the soul, as that the soul sees it, feels it, and can run and read it. *Brooks.*

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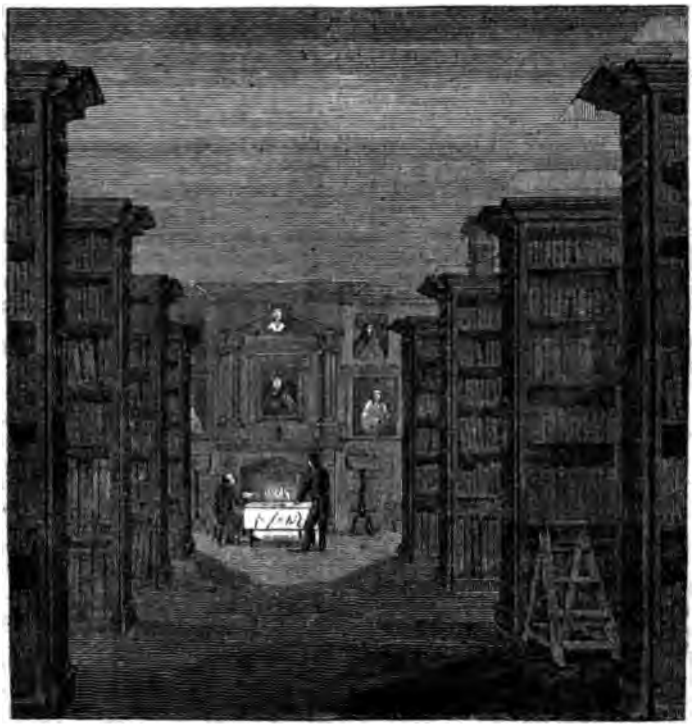
THE CHRISTIAN'S PENNY MAGAZINE.

!8. PUBLISHED EVERY SATURDAY. DECEMBER 15, 1832.



DR. WILLIAMS'S LIBRARY, RED-CROSS STREET, LONDON

DR. WILLIAMS'S LIBRARY.

ER IX of the "Christian's Penny Magazine," ns a historical sketch of the Bodleian Library ford, the most splendid collection of books ging to the Church of England. We now comply he wishes of several of our friends in furnishing lar sketch of the largest public library belonging English Dissenters.

iel Williams, D.D. the founder of this Institu- was born in 1643, or 1644, at Wrexham, in ghshire. Although he did not enjoy the advan- of a regular academical education, yet "from five old," he had no employment but his studies, and eteen, he was regularly admitted as a preacher." nusual application, united to great vigour of soon raised him above all adventitious circum- s, and eventually secured to him that rank gst his contemporaries, which is conferred only real worth. His early resolution to devote him- o the Christian ministry amongst the Nonconfor- , formed at a time when all the severities of an rant government were called forth against them, be regarded as a striking illustration of the on of his character; which is yet more fully oped by the fact, that he was amongst the very first young men, who had the piety and courage to identify themselves with those venerable confessors, who had been ejected from their respective pastoral charges, by the Act of Uniformity.

Prevented by the persecutions of the times from public preaching, he received an invitation to become chaplain to the Countess of Meath, in Ireland. This he gladly accepted, which led to his settlement as the pastor of the Presbyterian Church, in Wood Street, Dublin; the duties of which office he discharged for nearly twenty years, with great reputation to himself, and with general acceptance to the people. While in this city, to which he became a kind of exile for conscience sake, he married a lady of honourable family and eminent piety, with whom he received a considerable estate. The troubles of Ireland in 1687, led him to resign his pastoral charge in Dublin, and retire to London, where, the following year, he had the happiness of witnessing that glorious Revolution, which gave permanence to English liberty.

The Revolution extricated the Presbyterians from their embarrassments, and introduced Mr. Williams to the new king, with whom he possessed a useful influence in Irish affairs. He was now elected pastor of a numerous congregation, assembling in Hand-Alley, Bishopsgate Street, London. From his friendship with

Richard Baxter, and his superior talents, he was chosen to succeed that great man in the Lecture at Pinners' Hall.

In 1701, having been for some time a widower, he again formed a matrimonial alliance with a lady of considerable fortune, which he used with frugality in his personal expenses, that he might be able the better to accomplish several benevolent designs, for the benefits of posterity.

In 1709, Principal Carstairs sent him, from Scotland, a diploma of Doctor in Divinity, inclosed in a silver box, an honour which he merited both as a scholar and a theologian. "After having stung to inexorable rage the Earl of Oxford, by his faithful remonstrance against intolerance and the Pretender, he was happy enough to escape his revenge by the death of the Queen" (Anne), "and to present the congratulation of the Dissenters to King George I, on his accession to the British throne."

Memoirs of this excellent minister are to be seen in "Palmer's Nonconformist's Memorial," vol. ii, p. 640; "Wilson's Dissenting Churches," vol. ii, p. 198; "Bogue and Bennett's History of Dissenters," vol. ii, p. 417; to either of which we refer our readers.

Dr. Williams deserves the high praise of employing a large fortune, in relieving the suffering confessors of the truth of Christ, in assisting his poorer brethren in the ministry, and in encouraging young ministers in their entrance on their holy work: thus his life was rendered a public blessing; and his last will, dictated by the warm affections of a heart devoted to charity, to literature, and to catholic, scriptural Christianity, did not suffer his usefulness to be terminated by his death.

Besides the settlement to his wife, and legacies to his relations, he left donations for the education of youth in Dublin, and the support of a preacher in the native Irish; to the poor of the congregations in which he had been minister, and of the parish in which he had lived; to several ministers' widows; to different Presbyterian churches in the country; to the college of Glasgow; and to several Institutions for the diffusion of knowledge and the propagation of the gospel.

Dr. Williams, possessing an extensive collection of valuable books, conceived the idea of forming a Public Library, for the use of his brethren, who were excluded by their nonconformity from the stores of literature at the Universities. His friend Dr. Bates had also been, during a long and studious life, as Mr. Howe expressed it, "*an earnest gatherer*, and, as the phrase is, *devourer* of books," with which he had so great an acquaintance, that an eminent divine, a dignitary of the church, said, "That were he to collect a library, he would as soon consult Dr. Bates as any man he knew—he knew how to choose, and was curious in his choice—nothing mean was welcome to his library, or detained there." Such a collection was of course most desirable, and on the decease of its possessor, Dr. Williams purchased it for 500*l.* or 600*l.* to be added to his own valuable library.

By his last will, dated June 26, 1711, Dr. Williams appointed his books, after duplicates and useless volumes were removed, to be for a public library, "whereto such as his trustees appoint shall have access, for the perusal of any book in the place where they are lodged." He also directed his trustees to purchase some cheap freehold edifice to receive the library; but if not able to obtain eligible premises, they were empowered to erect them, but they were to be "not pompous or too large."

He also appointed 10*l.* per annum for a librarian, together with the accommodation of the house—a stipend long since found inadequate as a remuneration for the duties of the office. Though Dr. Williams departed to his reward in February 1716, yet the preliminary arrangements for carrying into effect the provisions of his testament, were not completed till 1727, when the trustees, not finding any suitable building, purchased the site of the present library for 450*l.* and obtained from the Court of Chancery, permission to appropriate 1,618*l.* out of the founder's estate, for the erection of the house, according to the estimate.

The building exceeding the estimate by a considerable amount, and the trustees thinking it inexpedient again to apply to the Court, issued a circular among their friends, who, both among the Independent and Presbyterian denominations, liberally contributed to the completion of the work, and about the close of 1729, the trustees transacted their business at the house.

Dr. Williams's Library has received since that period many valuable additions, by the munificence of several eminent ministers and laymen of the "Three Denominations," among whom Dr. William Harris stands pre-eminent, having bequeathed a noble collection of 240 folio, 364 quarto, and 1355 octavo volumes to the trustees. Its increase, has, however, been gradual; for, unlike the libraries of the Universities, and other privileged bodies connected with the national ecclesiastical establishment, it does not augment its volumes at the expense of authors and publishers, but simply by the voluntary donations of those individuals, who can appreciate the importance of such an Institution to the Dissenters of the metropolis.

The frontage of the building is in perfect accordance with the wishes of the founder; for though it presents the appearance of great respectability, yet it has not the air of a public institution. The ground floor, which contains spacious parlours, is devoted to the service of the librarian, together with the other apartments on the basement story. By a staircase, ornamented with portraits, the visitor ascends to the library itself, which occupies two spacious rooms on the first floor.

The front room, which extends the whole width of the building, is fitted up with mahogany glass cases and presses, which have a very uniform and elegant appearance. Over these cases are ranged *twenty-five* original portraits of distinguished Puritan and Nonconformist ministers. The chimney-piece to the left is adorned with a fine portrait of Dr. Williams, while that on the right is ornamented by a brilliant likeness of the Rev. Richard Baxter.

The second room occupies the whole depth of the premises, and is fitted up with twelve stalls, above which are arranged nearly forty portraits. In the upper part of this room is a handsome wainscot press, which contains some valuable MSS, and other articles that are rare and curious. These apartments are capable of receiving forty thousand volumes, though the catalogue contains only about half that number. There are however many very rare tracts, early editions, and costly works in the collection. Of the *Rare Tracts*, it will be enough to say there are 238 volumes of sermons and tracts, published during the civil war of Charles I, of which, the sermons preached before the Parliament, fill 32 volumes. Among the *early editions* may be enumerated "*The Salisbury Liturgy*," A. D. 1530, finely illuminated; "*The Hours of the Virgins*," Paris, A. D. 1498, of which the printing and wood-cuts are finely executed. Of the *costly works*, it will be sufficent to mention the classic pages of *Grævius* and *Gronovius*, extending through more than 30 folios, with that great national work, *Rymer's Fœdera*, in 20 vols. folio.

Amongst the MSS, are a beautifully illuminated Bible; a well-written copy of Wyckliffe's Testament, in black letter, about the reign of Henry IV. But there are two copies of the Scriptures, which are peculiarly calculated to interest the pious visitants, from the circumstances under which they were transcribed. The older MS contains "The Old and New Testaments in *short hand*, 1686," which were copied, during many a wakeful night, by a zealous Protestant, in the reign of James II, who, fearing that the attempts of that monarch to re-establish Popery would terminate in the suppression of the sacred scriptures, resolved at least to secure a copy for his own use, by this ingenious method. The other MS contains the whole book of Psalms, and all the New Testament, except the Revelation, in 15 vols. folio, written in characters an *inch long*, on a *black paper* manufactured on purpose, and with a *white ink*. This perfectly *unique copy*, was written in 1745, at the cost of a Mr. Harris, a tradesman of London, whose sight having decayed with age so as to prevent his reading the Scriptures, though printed in the largest type, he incurred the expense of this transcription, that he might enjoy those sources of comfort, which are "more to be desired than gold, yea than much fine gold."

Should our readers desire to know more concerning the munificent benefactions of Dr. Williams, we refer them to the Congregational Magazine for February 1825.

DECLINE OF ROME FROM ITS ANCIENT GLORY.

"Rome in its ancient glory," we reviewed in our last number: it will be proper now to contemplate its "Decline and Fall."

Profanely dignified with the epithet of Eternal City, elated with conquest, intoxicated with luxuriousness, and drunk with the blood of nations and of the saints of God, Rome said, in the emphatic language of Scripture, "I sit a queen, and am no widow, I shall never see sorrow." But He that sitteth in the heavens, righteously determined her fate. John, in the visions of prophecy, beheld an "angel come down from heaven, having great power; and the earth was lightened with his glory." Rome, under the mystic title of Babylon, was the object of his awful mission, as signified to the devout apostle; who further records, "And he cried mightily with a strong voice, saying, Babylon the Great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.—How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow." Rev. xviii, 2—7.

We must refer our readers to any Protestant Commentary on the book of the Revelations, or to Newton's Dissertations on the Prophecies, for a more full exposition of the predictions in Chapters xvii, and xviii. It will not be possible for us in this place to give more than brief notices of a few particulars relating to the "Decline of Rome," a subject which has rendered many large volumes truly interesting.

Again and again has the cup of Divine retribution been brought to her lips; and under repeated draughts, though the bitter dregs are yet to come, instead of an object of terror, she has become an object of contempt, or rather of commiseration, to every beholder. She, who had arrayed herself in the splendour of a conquered world, and gathered into her treasuries the riches of the people, was ten times successively taken, sacked, and burnt, by the congregated hordes of the East and of the North: who, impelled horde upon horde, like the waves of a tempestuous sea, burst every opposing mound, and completed the destruction of her widespread empire.

A. D. 408, Rome was besieged by Alaric the Goth; he was bought off by a present of 500*lbs.* weight of gold; 30,000*lbs.* of silver; 4,000 silk garments; 3,000 skins of purple dye, and 3,000*lbs.* of pepper. It was, however, taken by the same prince in 410, and plundered for *six* successive days; its inhabitants were butchered, and its stately palaces and temples burned. It was again taken by the Vandals, under Genseric, in 435. The imperial palace was forced; its treasures and rich moveables were seized; *fourteen* successive days were spent in plundering indiscriminately; and the Vandal fleet departed for Africa laden with spoils, amongst which were an immense number of statues, half the covering of the Capitol, sacred vessels enriched with precious stones, *and those which Titus Vespasian had taken from the temple of Jerusalem.* In 476, Rome was again captured by the Heruli, under their king, Odoacer. Augustulus was deposed, the title of emperor abolished, and Rome ceased to be an imperial city. In 492, it again shared a similar fate from Theodoric the Goth; who took it after three years' siege, during which, the famine was so great, that wheat was sold for an amount equal to *six guineas* a bushel. In 536, it was taken by Belisarius. In 538, it was besieged *one year and nine months* by Vitiges the Goth; retaken and plundered several days by Totila, in 547; and also in 550; and to finish the catastrophe of this renowned capital, it was given up for plunder for *forty* successive days by Teia, the last Gothic monarch, in 552, before it was retaken by Narses, and the government was transferred to Ravenna.

These calamities were, however, but the anticipation of her fate. The sun of Italy had not altogether ceased to shine, and the star of the Eternal City was not yet set in darkness. Rome was yet glorious in her greatness. She was not indeed destined, again, with shield and spear to overwhelm the prostrate nations. The terror of her kings, consuls, dictators, and emperors, had for ever ceased: but arrayed in the cloak and the cowl, the pall and the mitre, she again sent forth her armies, and exercised over the minds and consciences of men, a more terrible dominion than she had hitherto exercised over their bodies.

Christianity having been corrupted, its scriptural institutions perverted, and a prelacy established, this "*mystery of iniquity*" arose (2 Thess. ii, 7; Rev. xvii, 5) to its highest pitch, by the assumptions of the prelate of Rome to be the *Vicar of Christ*, and the *Vicegerent of God*. 2 Thess. ii, 4. His legions, holy cheats and sanctimonious swindlers, under the denominations of Carmelites, Franciscans, Dominicans, &c., and clothed with the official appellation of Cardinals, Nuncios, Legates, and Inquisitors, swarmed in every land, turning the tide of idolatrous veneration, with a current of wealth and industry, toward the Eternal City and its blaspheming Pontiff, till she was, in a more perfect degree than ever, a "Lady of Kingdoms," and made to sing as a harlot, being replenished and made glorious in the midst of the seas. Long time hath she glorified herself and lived deliciously, and long have the kings of the earth, to the impoverishment and ruin of their poor subjects, held a most fascinating commerce with her in pipings and trumpetings, in fornications and murders: long have they lived deliciously with her, and their wailings over her accelerating ruin have been hideously dreadful. But they are utterly unavailing. The mighty Angel has already cast the mill-stone into the midst of the sea; and his voice, awful and unerring in prophecy, is now heard more tremendous in providence, saying, "Thus shall that great city Babylon be thrown down, and shall be found no more at all."

We are informed that the illustrious Scipio, when he entered fallen Carthage, could not refrain from tears; a pensive silence seized upon him, which he at length broke with these lines from Homer:

"The day will come when Troy shall sink in fire,
And Priam's people with himself expire."

Polybius, the historian, who was his companion on this occasion, asking what he meant by Troy and Priam's people, the conqueror, without naming Rome, gave the historian to understand, that in Troy and Carthage he foresaw the fate of his own country. "The greatest states," said he, "have their period; after which Fortune overturns what she took pleasure in raising."

Political events since the era of the Reformation have seriously affected the interests of Rome and its blasphemous domination; and the most melancholy forebodings of Scipio, and others, seem now rapidly accomplishing. In 1791 the population of the Eternal City had dwindled to 166,000: but in 1813 it had further declined to 100,000, of whom 10,000 were gardeners and shepherds. It is believed now to be reduced to about 80,000! So rapid a depopulation is almost without parallel. European revolutions have doubtless contributed to this surprising reduction, but the greater part is ascribed to the increased action of the malaria, which appears to be investing the city on every side. There are extensive districts in Rome which are nothing more than villages, inhabited by the peasantry, whom the pestilential atmosphere has compelled to abandon their habitations in the country. Every year too this invisible scourge is advancing. Every year it invades some fresh street, some new square or quarter; and every year its terrible influence is augmented. The hills and elevated grounds within the walls of the city, where this insalubrity in former times was never felt or suspected, are now affected by it in the summer. The Porto del Popolo, a part of the Corso, the entire quarters Quirinale, of La Trinita del Monte, and the Trastavere, are already deserted. The city indeed presents everywhere the appearance of ruin. As there are many more houses than inhabitants, the houses are never repaired; when they get out of order, the occupiers move to others. Neither doors, stairs, nor roofs are ever replaced: they tumble to pieces and are allowed to remain where they fall. Multitudes of convents have thus acquired the appearance of ruins, and many palaces, no longer habitable, are left without even a porter to take care of them.

"Rome in the Nineteenth Century," a work of great celebrity, in a series of letters from that city, written in 1817 and 1818, supplies us with ample testimony to the fulfilment of Divine prophecy in relation to that metropolis of the world. The intelligent author says, "Between the Sabine Hills on the East, and the hills of Viterbo (Monte Ciminus) on the north, the bold ridge of Mount Soracte rose from the plain, insulated from every other height, the most striking, the most picturesque, and, excepting the Alban Mount, the most lofty and beautiful of all the amphitheatre of mountains that surround three sides of the plains of Latium. Far as the eye can reach, the Campagna stretches in every direction, to the base of these hills To the west, a wild sullen flat extends to the sea. A profusion of bushy thickets, and a few solitary trees were scattered over the broken surface of this uninclosed and *houseless plain*;—for a plain it is—since at the distance of sixteen miles, where we now stood, we distinctly saw Rome.

"Over this wild waste, no rural dwelling, nor scattered hamlets, nor fields, nor gardens, such as usually mark the approach to a populous city, were to be seen. All was ruin: fallen monuments of Roman days —grey towers of Gothic times—abandoned habitations of modern years, alone meet the eye. No trace of man appeared, except in the lonely tomb, which told us *he had been.* Rome herself was all that we beheld. She stood alone in the wilderness as in the world, surrounded by a desert of her own creation. It may perhaps be soothing to the contemplation of the traveller, or the fancy of the poet, to see the once beautiful Campagna di Roma abandoned to the wild luxuriance of nature, and covered only with the defaced tombs of her tyrants, and the scarce visible remains of the villas of her senators; *but it is melancholy to reason and humanity to behold an immense tract of fertile land in the immediate vicinity of one of the greatest cities in the world, pestilent with disease and death, and to know that like a devouring grave, it annually engulphs all of human kind that toil upon its surface. The unfortunate labourers employed in the scanty cultivation occasionally given to the soil to enable it to produce pasturage for cattle, generally fall victims to the baneful climate. Amidst the fearful loneliness and stillness of this scene of desolation, as we advanced through the long dreary tract that divided us from Rome, a few wretched peasants, whose looks bespoke them victims of a slow consuming disease, occasionally reminded us of the tremendous ravage of human life, which this invisible and mysterious power is annually making.*"—Vol. i, 99, 100.

"*Nothing is more striking to a stranger than the sombre air which marks every countenance, from the lowest in Rome. The faces even of the young are rarely lighted up with smiles; a laugh is seldom heard, and a merry countenance strikes us with amazement, from its novelty. Rome looks like a city whose inhabitants have passed through the cave of Trophimus.*"—Vol. iii, p. 196.

It seems therefore probable, that the moment is not far distant, that is to strip this Queen of Cities of her splendour, and of all her glory to leave her nothing but her immortal name. That great city, which made all nations rich by the multitude of her merchants; which has commanded the estates, the bodies, and the souls of men; which has arrogated the title of Eternal, is apparently doomed to fall at length under the stroke of an invincible enemy: while the pernicious dogmas of her pontifical sovereign, with the blasphemous titles which he arrogantly assumes, "the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. ii, 8.

Some persons, even in England, talk of the "*Throne of the Pope,*" as the most dreadful of powers! and profess to be alarmed at the strength of Popery, and the consequent danger of Protestantism! In the presence of the open Scriptures, Popery cannot flourish; and the irreversible sentence of Omnipotence is gone forth, that every opposing enemy shall perish, especially the "*Man of Sin,*" with all his delusions: "for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

"Sin is but launching an arrow at the heart of God: it recoils, and returns into the transgressor's own heart, in which it will fester to all eternity."

"The worm that eats out the goodness of a mere moral man, is *Self.*"

THE BIRMINGHAM APPRENTICE.

His Conversion.

The parents of William were not decidedly religious: yet they were not altogether unmindful of the best interests of their children. Still as they had been "regularly christened in the parish church," their Christianity was not in the least doubted. At school they learnt the church catechism, and they were generally sent to church on a Sunday morning; and, unless they were taken out for a walk in the afternoon or evening, a chapter or more was usually read in the historical parts of Dr. Wright's folio "Family Bible." The notes, and especially the splendid plates, supplied them with both instruction and amusement.

Even this practice, more indeed than was to be seen of piety in the families of most of his neighbours, but lamentably deficient in every thing peculiarly religious, was not without profit to William: it brought his mind into contact with the word of God; and he never forgot the occasional and superficial reading of the Bible in those days. Besides which, at school, a chapter was appointed to be learnt by each scholar, during the holidays, to be repeated on his return; and this exercise was not without its fruit: for though William took no delight in the spiritual doctrines contained in the holy scriptures, but felt a rooted dislike to them, as requiring the heart to be surrendered to God, and a course of life corresponding, yet he well recollected throughout his subsequent life, the deep impression produced upon his mind by the learning of the parable of the prodigal son, the account of the rich man and Lazarus, and the first chapter of the epistle to the Hebrews. Especially the following affecting passage, relating to the rich voluptuary: "And besides all this, a great gulf is fixed between you and us, so that they who would pass from hence to you cannot, neither can they pass to us that would come from thence." Luke xvi, 26.

The awakening declaration of "a great gulf fixed" between the righteous and the wicked in the world of spirits, a great gulf impassable, could not be forgotten, but frequently revolved in his mind, as if inscribed upon the soul of William, then about nine years of age; and though he never mentioned it to any individual, it was never eradicated.

These impressions appear to have been somewhat nurtured by the habit of learning the collect for the day every Sunday, to repeat on the Monday morning at school. The short time that William was at the Methodist Sunday school, already mentioned, was not entirely lost, nor the exercises altogether forgotten and vain: but they appear to have contributed to deepen the convictions already made, and to enlarge the mind towards good men, who might be found even among those who were Dissenters from the church of England.

When, in 1803, William was bound apprentice, his mother, anxiously alive to his welfare, furnished him with a Pocket Bible, a Prayer Book, a little mahogany box for writing apparatus, and a knife and fork. These constituted the whole of his fortune in setting out in life: but the Bible formed a part of that fortune, and that was a treasure: the books were indeed few, but they consisted of the best, and God in tender mercy blessed them, as the means of enriching his soul.

Divine providence, in about a year afterwards, removed his parents to reside in his father's native village, about thirty miles distant, as we have already observed. Thus was William cut off from direct intercourse with his parents: but the painful dispensation was manifestly ordained in mercy to him, and made subservient to his greatest advantage. On a Sunday, while the other apprentices went home to their friends, William, separated from his master's family, the workshop being his sitting-room, was much alone, but in occupation which he found highly favourable to reading and reflection, and the means of proving the resources of his own mind.

The Bible was constantly perused by William: at first chiefly for the purpose of passing away the time: but its wondrous histories engaged his attention, and were soon felt to be attractive. They became familiar, and his mind by this means was enriched; if not with "the apostles' doctrine," yet with the edifying biography of God's ancient servants, and with his recorded dispensations of judgment and mercy to mankind, showing the difference, both in the character and the eternal destiny "of him that serveth God, and him that serveth him not."

Early impressions upon the mind of William were thus deepened by the reading of the Bible; and a tone of seriousness pervaded his spirit, which governed his tongue and his general behaviour, and which procured for him the sincere respect and confidence of his master, and of all his fellow workmen.

He had learnt about forty songs to sing at his work; but he now began to dislike them, as neither edifying, nor agreeable to the principles and practices of those holy men of God mentioned in the sacred scriptures. He at once decided and left off singing them, endeavouring to obliterate them from his memory; and, as the apostle recommended "psalms and hymns and spiritual songs," William learnt several of those in the "New Version," particularly, parts of the fifty-first, the sixty-seventh, and the hundred and forty-sixth Psalm.

His words began to be used at this time with more care, that none might be contrary to the direction of our Saviour, "Let your communication be Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." Matt. v, 37.

Having completed the fourteenth year of his age, William commenced, at Whitsuntide 1804, keeping an account of the principal incidents of his servitude; and which he continued during the six remaining years of his apprenticeship, noting down also all the little sums of pocket money given him by his master in the course of that time, with all his earnings at overwork.

His master being a superior workman, his business was remarkably good, so that he considered it necessary to work even on Sundays, sometimes, for the purpose of completing orders by the time appointed; and on many occasions William has worked the greater portion of the Lord's day, in the early part of his apprenticeship, at no small sacrifice of his peace, knowing it to be contrary to the righteous law of God. But this is believed to be not an uncommon practice in Birmingham, with those of fancy trades, when business is plentiful. How dreadful must be the guilt of those, who have ever read or heard the command of God, "Remember the Sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant." Exod. xx, 8—10.

William heard this law read every Sunday at church, and he felt that it is wrong thus to desecrate and profane that portion of our time, which our Maker has mercifully sanctified, claimed as his own, and allowed it to us, only for the purposes of his worship, and the business of our happiness and salvation! The benighted pagans will rise up in judgment against sabbath-breakers, to their most awful condemnation!

(To be continued.)

Letters to a Mother, upon Education.

LETTER XI.

The Desire of Pleasing.

Dear Madam,

The subject of this Letter is nearly related to the general topic of the last. The desire of pleasing is of course to a certain extent the object of the attention we pay to *manners*. Against this desire, under the regulations I endeavoured to assign in my last, there can be no objection. Every person is bound to render himself as agreeable as he can to all around, consistently with the immutable laws of truth and integrity. My object now however is, to contemplate the desire of pleasing when it becomes the *sole motive in the formation of manners*. You are aware that the Letters of Chesterfield are devoted to this topic; and, if I mistake not, the object of pleasing society is inculcated in them to an extent inconsistent with the claims of conscience.

Having perhaps set the object I have in view before you, you will allow me to proceed to the following observations.

1. When carried to an excessive extent, it can rarely consist with genuine uprightness of the moral principle.

I am supposing the desire to please every body to operate, by universal smiles, by agreement with them in opinion upon all possible occasions, and by endeavouring to make every body as well pleased with himself as possible.

Accordingly a person actuated by this motive seeks to know what subject a man excels in, and sets him to talk upon it, not for the purpose of gaining information, but of giving him an opportunity of displaying his acquirements, well knowing that the complacency he feels in his own skill will be insensibly transferred to the person who gave him the opportunity of shining. I have often seen this course pursued; and although the adroit flatterer hardly spoke, but merely *listened* with the utmost attention, I have heard him praised as a man of the most agreeable *conversation!* It is a rule of this species of tactics, never to disturb the *prejudices* of mankind, never to argue, never to contend, except with a view to give the victory to the opponent. I cannot pretend, in a single Letter, to trace all the various modes in which this principle shows itself. The preceding may be sufficient to recal such characters to your recollection.

You will, I doubt not, agree with me, that such principles and such conduct argue, that the love of truth is at a very low ebb, and that the moral feelings must in general be greatly sophisticated. Truth of any kind is not the object of such persons, and truth they must often sacrifice. Accordingly, in proportion as these views and this disposition are cultivated, the moral principles become endangered. The usual result is, that such a man becomes a heartless, selfish sycophant, who, under the utmost versatility of manners, pursues a settled purpose of self-interest. If without any particular object in view, such a person usually exhibits soon or late an enfeebled intellect. He becomes a mere driveller in understanding. The mind within assumes the incertitude and the sycophancy of character of the external manners: so sure is perversion of all kinds to lead to its own punishment. But this state of the character cannot long consist without its being known to our fellow-creatures. "Soon or late," says Mrs. Barbauld, "whatever be our arts of concealment, we are taken for what *we are*." Every one speedily knows, that such a person is a "mere man of the world," who says an abundance of pretty things, but "never means what he says." Every heart instinctively knows, that such a man never would become a firm friend, a refuge in distress of any kind, or even a sympathizing companion. Distrusted, and perhaps ridiculed, how unhappy is such a character; yet perhaps as years increase his delusions will only become augmented!

All that I have said, and all that I could say upon this part of these observations is comprised in a single sentence in one of Dr. Knox's essays (I quote from memory). "When you see a person perpetually smiling, and agreeing with you in every particular, Beware of counterfeits, for such are abroad."

2. Another evil resulting from this principle is, that soon or late the genuine character *will* operate, and produce an abundance of inconveniences.

A man may continue the system of *pleasing* for a long time, yet, except his mind is absolutely imbued with habits of versatility, that is, unless he is a finished deceiver, the native independence of our nature, the inherent love of self-will, the force of *real character* will ultimately break through every disguise, and a very different being appear to have been concealed throughout beneath the mask.

I hold it to be an axiom in this sort of matters, that *soon or late a man will act according to his genuine character*. Nor is it a little remarkable, that in such cases a man becomes disagreeable — oppressive, domineering, and even cruel, in proportion to his former suppliancy and obligingness. Perhaps our genuine character may be somewhat like a bow, which rebounds with a *violence* proportioned to the restraint which it had sustained.

Certain it is that the most violent quarrels and sturdy animosities that ever the world beheld, on the great scale of national, or the minor scale of social intercourse, have been preceded by exuberant complaisance. As if the God of Nature had inserted self-correctives in the human constitution, such parties are the most strenuous in their abuse and hatred of one another. The lesson to be derived from the whole is, that in educating a child the utmost care should be exercised to secure right principles of every kind, and to induce him chiefly to be solicitous respecting *them*; that a person in whom these prevail is sure ultimately *to please*, and to give the most permanent and delightful satisfaction; and that attention to the manners, independent of the cultivation of the heart, is an instance of that disunion of principle and practice, which occasions corrupt principles and inconsistent practice.

I am, my dear Madam, yours, &c.

Clericus.

ON CONFIDENCE.

It being necessary for the organization and maintenance of society, that dependence and reliance should be both mutual and universal, that all mean and ungenerous suspicion should be banished from every breast, and that, influenced by Christian liberality, we should regard every one as the same honest character as ourselves, an opportunity is thereby unavoidably offered for the successful practice of craftiness and deceit upon the unsuspecting and inexperienced. It is the commission of such villany as this, which renders the life of man one continued state of agitation and anxiety, and prevents our attainment of that unruffled tranquillity which all nature unites in offering. "It must needs be that offences are, but woe unto that man by whom the offence cometh."

ADDRESS OF JOSEPH JOHN GURNEY, ESQ.

TO THE MECHANICS OF MANCHESTER.

(Continued from p. 215.)

3. STILL more important, however, is it for the happiness of mankind, that our whole nature, both bodily and rational, should be subjected to the *moral* principle—or, in other words, should become obedient to the commands of the Deity. Certainly, then, the highest use, the first and best application of all literary and scientific pursuit, is to confirm our belief in the Creator and Supreme Ruler of the universe—to establish and enlarge our acquaintance with God.

It is a lamentable fact, that this noblest end of knowledge is far from being always followed. Many persons who are engaged in scientific inquiries, live in the daily forgetfulness of their Heavenly Father, and are sometimes found to doubt and even to deny his existence. This strange perversion of man's intellect, can be ultimately traced only to the corruption of his *heart;* but it appears to be *occasioned* partly by the absorbing nature of philosophical pursuits, which may easily so fill the unguarded mind as to leave no place for the Author of all knowledge and wisdom; and partly by the habit which too much prevails among philosophers, of resting in second causes. They trace the phenomena of nature to the laws through which nature is governed, and they accustom themselves to speak and write, and, finally, to think of these laws, as if they were sentient and intelligent beings.

The absurdity of this mode of thought, as it relates to the creation of God, must be evident to every considerate mind. I walk into one of your factories, and inquire of the owner, or rather of the intelligent head-man, what is it which regulates the moving scene, and keeps the machinery working at a uniform pace. "Oh! sir," says he, "it is that *governor* in yon corner of the room. You see those two balls which are always in rotation. When the rapidity of the steam engine is too great, they expand by the centrifugal force, and by partly closing a valve in the pipe of the boiler, diminish the quantity of the steam which acts on the engine. On the contrary, when the motion is too slow, the centrifugal force of the balls abates, the circle round which they move is lessened, the valve opens, and the power is again increased. Thus, sir, the whole machinery is kept moving at an even rate."

But who governs the governor? Who provided it with its balls? Who placed it in its right position? Possibly the ingenious individual with whom I am conversing.

Were I seriously to impute to this most useful yet inanimate machine, the actual government of the works, and even the settlement of the sales and purchases, you would not fail to call me a madman or a fool. Yet precisely of the same degree of madness and folly is that philosopher guilty, who goes no further than his second cause, forgets his Creator, and ascribes the orderly arrangement of the universe, and all its glorious phenomena, to the LAWS OF ATTRACTION AND MOTION.

Here I must recur to that first principle in science to which we have already alluded—a principle worked up in the constitution of our nature, and which we know to be true, though we cannot prove it, *that every effect must have an adequate cause.* When I contemplate the heavens and all their starry host; when I take into view, as a complete system, the planets, the moons which attend their course, and the sun around which they move; when I behold, in myriads of fixed stars, the centres of as many more systems of the same description; when I extend my conceptions to a countless number of these systems, moving round some common centre of unspeakable magnitude—I am compelled to acknowledge that here is a stupendous *effect*, for which only one *cause* can by any possibility account—I mean the FIAT of an Intelligent and Omnipotent Being.

Constrained as we are by the very structure of our minds, to rely on the uniformity of the operations of nature, and taught by long and multiplied experience, that every organized form of matter has a beginning, we cannot, as it appears to me, avoid the conclusion, that the vast machinery of the heavens once began to exist; and, being convinced of this truth, we are absolutely certain that nothing could cause its existence, but the power of an eternal God. Thus do reason and philosophy persuade and constrain our consent to a record of the highest moment, contained only in Scripture—"IN THE BEGINNING GOD CREATED THE HEAVEN AND THE EARTH."

But let us take some particular part of the created universe—some single plant—some individual animal. For example, let us occupy a few minutes in considering the structure of my friend and brother there, who is sitting in front of me, and whose existence, as we all know, can be traced to a beginning. Let us examine him body and mind. First, as to his body—it is full of contrivances—full of the evident results of the most profound science, and of the nicest art. How perfectly, for example, is the structure of his eye fitted for the reception of those rays of light, which are falling upon it in all directions from visible objects! How nicely are the rays refracted by its several lenses! How easily do they glide through the pupil! How comprehensive, yet how perfect, is the picture formed on its retina—a picture reversed to inspection from without, but all in upright order to the percipient within! Here, indeed, is the science of optics displayed in its perfection. Then turn to his ear. How finely does it illustrate the principles of acoustics! How nicely are its cavities fitted for the reception and increase of sound! How accurately does the drum in the centre, respond to the undulation from without!

Look at that most convenient of levers—my brother's arm; with what ease does he apply its forces! How nicely are its elbow and its shoulder adjusted for their respective purposes; and how admirably is the whole completed by the addition of a hand! Think of the union of strength and pliancy which distinguishes his spine—an effect produced by machinery of the most elaborate description! Contemplate his joints—the hinge where a hinge is wanted—the ball and socket where his comfort demands that peculiar structure; all lubricated by ever-flowing oil; all working with a faultless accuracy! Think of his muscles, endued with that curious faculty of contraction, by which he is enabled to move his members! Think of the studied mechanical adjustment by which, without ever interrupting each other's functions, these muscles pull against each other, and keep his body even! Then turn your attention to his blood; a fluid in perpetual motion—supplied with pure air in one stage of its journey, and, in another, with the essence of his food; and conveying the elements of life, every few moments, to every part of his body; driven from the heart by one set of vessels, and restored to it by another; those vessels most artificially supplied with valves to prevent the backward motion of the fluid; while the pump in the centre is for ever at work, and makes a *hundred thousand strokes in a day*, without ever growing weary! I will not now dwell particularly on the still more complicated structure of his nerves, on the chemistry of his stomach, on the *packing* of the whole machinery, on the cellular substance which fills up its cavities, on the skin which covers it, on the sightliness and manly beauty which adorns the fabric. I will rather turn to the mind, which does, indeed, complete the man—its subtle powers of thought, memory, association, imagination—its passions and affections—its natural and moral capacities. Surely we must all acknowledge that our brother is a wonderful creature indeed—an effect for which it is utterly impossible to imagine any adequate cause, but the *contriving intelligence* and *irresistible power* of an all-wise Creator.

You tell me that our friend has a father—a grandfather—that he looks back on an indefinite series of progenitors. This fact only strengthens my case. Certain it is that his own structure, both of mind and body, contains numerous and unquestionable proofs of *design*. Where there is design, there must of necessity be a designer. The parent, as we are all perfectly aware, is not that designer. Our understanding can find no rest in the mere medium of production. We are compelled to have recourse to an unseen and superior power, and to confess that the designer is God. But if the workmanship displayed in the formation of the individual proclaims the wisdom and power of God, still more conspicuously are they manifested in a succession of generations—in the wondrous capacity bestowed on every kind of living creature to produce its own likeness.

Were it possible that a series of successive *finite* beings should exist from eternity (a notion which, in my opinion, disproves itself), and supposing it to be possible, were it probable, or even certain, that mankind have so existed—our argument from a *design* to a *designer*, would still remain untouched. It would continue to apply with resistless force to every individual of the species.

But it so happens that we are able to trace not only every individual man, but our whole race to an undoubted *beginning*. That beginning, which took place about six thousand years ago, is plainly recorded in Scripture, and the record is supported by the conclusions of science. You are doubtless aware how extensively of late years scientific inquiry has been directed to the examination and classification of the surface or crust of our globe.

(*To be continued.*)

THE LAST DAY.

Jehovah comes, in solemn state—
Archangels shout, and trumpets sound—
Behold! the guilty nations quake—
"The bridegroom comes!" they all resound.

See! sinful man recoil with fear,
Astounded now vain mortals see
The Judge of quick and dead draw near,
Enrob'd in glorious majesty.

The trumpet sounds in loudest strain;
"To judgment!" angels sound on high,
"The Lord omnipotent doth reign!"
Loud Hallelujahs rend the sky.

The dead stand forth, both small and great;
Martyrs and prophets! Awful sight!
The wicked call—Alas! too late,
Ye mountains, hide us from the light!

Vessels of mercy—show your plea,
Convicted stand before your God;
"Jesus, our plea rests all in Thee,
Redeem'd and ransom'd with thy blood."

"Come, O ye blessed"—"enter rest,"
"The kingdom promis'd of your God,"
To dwell as angels—ever blest,
To praise the Saviour, praise the Lord!

J. M.

THE MOSAICAL AND MINERAL GEOLOGIES,

Illustrated and Compared by W. M. Higgins, F.G.S. &c.
London, Scoble, Chancery Lane. 8vo. pp. 168.

"The undevout Astronomer is mad," says a wise writer; and must we not form the same opinion of an undevout Geologist? Professors of natural science there have been, and those of great name, who have pursued their investigations and studies with an undevout mind: but surely it must be impiety to search into the works of nature, neglecting the glorious, self-existent, almighty Creator and Preserver of universal nature! And this impiety is an insult to reason—it is madness!

Mr. Higgins justly observes, "It is a matter of importance to those who are convinced of the authenticity of the Bible, that its philosophy should be properly understood, investigated in its details, and compared with nature: and should the examination conducted by them be at first unsatisfactory, and the harmony of God's word and works unapparent, the combination of irresistible arguments, which had convinced them of the truth of revelation, will lead them to conclude that there are imperfections in their knowledge, or errors in their deductions.

"The man who has been unconvinced of the divine character of the Bible by the arguments which are so powerful to Christians, will compare Geology and the Mosaical history of the Creation with different feelings. Should he be unable to reconcile the statements of the two, he will not hesitate to prefer his own deductions to the clearest assertions of the scriptures, and perhaps adduce it as a fresh argument against its authenticity.

"It would be well for such a mind to remember, that Geology is as yet only in its cradle, and its nurses have scarcely recognized the features of its countenance. Many of those facts which are now received as principles, may hereafter be found exceptions, and thus overturn all those deductions which are built upon them: and as so many theories, proposed by men of acknowledged genius, have been disproved by the accumulation of knowledge, so it is possible that those upon which he is placing so much reliance, may hereafter share the fate of their predecessors." p. 2, 3.

We regard this work of Mr. Higgins as entitled to the favour of the Christian public; as it contains a large portion of most valuable matter, which illustrates and confirms the Mosaic account of the Creation. It will form a valuable companion to a very interesting new work on a kindred subject, by Sharon Turner, F.S.A. and R.A.S.L., entitled, "the Sacred History of the World, Part the First, from the Creation to the Deluge, attempted to be philosophically considered."

Mr. Higgins will bear with us in suggesting, that in the event of a second edition of his work (which we hope will be soon demanded), a smaller size and a cheaper form would be desirable.

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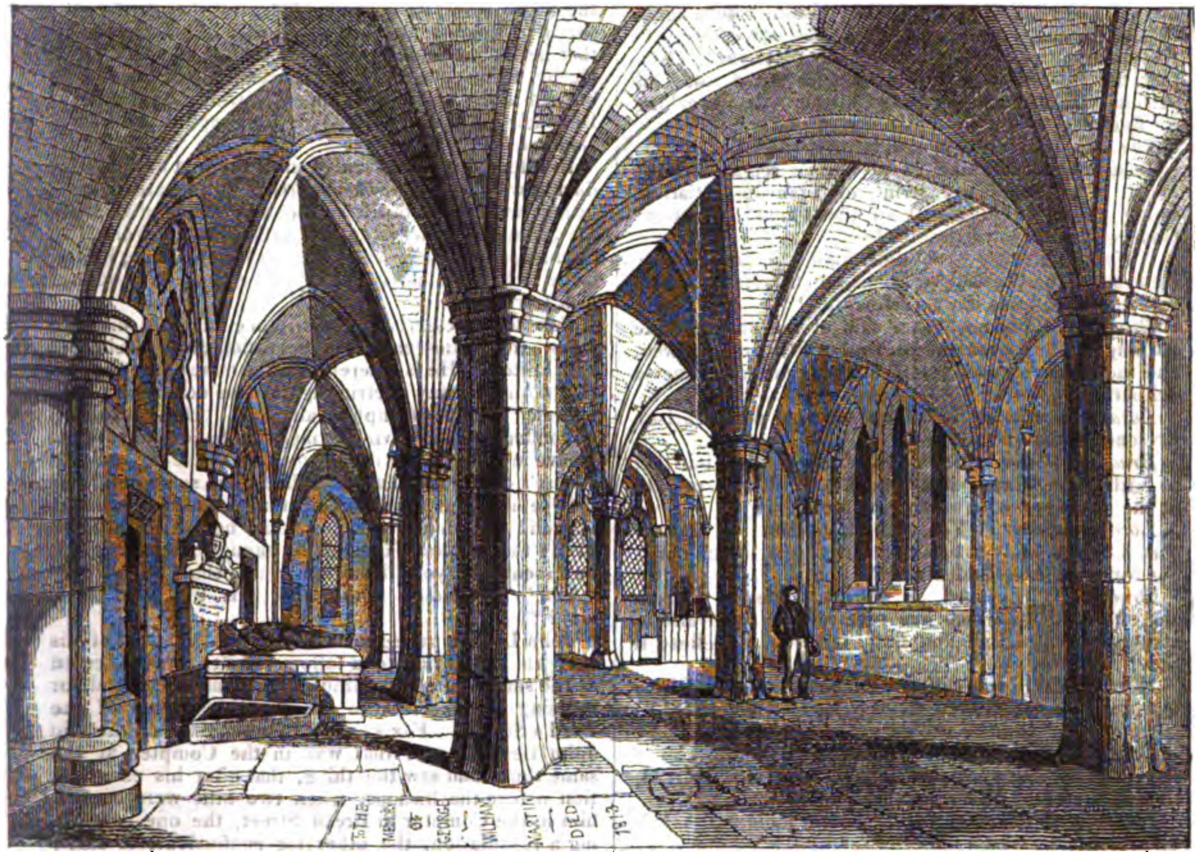

THE LADYE CHAPEL, ST. SAVIOUR'S CHURCH, SOUTHWARK.

THE LADYE CHAPEL.

Antiquity and *architectural beauty* have been pleaded as reasons for the preservation and repairing of the **Ladye Chapel**, Southwark. This plea has been regarded by the public; by whom liberal subscriptions have been afforded, to enable its guardians to render it an ornament to the neighbourhood, peculiarly attractive to passengers over London Bridge.

We sincerely venerate hoary antiquity, and we are delighted admirers of architectural beauty: on both these accounts, therefore, we rejoice in the preservation and repair of this ancient chapel. But our minds cherish associations with this building of a far more interesting character as Christians. We recollect that this edifice has been consecrated by the testimony of many noble *Martyrs*, who, in the days of "Mary the bloody," counted not their lives dear, so that they might finish their course with joy in testifying the gospel of the grace of God, before the cruel and fiend like Romish prelates, by whom these holy confessors of Christ were sentenced to the stake.

A few notices of the *last examination* of that eminent servant of Christ, **John Bradford**, conducted in this Chapel, Jan. 31, 1555, before the Lord Chancellor and several Popish bishops, will not fail to interest our readers.

It will be proper previously to remark, that Bradford was one of the six famous preachers, appointed by King Edward VI, to itinerate through the kingdom, as *Home Missionaries*, to call the people to attend to the gospel of Christ, as contained in the Holy Scriptures. His letters to London, Cambridge, and other places, show the earnestness with which he laboured as a preacher. Fox speaks of the imprisonment of Bradford thus:—"He was first committed to the Tower, then unto other prisons, out of the which neither his innocency, godliness, nor charitable dealings could purchase him liberty of body, till by death, which he suffered for Christ's cause, he obtained the heavenly liberty of which neither Pope nor Papist shall ever deprive him. From the Tower he came to the King's Bench in Southwark; and after his condemnation, he was sent to the Compter, in the Poultry, in London, in the which two places, for the time he did remain prisoner, he preached twice a day continually, unless sickness hindered him;

where also the sacrament was often administered; and through his means, the keepers so well did bear with him, such resort of good folks was daily to his lecture, and to the ministration of the sacrament, that commonly his chamber was well nigh filled. Preaching, reading, and praying, was all his whole life. He did not eat above one meal a day, which was but very little when he took it, and his continual study was upon his knees.—Very gentle was he to man and child, and in so good credit with his keepers, that at his desire, in an evening, when prisoner in the King's Bench in Southwark, he had license, upon his promise to return again that night, to go into London without any keeper, to visit one that was sick, lying by the Steel-yard. Neither did he fail his promise, but returned unto his prison again, rather being before his hour than breaking his fidelity."

The principal charge against Bradford, as it was against most of the martyrs in Mary's reign, was the denial of the Romish doctrine of Transubstantiation. Being seated in judgment in the *Chapel*, the Lord Chancellor addressed Bradford—

"Well, yesterday thou didst maintain false heresy concerning the blessed sacrament, and therefore we gave thee respite till this day to deliberate."

Bradford. "My lord, as I said at the first, I spake nothing of the sacrament but that which you allowed, and therefore reproved it not, nor gave me any thing to deliberate."

Lord Chancellor. "Why, didst thou not deny Christ's presence in the sacrament?"

Bradford. "No, I never denied nor taught, but that to faith whole Christ, body and blood, was as present at the bread and wine to the due receivers."

Lord Chancellor. "Yea, but dost thou not believe that Christ's body naturally and really is there, under the forms of bread and wine?"

Bradford. "My lord, I believe Christ is present there to the faith of the due receiver: as for transubstantiation, I plainly and flatly tell you, I believe it not."

Here Bradford was called "Diabolus: for we ask no question," said the *Lord Chancellor*, "of transubstantiation, but of Christ's presence."

Bradford. "I deny not his presence to the faith of the receivers, but deny that he is included in the bread, or that the bread was transubstantiate."

Bishop of Worcester. "If he be not included, how is he present?"

Bradford. "Forsooth, though my faith can tell how, yet my tongue cannot express it, nor you otherwise than by faith hear it, or understand it."

After much consultation among themselves, and occasional questioning of their prisoner, he was asked by the *Bishop of Durham*, "When Christ began to be present in the sacrament? whether before the receiver received it, or no?"

Bradford answered, that the question was curious and not necessary; and further said, that as the cup was the New Testament, so the bread was Christ's body to him that received it duly, but yet so that the bread is bread. For, added he, "in all the Scripture ye shall not find this, *Non est panis*, There is no bread." Much ado was hereabouts, calling Bradford, *Heretic*; and he desiring them to proceed on in God's name: he looked for that which God appointed for them to do.

Lord Chancellor. "This fellow is now in another heresy of fatal necessity, as though all things were so tied together, that of mere necessity all must come to pass."

But *Bradford* prayed him to take things as they be spoken, and not wrest them into a contrary sense. "Your lordship," says he, "doth discern betwixt God and man. Things are not by fortune to God at any time, though to man they seem so sometimes. I speak but as the apostle said, *Lord, see how Herod and Pontius Pilate, with the Prelates, are gathered together against thy Christ, to do that which thy hand and counsel hath before ordained for them to do.*"

"Here the Lord Chancellor began to read the excommunication—and Bradford fell down on his knees, and heartily thanked God that he had counted him worthy to suffer for his name's sake. And so praying to God to give him repentance and a good mind, after the excommunication was read, he was delivered to the sheriff of London, this being purposed of his murderers, that he should be delivered from thence to the earl of Derby, to be conveyed into Lancashire, and there to be burned in the town of Manchester, where he was born. But their purpose was altered, for they burned him in London."

Bradford was not executed until the first day of July; during which time he was harassed by repeated disputations with the Romanists. Bonner, bishop of London, the bishop of Chichester, the archbishop of York, two Spanish friars, one of whom was confessor to King Philip, came to him from day to day, to endeavour to induce him to recant.

Fox has preserved the substance of these disputations. In an answer to an observation of the bishop of Chichester, "He is a heretic, and so none of the church, that doth hold any doctrine against the definition of the church," *Bradford* emphatically said, "O my lord, will ye condemn to the devil any man that believeth truly the twelve articles of the faith, wherein I take the unity of Christ's church to consist, although in some points he believe not the definition of that which ye call the church? I doubt not but that he which holdeth firmly the articles of our belief, though in other things he dissent from your definition, yet he shall be saved!" "Yea," exclaimed the bishop, "is this your divinity?"

John Leaf, a young man in the twentieth year of his age, an apprentice to a tallowchandler, was executed at the same stake with Bradford, in Smithfield, and for refusing to subscribe to the Popish doctrine of the Lord's Supper. Fox says, "It is reported of the said John Leaf, by one that was in the Compter at the same time, and saw the thing, that after his examination before the bishops, when two bills were sent to him in the Compter in Bread Street, the one containing a recantation, the other his confessions, to know which of them he would put his hand to, first hearing the bill of recantation read unto him, because he could not read himself, he refused it. And when the other was read unto him, which he well liked of, instead of a pen he took a pin, and so pricking his hand, sprinkled the blood upon the said bill, willing the reader thereof to show the bishops, that he had sealed the same bill with his blood already."

Fox describes particularly the resigned and peaceful manner of their deaths, and adds, "Thus they ended their mortal lives, like two lambs, without any alteration of their countenance, being void of all fear, hoping to obtain the prize that they had long run at; to which I beseech Almighty God happily to conduct us, through the merits of Jesus Christ our Lord and Saviour. Amen."

The Engraving represents the interior of the Virgin Mary's Chapel, commonly called the Ladye Chapel, and appended to the ancient collegiate church of St. Saviour's. The roof of the Chapel is divided into nine groined arches, supported by six octangular pillars in two rows, having small circular columns at the four points, forty-two feet long. It is, at present, chiefly used for holding the consistory, or bishop's court—the north-east corner being expressly fitted up for that purpose, with table, desk, and elevated seat: in this place are also held the visitations for the deanery of Southwark, the other parts having served for the stowage of lumber.

In this chapel is the monument of Lancelot Andrews, who died Bishop of Winchester, in 1626. The effigy, on this monument, represents him in his robes of Prelate of the Garter; but the face is much damaged. He wears a black cap and a small ruff; a book held in his right hand lies on his breast. On a tablet over the tomb (whereon were placed his arms, between two figures of Justice and Fortitude) is the following inscription:—

> Sept. 21. Die Lunæ Hora matutina fere quarta,
> Lancelotus Andrews, Episcopus Wintoniensis, meritissimum Lumen Orbis Christiani, mortuus est
> Ephemeris Laudiani.
> Anno Dom. 1626. Ætat. suæ 71.

And at the head of the tomb,—

> Monumentum quod hoc restitutum. Anno 1761.

On the pavement, near Bishop Andrews' tomb, are two ancient stone coffins; one of which is represented in our engraving; but we have no account left, where or at what particular time they were found, nor is it known to whom they belonged. They are unquestionably of great age.

There is also in this Chapel a grave-stone of a bishop in *pontificalibus*, supposed to have been for the celebrated William of Wykeham, bishop of Lincoln, who was buried in this church.

Of the many vicissitudes this Chapel has undergone since the mass was sung, and the incense smoked, and the candles burnt before the altar of our Lady, the most degrading was its conversion into a bakehouse, in which state it continued for "threescore and some odde yeares." In the year 1607, Mr. H. Wilson, tenant of the Chapel of the Holy Virgin, found himself inconvenienced by a tomb, and applied to the vestry for its removal, which was consented to, he making the place up again in any reasonable sort. In this state it continued till the year 1624, when the parish expended the sum of 200*l.* on its repair.

THE BIRMINGHAM APPRENTICE.

His Conversion, continued.

The master of William cherished the senseless prejudices against Dissenters and Methodists, which are entertained by those who do not understand the spirit and claims of true religion. He was totally ignorant of their principles, and indeed of those of the church of England, to which he professed to belong: but about the commencement of the apprenticeship of William, his master was induced, by a pious old lady, a member of the church under the care of the late Rev. Jehoiada Brewer, Independent minister of Livery Street chapel, to go and hear her pastor, and William accompanied him. The large chapel, with its crowded congregation of attentive worshippers, astonished both William and his master; and the sermon, delivered in Mr. Brewer's peculiarly serious and awakening manner, seemed to affect him, while it added to the impression already produced on the mind of William, by the various means already noticed. His master declared that it had done him good; and for that reason, he thought he should go to hear Mr. Brewer, constantly every Sunday. But the sermon was like our Lord's description of the seed sown by the way side, which the fowls of the air devoured: for meeting with a "friend," it was late at night when he returned home, and in a state of senselessness by intoxication! Thus the imaginary good derived from the sermon was lost, and he was not known ever to go again to hear Mr. Brewer, or to enter a chapel of the Dissenters.

Occasionally, on Sundays, his master went to church in the morning: though usually he stayed at home, posting and settling his accounts, or forming plans for the business of the week. But William, when not detained at work, went regularly to church, as he was required, leading the other boys, he being the senior; and while they were allowed to visit their friends, after the afternoon service, William came home to his solitary apartment of the workshop. That was a place, which would not have been chosen as the most eligible for religious improvement; nevertheless, he found it like Jacob's dreary lodging at Luz, truly a Bethel; and many profitable hours did he spend in it, treasuring up in his mind the saving testimonies of the Divine word.

Although William had been instructed by his mother from his childhood to "say his prayers every night," particularly the Lord's prayer, yet for several years he had neglected that practice, until, after his mind had been affected by the reading of the Holy Scriptures, his conscience would allow him no longer to neglect it. At first he contented himself with saying the Lord's prayer after he had lain down in bed; but in a short time, this would not satisfy his mind. He was necessitated to kneel down to prayer; and more than once, when it had been forgotten, did he rise from his bed to perform that duty. Even this measure of "saying his prayers," was not sufficient for a long period to pacify his conscience; and he then had recourse to the "Whole Duty of Man," a volume which he obtained from his mother, soon after he had entered on his servitude.

This was a book which William read much, and laboured with considerable care to keep the holy law of God as therein enjoined; by which, however, he was never able to gain satisfaction. The short ejaculations, extracted from the Psalms, and contained in that volume, appeared exceedingly suitable; and William learnt a great portion of them, which he frequently used, during the day and his waking hours, with considerable benefit and delight to his soul. He was accustomed to rise in the morning much earlier than his fellow apprentices, for the opportunity of saying his prayers out of the Whole Duty of Man: but the habit of reading his prayers became tiresome and unsatisfactory, as few of the forms were altogether in accordance with his experience and state of mind. He used, therefore, parts only, and made additions in his own words extemporaneously, according to his necessities; until, wearied with this mode, he found that he could express himself with tolerable accuracy and fluency without that help; and he was delighted with the discovery, that the people of God, whose habits of piety are testified and pourtrayed in the Scriptures, were accustomed thus to pray.

It may also be observed, that the Whole Duty of Man contributed but very little to lead the mind of William into a clear and full view of the gospel; but rather to obscure it, and to strengthen those legal and dark notions of the method of salvation by Christ, which are natural to the newly awakened, but self-righteous mind. But although not privileged with the friendship of a judicious Christian counsellor, whose rich experience of evangelical truth had qualified him to give solid instruction to a young inquirer after "the good old paths of the prophets and apostles," it is believed that the Lord the Spirit was the gracious and efficient teacher of William.

During the apprenticeship of William, the character of the ministry in the parish church was not reputedly evangelical: nor could William recollect any serious impression ever produced upon his mind, by all the sermons he heard in it in the course of seven years' attendance, except in three instances; and those were by visiting ministers. The first two were on one Lord's day, and from the same preacher, an entire stranger to William: but the effect of his discourse was never lost. The texts of the minister were, in the morning, "How shall we escape, if we neglect so great salvation?" Heb. ii, 3; in the afternoon, "Continue in prayer." Col. iv, 2. The texts and the sermons upon them, could not have been more suitably chosen for the spiritual benefit of William; and it appeared, that the Divine blessing attended the word delivered in a manner unusual in that church. There was something in the illustration of those scripture passages, and in the manner and the tones of the preacher, altogether different from that which was common: and many in the congregation took particular notice of it, so as to make it a subject of conversation for some time; and it was reported that Dr. Croft, the aged curate, declared, that he would never suffer him again to enter his pulpit.

The other instance was by the visit of Dr. Legge, Dean of Windsor, afterwards Bishop of Oxford, brother of the Honourable Mr. Legge, of Aston Hall near Birmingham, and son of the late pious Earl of Dartmouth. The discourse, on behalf of the Blue Coat Charity School, was preached by the Dean, upon that most inviting passage, Luke xi, 13, "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

Perhaps nothing could have been more appropriate to the exercises of mind experienced by William, than the subject of the text; and the sermon itself was the happy means of leading him to an enlarged apprehension of that momentous and interesting doctrine—the influences of the Holy Spirit upon the mind of man: and it served as a preparation, leading him to read, with an interest altogether new, several hitherto obscure parts of the Bible, especially the epistles of the apostle Paul.

A sermon preached by Dr. Booker of Dudley, at St. Philip's church, on a week day, at a feast of the Druid's Club, was instructive in a very considerable degree to the mind of William. As his master was a "*Druid*," and proud of the honour of belonging to that society, he gave the apprentices a holiday, for the purpose of seeing the procession: but William was most solicitous to hear the sermon, for the privilege of which, he most willingly paid one shilling and sixpence. The text was 1 Pet. ii, 9, 10, "Ye should show forth the praises of him, who hath called you out of darkness into his marvellous light: who in time past were not a people, but now are the people of God."

The sermon appeared of a singularly novel character; but most truly delightful to William; as it exhibited a striking outline of the ancient system of pagan Druidism practised by our forefathers, as testified especially by Julius Cæsar, to whom the Doctor referred, contrasted with the benevolence, excellence, and happy effects of Christianity. Not having at that time read Cæsar, and not knowing much concerning the religion of the ancient Gauls and Britons, William was enlarged in heart by the contrast, with gratitude to God for the blessings and treasures of the gospel, and determined to know more concerning the horrible system of the "*venerable Druids.*"

Another sermon was the means of considerable edification to William,—"The Star in the East," delivered by Dr. Claudius Buchanan, at St. Mary's chapel, in 1809: the celebrated discourse which that gentleman published under that title, on his return from India. The darkness and superstition, the degradation and cruelties of paganism, as stated by the Doctor in his discourse, deeply affected the mind of William: especially his declaring, that "if a poor Soodra were known to read the Shaster to another of his caste, the reader was liable to have his tongue cut out, and the hearer to have melted lead poured in his ears."—William was therefore led to resolve on making some efforts, if it should ever be in his power, in future life, to promote the extensive diffusion of the blessings of divine Christianity.

The process of the conversion of William to the truth of the gospel of Christ, will be somewhat indicated by a remarkable circumstance, which brought his decision to the test about two years before his apprenticeship terminated. From a near connection of his master, in the way of business, with some patrons of the "*Stage*," it was usual for him to have a number of *tickets* to the theatre, once or twice in a season, when he commonly gave one to each of the apprentices. William went to the theatre by this means, many times: but without any peculiar gratification, and the last play he ever saw, was "the admired Comedy of Speed the Plough." But the profanation of the *Divine Name*, which was repeatedly used in the performance of that piece, and the frequent appeals to Heaven by the performers, on occasions of a trifling nature, as if for mere embellishment to their sentences, so shocked him, while he remembered the reading of the "Ten Commandments" at church every Lord's day morning, and the solemn responses to them addressed to Almighty God, that he wondered the roof of the building did not fall upon the impious beings, as a judgment upon their profane hypocrisy. He resolved therefore, on that account, that he never would go to another play as long as he lived. The impiety of every play that William had seen, appeared a sufficient reason for his determination; yet his mind was not a little perplexed to understand, how so many of the clergy, whom he saw at the theatre, could sit, and by their presence sanction such daring profanity. But he could decide only for himself; and concluded it best for him to leave the clergy to reconcile their own conduct with the law of God, if it were in their power. Besides, the riotous and filthy behaviour of the "company" in the gallery; their vulgar and indecent shoutings, making the house to resound, and calculated to defile or corrupt the most virtuous and vigorous mind; the daring boldness and the immodest habits of the female performers; and the general appearance of the attendants about the theatre, produced reflections which penetrated his mind with a conviction, that the system of amusement altogether, was not only opposed to the principles of scriptural religion, but extremely pernicious to youth, and in itself highly injurious to society.

In these opinions William was confirmed by the fact, that one of the talented and admired performers, was brother to one of his workfellows: he having, as many others it is known had done, wasted a fortune before he betook himself to the stage for support. By means of this connection, the general habits of the performers in private life were frequently a subject of conversation; and numerous instances of extravagance and profligacy, licentiousness and criminality, of those in that profession, were mentioned among the workmen: and that which formed a fruitful topic of jocular conversation to these men of debased mind relating to the demoralizing influence of the theatre, is amply confirmed by the history of the stage in all countries.

The next season William respectfully and modestly declined the offer of a ticket by his master, observing, that he would rather stay at home. His master appeared to apprehend the reason, but made no reply;

nor did he take any notice of it, until some time afterwards, when he had more play tickets, and then he sent an order into the manufactory to inquire, "How many Methodists are there in the shop, who will not go to the play?" He had said, he knew William was a Methodist, and he would take care that he should not have an opportunity of refusing another ticket. Thus, though he was scrupulous in not going to any place of worship among Dissenters, even on Sunday evenings, when he was allowed some time to go out for two or three hours, to return not later than eight o'clock, yet he was considered and called a Methodist, simply on account of his habitual seriousness.

William was now decided for God; he had laid hold on his everlasting covenant by faith in Christ Jesus, and he was enabled to cast all his care upon the Lord. His master hated his religious spirit: but he reverenced his upright character; and on many occasions he was known to declare, he could trust him with any thing, either for his ability as a workman, or for his honesty as a good lad; and that he was sure he never should have another like him in either of those respects.

We here pause in our narrative of the Birmingham Apprentice; intending, in our new volume, to give some particulars of his subsequent life, which we think our readers will find both interesting and profitable.

REFLECTIONS ON THE WORKS OF NATURE.

To whatever part of the habitable globe our attention may be directed, to the frozen regions of the North or the torrid climes of India and the East, we still meet with ceaseless specimens, before unknown, of the unrivalled workmanship of that God whom all creation owns as Lord. But our admiration is especially excited by the various productions of the fruitful soil: it is there that beauty shines in the gayest luxuriance.

From the gaudy tulip with its variegated stains, and blooming blushing rose, to which the proudest beauty at the monarch's court feels flattered on being compared, to the humblest moss that courts the seat of solitude and desolation, all displays perfection. It is here that, lost in astonishment at the countless variety that defies classification, we are compelled by the consciousness of that truth which cannot be gainsayed, to admit the existence and superintending care of that Being, whose offspring alone we are, and by whom we live, move, and breathe.—*Johnson.*

THE GREATER FOOL.

In a sermon preached by Bishop Hall upon his eightieth birth-day, that faithful preacher relates the following story:—"There was a certain lord who kept a fool in his house, as many a great man did in those days, for their pleasure; to whom this lord gave a staff, and charged him to keep it, till he should meet with one who was a *greater fool* than himself; and if he met with such a one, to deliver it over to him. Not many years after, his lord fell sick; and indeed was sick unto death. His fool came to see him, and was told by his sick lord that he must shortly leave him. 'And whither wilt thou go?' said the fool. 'Into another world,' said the lord. 'And when wilt thou come again?—within a month?' 'No.' 'Within a year?' 'No.' 'When then?' 'Never.' 'Never!—and what provision hast thou made for thy entertainment there whither thou goest?' 'None at all.' 'No!' said the fool; 'none at all? Here, take my staff then. Art thou going away for ever, and hast taken no order, whence thou shalt never return? Take my staff; for I am guilty of no such folly as this!'"

STATISTICS OF YORKSHIRE.

Yorkshire, the largest county in England, is bounded on the East by the German Ocean; on the West by Lancashire and part of Cheshire; on the North by Durham; and on the South by the counties of Derby, Nottingham, and Lincoln. Yorkshire extends about 115 miles from East to West, and about 90 miles from North to South. From its great extent, this county is divided into *three* parts, called the North Riding, the East Riding, and the West Riding, according to their situation with respect to York; and these are subdivided into 26 hundreds, and 563 parishes, containing 73 market towns, and 2,330 villages.

The North Riding, bounded on the north-east and east by the German Ocean, is remarkable for high hills, called the Eastern Moorlands, which occupy a dreary space of about 30 miles from east to west, and 15 miles from north to south, penetrated indeed by many beautiful and fruitful dales, particularly those of Reyesdale, Wensleydale, Eskdale, and Bilsdale, which contain each from 10,000 to 15,000 acres. Though the air of this division is generally cold, arising from the great elevation of the Moorlands, computed at from 1,400 to 1,500 feet above the level of the sea, it is considered as the most healthy in the county of York. In this division are the ancient boroughs of Malton, Northallerton, Richmond, Scarborough, and Thirsk.

The East Riding, bounded on the east by the Ocean, though less conspicuously marked by the bolder features of nature than the other parts of the county, contains scenes of great magnificence, especially where the sea or the Humber enters into view. This part is distinguished for its range of hills called the "York Wolds." Their greatest height is not supposed to exceed 600 feet; but their extent is computed at about 400,000 acres. Half a century ago, barley and oats were the principal kinds of grain used in this district of the county; but within that period, vast inclosures have been made, its dreary swamps have been cultivated, and wheaten bread alone now forms the food of servants and labourers. The East Riding includes the ancient boroughs of Beverly, Hedon, and Hull, the latter of which, situated on the Humber, is the grand emporium of foreign trade for that part of the kingdom, and is reckoned the fourth commercial port in England.

The West Riding is much more extensive than the other divisions of Yorkshire, being supposed to contain 1,586,000 statute acres. Here are situated the ancient boroughs of Aldborough, Boroughbridge, Knaresborough, Pontefract, and Ripon: but many of its commercial towns far exceed them in population. Three districts are noted in this division: the *level*, the *diversified*, and the *mountainous*: this latter contains the three remarkable mountains of Pennigart, Ingleborough, and Wharnside, being estimated at the heights of 3,930, 3,987, and 4,052 feet respectively.

This division of Yorkshire may safely be pronounced one of the greatest manufacturing districts in the world. It possesses, indeed, very great local advantages: on every side the raw materials abound, and coals are plentiful, consequently they are cheap. The manufactures carried on at Leeds, Wakefield, Bradford, Halifax, Huddersfield, and populous places adjacent, comprise broad and narrow cloths of all qualities, shalloons, calimancoes, and flannels, with every kind of woollen goods. From Sheffield, cutlery and plated goods, and solid silver plate, are exported in large quantities to all parts of the globe. In the vicinity of most of the above places, the soil was originally little better than waste; but from the increase of population, consequent upon the introduction of manufactures, and its invariable accompaniments, abundant manure, and a ready market for produce, the land has been rendered equally valuable with that of districts naturally more fertile, and the face of the country has assumed a totally new aspect.

Yorkshire is distinguished for its rivers, the principal of which are the Ouse, Aire, Don, Derwent, Colder, Wharf, Nidd, Ure, and Hull, all terminating in the Humber, which enters the German Ocean between Yorkshire and Lincolnshire.

POPULATION OF YORKSHIRE.

1,700.	1750.	1801.	1811.	1821.	1831.
West Riding.					
236,700	361,500	563,953	653,315	799,359	976,400
East Riding.					
96,200	105,500	139,433	167,353	190,449	204,261
North Riding.					
98,600	117,200	155,506	165,506	183,381	190,800
General Total.					
431,500	584,200	858,892	986,174	1,173,189	1,371,461

EXPENDED IN MAINTAINING THE POOR.

1750.	1776.	1818.	1830.
West Riding.			
20,218	50,688	337,395	281,158
East Riding.			
4,110	11,036	111,839	99,500
North Riding.			
5,581	12,702	91,876	82,367
General Total.			
29,909	74,426	541,110	463,025

COMMITTALS FOR CRIME.

1805.	1829.
245.	1,291.

Ecclesiastical Jurisdiction, &c.—Diocese, York. Diocesan, Dr. Vernon. Cathedral Dignitaries, 69; Church Livings, 809. In the gift of the Government, 113; Church, 350; Universities, 32; Public Bodies, 13; Nobility and Gentry, 299; Inhabitants, 2.

Endowed Public Charities.—Annual rental and dividends, 48,928*l.* 3*s.* 4*d.*

Bible Society Auxiliaries, contributions of 1829, 7,317*l.* 7*s.* 11*d.*

Missions.—Church Missionary Society, 3,924*l.* 2*s.* 11*d.* London, 2,945*l.* 12*s.* 11*d.*; Wesleyan, 8,577*l.* 19*s.* 4*d.*; Baptist, 499*l.* 5*s.* 10*d.*; Home, 111*l.* 9*s.* 11*d.*; Unitarian, 99*l.* 14*s.* 6*d.*; Tract Society, 247*l.* 15*s.* 5*d.*

Schools for the Poor.—Numbers educated in 1829: National 26,007; British, 4,495; Sabbath 87,848.

Religious Denominations, &c.—Church Livings, as above, 809; Roman Catholic congregations, 46; Presbyterian, 13; Quakers, 64; Particular Baptists, 51; General Baptists, 9: Wesleyan Methodist, 532; Calvanistic Methodist, 1; Other Methodist, 147; Independents, 154; Home Missionary Stations, 2. Many not ascertained.

Total Church of England	809
Dissenters Reported	1019
General Total	1828

Collegiate Institutions, &c.—*Manchester College*, York, for the education of Unitarian Ministers, Rev. Charles Wellbeloved, Tutor: *Rotherham Independent College*, near Sheffield, Rev. C. Perrot, and Rev. T. Smith, M. A. Tutors. *Airdale Independent College*, Idle, Rev. W. Vint, Tutor. Baptist College, Bradford, Rev. W. Steadman D.D. and Rev. B. Godwin, Tutors.

Associations, &c.—Sunday School Unions, 16. West Riding Home Missionary Society: Secretaries, Messrs. J. H. Cooke and J. Pridie, income about 400*l.* per annum. Holderness Mission, East Riding, Halifax Association; Secretary, Rev. John White, Northowram.

ADDRESS OF JOSEPH JOHN GURNEY, ESQ.

TO THE MECHANICS OF MANCHESTER.

(Continued from p. 223.)

Geology is a favourite study in the present day, and few persons of any education are now unacquainted with the classification in question. We have the primitive rocks; the transition, the secondary, the tertiary, and the alluvial; each bearing the marks of a watery formation; and each maintaining its own order in the series, notwithstanding the frequent interruption from below, of vast protruding masses supposed to be of fiery origin. The secondary rocks in particular, composed of alternate layers of sand-stone and lime-stone, are replete with fossil remains of plants and animals—the intelligible remnants of a once abundant, but now *obsolete* life.

Now among all these remains, not a trace is to be found of *man*. Man therefore, beyond all reasonable question, is *comparatively* a modern creature. And not only is this true of the human race, but of the other species of animals and plants, which now enliven and adorn the world. If I am correct in my apprehension of the subject, they are all, or nearly all, NEW; belonging to an order of nature distinctly different from that which these ancient rocks display. For ever therefore must we lay aside the idle notion of an *infinite* series of *finite* creatures, producing their own likeness. Geology affords a palpable evidence, that the present order of animal and vegetable life had a commencement within some period of moderate limits.

But we have not yet stated our whole case. While the secondary rocks display to the geologist an order of created beings prior to the present, the primitive rocks—those vast masses of granite and gneiss which form the lowest and oldest tier of the crust of the earth—are wholly destitute of these curious remains of animal and vegetable life. From this fact we may fairly infer, that time was, and at no immeasurable distance, when there existed on the surface of our globe, *no plants or animals whatsoever*. Not only therefore is man comparatively modern—not only may all the different species with which we are now acquainted be traced to a first origin—but all preceding orders of living and growing creatures, must have had *their* commencement also within the limits of time. Undoubtedly, therefore, the existence of the human race, together with the whole present and past system of animal and vegetable life, is an *effect* which nature and philosophy compel us to ascribe to some adequate *cause*. Every one knows that this adequate cause can be only one—THE FIAT OF OMNIPOTENT WISDOM.

From these remarks, you will easily perceive how false is the notion entertained by some persons, that geology is fraught with a sting against religion. So far from it, this delightful science has done much to confirm the Scripture record, and to complete that natural proof of a supreme intelligent Being, on which all religion hinges. Let it ever be remembered, that of all persons in the world, the Christian has the least reason to fear the influence of truth. Truth is the very element which he breathes. It is his hope, his strength, and his life. From whatsoever quarter it bursts in upon him, he hails its approach, and greets it as his firmest friend. His motto is unchanged and unchangeable.—Magna est veritas et prævalebit—"TRUTH SHALL TRIUMPH."

To look through nature up to nature's God, is indeed a profitable and delightful employment. While I would warmly encourage you to cultivate so desirable a habit, I wish again to remind you that the wisdom and power of God—displayed as they are in the outward creation—are inseparably connected with his *moral* government. Just in the degree in which we are obedient to that government—just in the degree in which our faculties, both bodily and mental, are subjected to God's holy law—will all the knowledge which we acquire be blessed to our own happiness, and to that of our fellow men. Hence we may form some idea of the vast importance of that fourth branch of knowledge, to which allusion was made in the early part of this address, and on which I shall *now* make a few remarks—I mean *moral and religious knowledge*.

And where is *this* to be obtained? Certainly we may furnish our minds with some considerable portions of it by reading the book of nature and providence; but there is another book which must be regarded as its *depository*—a book in which all things moral and spiritual, belonging to the welfare of man, are fully unfolded. True indeed it is that natural science proclaims the power and wisdom of God; that the perceptible *tendency* of his government makes manifest his holiness; and lastly, that the surplus of happiness bestowed on all living creatures demonstrates his goodness. I believe it is also true that the law of God is written, in characters more or less legible, on the hearts of all men. But for a full account of his glorious attributes—for the knowledge of religion in all its beauty, and strength, and completeness—we must have recourse to the Bible—we must meditate on the written word. There the whole moral law is delineated with a pencil of heavenly light. There man is described in his true character. Above all, "LIFE AND IMMORTALITY" are brought to light by the Gospel." "This is LIFE ETERNAL, to know thee the only true God, and Jesus Christ whom thou hast sent!"

Do not imagine, my friends, that I am about to preach you a sermon; that is not my present business; but I consider it to be strictly within the order of my subject, to invite and encourage you to seek diligently after that knowledge, on subordination to which, depends the ultimate utility and advantage of all other mental cultivation. I beg of you therefore, not to neglect the daily perusal of the Holy Scriptures. When you return home in the evening from your day's business, and before you retire to rest, devote a little time, I beseech you, to the collecting of your families together. Read a chapter in the Bible to them, in a serious and deliberate manner; and then pour forth your prayers to that God, in whom you live and move and have your being—to that God who can alone bless your labour and your study, and preserve you in peace, virtue, and safety.

The religion of the Holy Scriptures will sweeten your sorrows, and sanctify your pleasures. It will keep not only your family circle, but *your own minds*, in right order; and while it will discountenance all vain notions and false speculations, it will enlarge and improve your faculties, for every wise and worthy purpose.

But you ask me, on what moral and religious knowledge is founded? I answer, on that which is the basis of every other branch of knowledge—BELIEF.

I have endeavoured to make it clear to you, that even philosophical and mathematical knowledge inevitably rest on certain principles which are received only by an intuitive conviction, or *natural faith*; and that historical knowledge depends solely on that peculiar kind of belief, which is produced by testimony. I might have gone further—I might have reminded you, that your circumstances preclude the greater part of you from making philosophical experiments for yourselves, and from engaging in those mathematical calculations, on which depends the certainty of astronomical science. You are compelled to take for granted the results of other men's inquiries and labours; and you do not hesitate to believe those results to be true. And why? Because you rely on the *testimony* of books,—on the *testimony* of your lecturers. A few moments' thought will convince you, that almost all the knowledge you possess, of nature and philosophy, as well as of geography and history, rests on no other basis whatsoever, than *faith in testimony*.

(*To be continued.*)

PARAPHRASE OF DEUT. XXII, 1—10.

Give ear, O Heav'ns! thou outstretch'd Earth, attend!
Let all creation mute observance lend;
Jehovah speaks! who gave all nature birth:
Listen, O Heavens! and give attention, Earth!

As fruitful showers my doctrine shall be found;
My speech like dews that gently bless the ground;
As vernal rain upon the springing grass,
My saving word, my quickening truth shall pass.

Because I publish to the world abroad
The mighty works, the glorious name of *God*,
Ascribe ye greatness to our God, and bring
An offering meet to earth's Eternal King.

He is the Rock, and perfect is his way,
His power and glory Earth and Heaven display;
A God of truth, no sin can bear his sight:
Pure are his ways, and all his judgments right.

But man! frail man! corrupted is his race,
Perverse and crooked still the ways they trace;
Thro' every age the same dark spots will show
His nature sinful—and its produce, woe.

And is it thus that ye requite the Lord!
Thus, foolish people, trampling on his word!
Thus heedless, scorn a Father's gracious voice,
Nor make his glorious name your grateful choice!

His people still the Lord his portion calls,
And Jacob's lot to HIM apportioned falls,
He found him helpless 'midst the howling wild,
He saw—he pitied—brought him forth, and smil'd.

He led him on, instructed thro' his youth,
Guided his path, and fed his soul with truth,
Watched o'er his way with love that never slept,
And, exquisitely kind, his Israel kept.

S. F. W.

THE PRAYING FAMILY SAFE.

POLANUS speaks of a town in the territory of Bern, in Switzerland, consisting of ninety houses, all of which were destroyed by an earthquake, except the half of one house, where the master of the family was earnestly praying with his wife and children to God. Thus was the promise fulfilled; "He shall call upon me, and I will answer him; I will be with him in trouble, I will deliver him and honour him."

IDLENESS.

It is storied of a Spanish woman, who went about begging from door to door, with her three children, that when a French merchant offered to take the eldest of them into his service, she haughtily refused, assigning for a reason, that *she did not know but her son might yet live to be king of Spain!* We fear such wayward ideas of dignity are not uncommon; and the habits superinduced by them prove they are no less pernicious. They who always brood over the *golden egg*, neglect that which is more precious than gold, even if it could be multiplied according to their most sanguine anticipations; for what so prolific a mother of vice as idleness? "Among all those, who, within my knowledge," says Dwight, "have appeared to become sincerely penitent and reformed, I recollect only a single lazy man; and this man became industrious from the moment of his apparent, and, I doubt not, real conversion. The sinful prostitution of his time and talents, and his ready admission of temptations to his heart, fix the idler in a regular hostility against all the promises and threatenings of Religion: while his self-conceit makes him too wise, willingly to receive wisdom even from God." We would therefore strenuously enforce it on parents especially, to maintain amongst their children *a system of active employment*, as one of the best means of rendering them upright and honourable in society. The peculiar bias of their respective dispositions being ascertained, let them have something *to do* according with it—something to keep the body or mind incessantly *at work*—something which will make relaxation itself an exercise, and exercise a relaxation. Discipline like this cannot fail of realizing its own reward; whereas the neglect of it must inevitably bring along with it a proportionate degree of punishment. Whatever the Spanish *lady* might have imagined, we may be quite sure, beggary afforded no greater facilities to the enthronement of her first-born drone, than labour could have done. "The hand of the diligent shall bear rule, but the slothful shall be under tribute."

T. C. H.

THE HAPPY LIFE.

BY SIR HENRY WOTTON.

How happy is he bred and taught,
That serveth not another's will,
Whose armour is his honest thought,
And simple truth his utmost skill.

Whose passions not his masters are,
Whose soul is still prepar'd for death;
Unty'd unto the world by care
Of public fame, or private breath.

Who envies none that change doth raise,
Nor vice hath ever understood;
How deepest wounds are giv'n by praise;
Nor rules of state, but rules of good.

Who hath his life from rumours freed;
Whose conscience is his sure retreat;
Whose state can neither flatt'rers feed,
Nor ruin make oppressors great.

Who God doth late and early pray,
More of his grace than gifts to send;
And entertains the harmless day
With a religious book or friend.

This man is freed from servile bands,
Of hope to rise or fear to fall;
Lord of himself, tho' not of lands,
And having nothing, yet hath all.

THE EARTHENWARE MAN'S PRAYER.

Related by the father of the Rev. Mr. Gregg, late of St. Alban's, in whose barn the poor old man had lodged for the night, and where he was overheard the next morning.

"Thank God I have slept soundly to-night, and so this morning am pure and well. Thank God my ass is well, and has ate a good lock of hay, her crust of bread, and drank half a pail of water. God bless us both to-day! and give me strength to walk afoot, that I may'nt be forced to get up and ride the poor beast, for she has luggage enough already. God Almighty send that folks may want my wares, and that somebody may take a liking to my ballads; and them as can afford it may give me some victuals and drink, that I may not give my ballads to servants for it, when their masters and mistresses don't know on't. God Almighty lead us through green lanes, where my poor ass may light of good cropping, without running into other folks' grass or corn; and that, poor thing, she mayn't tumble down and hurt herself, and break my wares. And God Almighty incline somebody to give me a night's lodging; and that I may have a dry barn, and some barley straw too (an't please God); I am grown old now, and a hard bed is worse than it used to be. But I don't distrust God Almighty's care, for he never let me want in my life; and so his great and holy name be praised now and evermore. Amen."

Is there not in all this an honest simplicity and grateful confidence in God, suited to humble and instruct thousands with more spiritual attainments and advantages?

INTERPRETATION OF WORDS OR ACTIONS.

There is no word or action but may be taken with two hands, either with the right hand of charitable construction, or the sinister hand of malice and suspicion; and all things succeed as they are taken. I have known evil actions, well taken, pass for either indifferent or commendable. Contrarily, a good speech or action, ill taken, scarce allowed for indifferent, an indifferent one censured for evil, an evil one for notorious. So favour makes virtues of vices; and suspicion makes virtues faults, and faults crimes. Of the two, I had rather my right hand should offend: it is safer offending on the better part. To construe an evil action well, is but a pleasing and profitable deceit of myself; but to misconstrue a good thing is a treble wrong—to myself, the action, and the author. If no good sense can be made of a deed or speech, let the blame light upon the author. If a good interpretation may be given, and I choose a worse, let me be as much censured of others, as that new conceit is punishment to myself.—*Bp. Hall.*

Clericus next week, if possible: his favour did not arrive in time for the present Number.

"My Mother" in the First Number of our new Volume.

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THE CHRISTIAN'S PENNY MAGAZINE.

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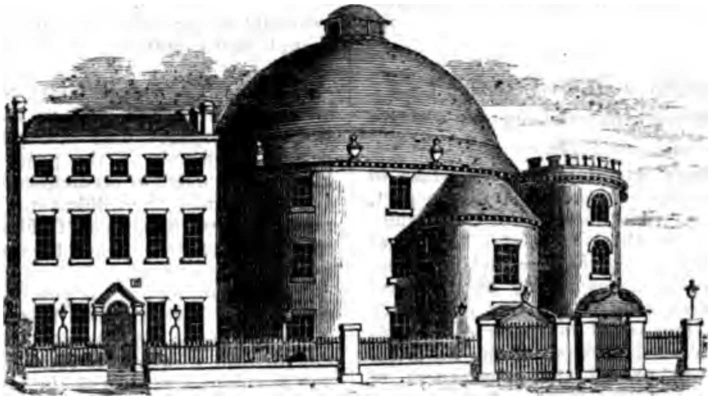

-FIELDS, OR NORTHAMPTON, CHAPEL.

IELDS CHAPEL, of which the Engraving is a t representation, was originally built for a re, and called the PANTHEON. It was opened for musement of the public, in the year 1770, at a l when London was favoured with but very few elical clergymen. The devoted Mr. Romaine en labouring as Rector of St. Ann's Blackfriars, hing to large congregations, with only about or four clerical colleagues of a like serious spirit whole metropolis.

Pantheon, not receiving the public patronage, to pay the speculators, was closed, and offered to ; when it was taken by several friends of religion, tted up as a place of worship, and called Northn Chapel, being on the estate of the Earl of ampton. Divine service was commenced in it, privately, on Saturday evening, July 5, 1777, on occasion the late Rev. John Ryland, of Northn, officiated, by license under the Toleration Act. e following day, it was publicly opened by the Herbert Jones and the Rev. William Taylor, two men of the Church of England, whom the prors had engaged as the stated ministers.

ssrs. Jones and Taylor, not having come to terms he Rev. W. Sellon, minister of St. James' Clerkenin which parish Northampton Chapel is situated, prosecuted by that gentleman, and obliged to tinue their services after about eighteen months.

igious worship having been suspended for some , the Countess of Huntingdon opened it as her l, on Sunday, March 28, 1779. The Liturgy of Church of England was continued, and the Mr. (afterwards Dr.) Haweis, one of the Counchaplains, officiated. In a short time, Mr. Haweis ited before the Spiritual Court, and obliged to tinue his services, which he did not resume till the decease of the minister of the parish at that

The Rev. C. Glascott, another of Lady Huntingchaplains, was also introduced to officiate, but on obliged to withdraw by the same unchristian . The Rev. Thomas Wills, another chaplain of the Countess, visited Spa-Fields Chapel, as it was called, a little time after it had been opened by Mr. Haweis; and from the withdrawment of Messrs. Haweis and Glascott, he was the principal clergyman who officiated; but expecting similar treatment, he and Mr. Taylor, before mentioned, determined on seceding from the Church of England, rather than the Gospel should be excluded from this place, in which a very large congregation had been gathered.

This chapel is a circular building, with a handsome, neatly-ornamented dome; it has two galleries all round, one above the other, supported by small columns about *six inches* in diameter, which give it a light appearance. The chapel will accommodate about 3,000 persons; and, from its first opening, it has generally been well attended, supplied chiefly, till within a few years, by ministers of the Establishment.

Spa-Fields Chapel deserves especial notice, on account of its connection with the formation and progress of the various great religious Institutions which are the glory of our country and the means of blessing to the world. The London Missionary Society, the British and Foreign Bible Society, the Religious Tract Society, the Home Missionary Society, and others of a kindred spirit, have always found in this congregation generous friends and supporters. Connected with this chapel is a Charity School for clothing and educating 35 boys and 25 girls; a Sunday School; a Benevolent Society for the Relief of the Sick; a Maternal Society for the relief of Lying-in Women; and a Juvenile Society for assisting Females; besides several others for the support of aged and infirm Ministers of the Countess's connection, and in aid of the Missionary Societies.

PRINCIPLES AND GOVERNMENT OF LADY HUNTINGDON'S CONNECTION.

The following extract from a reply to an inquiry as to the principles of this Society, will be interesting to many: it was written in 1796.

"We desire to be esteemed as the members of Christ's Catholic and Apostolic church, and essentially one with the church of England, of which we regard ourselves as living members. And though, as the Church of England is now governed, we are driven to a mode of ordaining ministers, and maintaining societies not amenable to what we think abused episcopal jurisdiction; yet our own mode of government and regulating our congregations will probably be allowed essentially episcopal. With us a few preside. The doctrines we subscribe (for we require subscription), and what is better, they are always truly preached by us, are those of the Church of England, in the literal and grammatical sense. Nor is the liturgy of the Church of England performed more devoutly in any church, nor the Scriptures better read, for the edifying of the people, as those who attend our Sunday congregations can witness."

ADDRESS OF JOSEPH JOHN GURNEY, ESQ.

TO THE MECHANICS OF MANCHESTER.

(Concluded from p. 230.)

What then can be more irrational than to refuse to receive religious knowledge—because it rests, in part, on the same foundation? The doctrines of Christianity are founded on facts; and those facts are the subject of testimony. And we are sure that the facts are true, and therefore that the doctrines resting on them are divine, because the testimony in question is at once abundant in quantity, and sound in character. I cannot now enter on a detailed account of the historical evidence, by which are proved the genuineness of the Holy Scriptures, and the reality of the events which are there recorded. But since you are accustomed to receive the testimony of your lecturers with implicit confidence, I beg of you on the present occasion to accept my own. I believe I am an honest man, and I have long been accustomed to investigate the subject. I am ready, then, to declare in your presence—in the presence of all Manchester—of all England—of all Europe—nay of the whole world—that there are no facts whatsoever within the whole range of ancient history, of the truth of which we have more abundant and conclusive evidence, than of the Death and Resurrection of Jesus Christ. Indeed I know of no ancient events on record, of which the evidence is nearly so much accumulated, or nearly so strong.

The resurrection of Jesus Christ, together with the miracles of Christ himself and his apostles, are our sure vouchers that the Author of Nature, who can alone suspend or reverse its order, was the Author of Christianity. These miracles bore no resemblance to the false pretences of the fanatical and superstitious. They were, for the most part, immediate in their operation; wrought in public; utterly incapable of being accounted for by second causes: and of so broad and conspicuous a character, that no deliberate eye-witness could be deceived respecting them. Nor were they in point of fact *improbable* events. Who will deny that the dark and degraded condition of mankind required an outward revelation of the Divine will? Who will not allow that miracles are a suitable test—the most suitable one which we can imagine—by which the truth of such a revelation might be established? Who does not perceive, that under such circumstances, it was credible—nay highly *probable*—that God would permit or ordain them?

True indeed it is, that they were directly opposed to the course of nature. Otherwise they would not have been miracles—they would not have answered their purpose. But is it not equally opposed to the known order of things, that an honest man, in bearing witness to these facts, should tell a deliberate lie? Is it not yet more at variance with that order, that he should persevere in that lie through life, and sacrifice every worldly advantage, and even life itself, to the support of it? It is not a far greater breach of every established probability, that *twelve* men, of the same virtuous character, should *all* tell this lie—should *all* persevere in it without deviation—should *all* sacrifice their property, their peace, and their reputation—should *all* be willing to lay down their lives, in its maintenance? Is it not, lastly, an actual *moral impossibility*, that this lie, accompanied by no temporal force and no worldly advantage, but by every species of loss and affliction, should triumph over the prejudices of the Jew and the favourite habits of the Gentile—should be accepted and believed by myriads—and should finally enthrone itself over the whole Roman empire?

But the truth of Christianity does not depend solely on those miraculous facts to which we have now adverted. Prophecy duly fulfilled is itself a miracle, equally applicable to the proof of religion; and the Scriptures abound in predictions, of which history has already recorded the fulfilment. The events by which many of them have been fulfilled—for example, the spread of Christianity, and the dispersion of the Jews—are familiar to us all.

I wish I could persuade you to examine the prophecies scattered over the Old Testament, and meeting us at every point in a most unartificial manner, respecting the Messiah who was to come. I wish I could induce you to compare them with the history of his birth, life, character, ministry, death, resurrection, and ascension, contained in the four Gospels. You would find the prophecy and the history tally with a marvellous precision; and since the Old Testament can be *proved* to have been written long before the coming of Christ, you would find yourselves in possession of an evidence of which no cavils could deprive you, that Christianity is God's religion. When a lock and a key are well fitted, a fair presumption arises, even though they be of a simple character, that they were made for each other. If they are complex in their form, that presumption is considerably strengthened. But if the lock is composed of such strange and curious parts as to baffle the skill even of a Manchester mechanic—if it is absolutely novel and peculiar, differing from every thing which was ever before seen in the world—if no key in the universe will enter it, *except one*; and by that one it is so easily and exactly fitted, that a child may open it—then indeed are we absolutely certain that the lock and the key were made by the same master-hand, and truly belong to each other. No less curiously diversified—no less hidden from the wisdom of man—no less novel and peculiar—are the prophecies contained in the Old Testament, respecting Jesus Christ. No less easy—no less exact—is the manner in which they are fitted by the Gospel history! Who then can doubt that God was the Author of these predictions—of the events by which they were fulfilled—and of the religion with which they are both inseparably connected?

But independently of all outward testimony, and of the evidence of miracles and prophecy, Christianity proclaims its own divine origin, by its character and its effects. This is a subject on which we appeal to your native good sense, to your practical feelings, to your personal experience. Christianity is the religion of *truth*, because it is the religion of *holiness*. In vain will the student search the pages of Plato and Aristotle—in vain will he examine the conversations of Socrates—in vain will he dive into the disputations of Cicero—for a moral system so complete, so simple, and so efficacious, as that of the Bible. Where within the whole range of uninspired ethics, shall we find any thing worthy even of a moment's comparison with that divine saying, in which the whole law of God is comprehended and concentrated? "*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thou shalt love thy neighbour as thyself.*"

Accustomed as many of you are, in your factories, to the printing of a thousand beautiful patterns on your cottons and your muslins, you will be at no loss to understand and appreciate a memorable saying of Lord Bacon's—that truth differs from goodness, only as the seal or dye differs from its print; for that TRUTH PRINTS GOODNESS.

In the goodness of Christianity—in the purity of its law—in its display of the holy attributes of God—in its revelation of an awful and glorious eternity—in its actual efficiency for the moral restoration of our species—in the perfect fitness of that Saviour whom it unfolds to our spiritual need as sinners in the sight of God—we have abundant experimental proof of its truth and divine origin. Time forbids a farther discussion of the subject. Allow me then, in conclusion, to bear my deliberate and solemn testimony, in the words of an apostle—and may that testimony, by whomsoever borne, satisfy all understandings, and imbue all hearts! May it be upheld and exalted on every side! May it surmount all opposition—may it pervade the whole land—may it spread from pole to pole—may it be as unrestrained and diffusive as the winds of heaven!—"OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."

My address is now concluded. I thank you for your kind and serious attention. I heartily bid you farewell; and may the blessing of the Lord Almighty rest abundantly on the Mechanics of Manchester!

CHRISTMAS HYMN FOR MDCCCXXXII.

Arise, my soul, from sin's dark pris'n!
Jesus, thy sun, on thee has ris'n.
Wake from thy long captivity,
Christ is born to ransom thee.
Hark! the herald-angels sing
Glory to our Infant King.

He comes! the lov'd and only Son
Hath left his Father's radiant throne.
Ten thousand years were wrapt in night—
He comes, who said, "Let there be light!"
Hark! the herald-angels sing, &c.

Lo! he veils in mortal clay
Th' effulgence of his Deity.
See, it bursts in glory through
Emmanuel! God our Saviour view!
Hark! the herald-angels sing, &c.

All hail! the dawning eastern Sun!
Thy giant race thou hast begun.
We hail Thee! Source of life and light,
The chaser of thy people's night.
Hark! the herald-angels sing, &c.

The seraphs hush their harps to hear
That name—transfix'd with love and fear—
Jesus! redeeming by his blood
His people from their cursed load.
Hark! the herald-angels sing, &c.

He, ev'n thy Saviour, saith to thee,
"Surely I come: have faith in me."
"Amen! ev'n so, Lord Jesus, come,
And take thy child in mercy home."
Then shall heaven's high arches ring,
Glory, glory to our King!

Σ.

THE CHRISTIAN DIRECTORY,

A Guide to Daily Walking with God, for Young Persons. By Thomas Timpson, Author of "Church History through all Ages," &c. 18mo. pp. 180. James Dinnis, 62, Paternoster Row.

A little work has lately appeared with the above title, which we think promises to be very useful to young Christians. To a large class of these such a summary of Christian doctrine and practice must be particularly so, because it contains in a *few* pages, concise directions for their guide in that most important of all subjects, daily communion with God. Its cheapness will, we hope, place it in the hands of many who could not afford to purchase more expensive works; and the deep tone of its spirituality will, we doubt not, communicate something of its own character to the hearts of those who use it for their guide. To raise young Christians to eminence, is evidently the aim of the worthy Author: but not to that eminence which is dangerous from its height. His desire is to render them eminent in holiness, and in the fear of the Lord; and we think the method is judicious, which he has adopted to promote this end: we therefore cordially recommend it to our readers. We subjoin from his table of contents, the list of chapters into which the work is divided. I. Address to Young Christians. II. Evidences of Christianity. III. The Gospel method of Salvation. IV. Catechism of Christianity. V. Guide to Prayer. VI. Guide to the Lord's Supper. VII. Daily Self-Examination. VIII. Daily Resolutions. IX. Divine Promises for every day. X. Personal Hymns. XI. Chronological Index to the Bible.

"THIS ONE JESUS."

THE following is quoted in Mr. Green's "Reminiscences," as a fine stroke of satire given by the Rev. Robert Hall at Cambridge, when expounding that part of the Acts of the Apostles which refers to Festus's declaration of Paul's case to Agrippa; "but had certain questions against him of their own superstitions, and of one Jesus, which was dead, whom Paul affirmed to be alive." "Observe the contemptuous manner in which this Festus speaks of the Saviour of the world, as 'one Jesus' which was dead. It is very remarkable, that this *one* Festus owes all his celebrity to this *one* Jesus; for had it not been for this *one* Jesus, we should never have heard any thing of this *one* Festus; for his name is never mentioned in profane history."

CHRISTIAN PRACTICE AND PRINCIPLE.—A real Christian will be more just, sober, and charitable than other men, though he will not rest for salvation on justice, sobriety, or charity.—*Mrs. H. More.*

INFLUENCE OF A SENSE OF GOD'S PRESENCE.—"There is nothing that so powerfully governs the heart, that so strongly excites us to wise and reasonable actions, as a true sense of God's presence."

The first volume of the Christian's Penny Magazine, from June to December 1832, is now complete, and may be had, neatly bound in canvass, price 3*s*. 6*d*. through any Bookseller or Newsman; and also any of the preceding Parts or Numbers.

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THE CHRISTIAN'S
PENNY MAGAZINE;

A

Weekly Miscellany,

CONDUCTED UPON THE

RINCIPLES OF THE PROTESTANT REFORMATION,

AND SUITED TO

EVERY DENOMINATION OF CHRISTIANS.

VOL. II.

FOR THE YEAR 1833.

EMBELLISHED WITH NUMEROUS ENGRAVINGS ON WOOD.

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PREFACE.

HEBREW PROPHETS, illumined by Divine inspiration, beheld the future condition of the world under the reign of Messiah. Contemplating the glories of that blissful period of intelligence and purity, they declared that "wisdom and knowledge shall be the stability of the times;" and the Conductors of the CHRISTIAN'S PENNY MAGAZINE, believing this infallible oracle of God, have continued their humble labours to the close of the *second* year, in the hope of contributing thus to advance the kingdom of Christ, promoting at the same time the moral strength and sure prosperity of their country. And if numerous testimonies of Clergymen of the established church, and of Ministers of other Christian denominations in different parts of the empire, as to the utility of their efforts, are to be regarded, they have the happiness of having in a great measure succeeded in their endeavours.

Protestant Christianity, in all its distinguishing principles, as sealed with the blood of martyrs, has uniformly been inculcated in the CHRISTIAN'S PENNY MAGAZINE. Its Conductors hold with sacred regard — the plenary inspiration of the Scriptures — the mystery of the adorable Trinity — the divinity of the Son of God — his all-sufficient atonement for the sins of the whole world — sanctification by the Holy Spirit — and the necessity of personal holiness to qualify for a blissful immortality, — as the essentials of the glorious Gospel of the blessed God: and these life-giving doctrines ever form the glory of their honoured Periodical. They can hold no fellowship with the principles of Socinian infidelity: and while they hope ever to cherish the most tender solicitude for those who are included in the church of Rome, they will feel it their sacred duty fearlessly to expose and denounce the unscriptural delusions, the pernicious practices, and the persecuting spirit of that antichristian communion.

Patriotism and philanthropy also constitute chief essentials of their religion. All the great institutions, therefore, which adorn our age and bless our country, have their cordial approbation and support. The Bible Society, Missionary Societies, School, Temperance, Sailors', District Visiting, and Christian Instruction Societies, have an auxiliary in the CHRISTIAN'S PENNY MAGAZINE, which identifies its labours with those divinely-benevolent associations, as is abundantly proved by the pages of this volume. Christian Instruction Societies especially have been materially aided by it; not only by its scriptural contents for evangelical information, but in some instances in their funds, by profits on its weekly sale — a plan which is seriously recommended to their different district committees.

In this year's volume will be found, a considerable share of information on the present State of Religion, both at home and abroad; with a selection of papers on Church History, calculated to awaken the inquiries of young Christians to this important but neglected subject; letters on Education; and a large collection of original Essays, critical, experimental, and practical, which it is hoped will tend, under the Divine blessing, to enlighten the minds and confirm the faith of the growing disciples of Christ.

Sincere and grateful acknowledgments are tendered to the many contributors to the CHRISTIAN'S PENNY MAGAZINE, for their valuable communications, by which its pages have been enriched, and a continuance of their various favours is respectfully solicited.

Divine Providence, in the eventful period which is closing, has removed to their eternal reward several of the most eminent servants of Christ; whose virtues adorned our British Israel, and whose labours have blessed the world: in reviewing the past, therefore, every Christian must pray the great Head of the Church, that by his good Spirit the bright example of such devoted disciples as HILL, and WILBERFORCE, and MORE, and WINTER, and HUGHES, may animate their survivors to follow in the same path, with an increased measure of zeal, expecting from God the honour of double usefulness.

Liberty has been gloriously extended during the past year; and by the truly politic and philanthropic measure of the Abolition of Colonial Slavery, a foul stigma has been wiped from the national character of Britain. In accomplishing this noble work, the cause has been aided by the pages of the CHRISTIAN'S PENNY MAGAZINE: and its Conductors hail the early extinction of Slavery in America as a natural consequence, leading to the establishment of universal freedom, preparatory to the blessedness of a Christian Millennium!

Education advancing with still accelerating progress, the appetite for intellectual food has increased in the same proportion. The extraordinary thirst for knowledge which is prevailing must be promptly met, and provision must be made for its sufficient supply. This is demanded of the elders of the church, alike by duty, interest, and religion; requiring that the spirit of investigation, especially in the youthful mind, should be directed in a safe course, and guided in that channel which leads to goodness, to greatness, and to God. Infidelity is rampant in our crowded cities, fostering the corrupt propensities of human nature: and unless its deadly progress be arrested by the omnipotent energy of divine truth, and its baneful principles neutralized by the diffusion of Christian doctrine — that renovating instrument of the Eternal Spirit — irreligion and immorality, disloyalty and anarchy, will assuredly prevail, prostrating the far-famed national glory of Great Britain!

In anticipating the new year, arrangements have been made for the CHRISTIAN'S PENNY MAGAZINE to maintain uncompromising hostility against every anti-social principle, and to execute its high objects in a still more engaging and efficient manner. Every reader will thereby render a service to the cause of religion and his country, by employing his influence in extending its circulation. Besides several series of original Essays on the most important branches of intellectual and religious improvement — Scripture Illustrations and Antiquities, Notices of the most useful new Publications, and the advancement of Christian Knowledge — it is intended to give particular attention to the State and Progress of Religion throughout all the nations of the world, the Revival and Progress of Religion in Britain, the importance of Bible Classes, Young Men's Societies, Sunday School Teachers' Associations, and every branch of instruction calculated to render the CHRISTIAN'S PENNY MAGAZINE a register of "whatsoever things are venerable, just, pure, lovely, and of good report," and still more interesting to its increasing readers, — a *suitable, worthy,* and *welcome* Companion to every Christian Family in the British Empire!

THE CHRISTIAN'S PENNY MAGAZINE.

No. 31. PUBLISHED EVERY SATURDAY. January 5, 1833

GREAT BRITAIN RECOMMENDING THE BIBLE TO ALL THE NATIONS OF THE WORLD.

DISSEMINATION OF THE HOLY SCRIPTURES.

Great Britain, as every intelligent observer perceives, has arrived at a most momentous crisis of her history. The year upon which we have entered, portends events of the most extraordinary character. A **Revolution**, different from every thing in former times, is evidently taking place. Thanks to Divine Providence, "whose kingdom ruleth over all," it is not like any of those recorded in the annals of our country: it is being accomplished without the unsheathing of the murderous sword, and without the bloodshed and miseries of a civil war. It is a revolution effected by means of increasing knowledge.

Enlightened public opinion is prevailing, and carrying forward our national affairs in a progress which no coalition of human power can possibly arrest. We exceedingly rejoice in the prospect: because, by the revealed decree of Heaven, it is declared, "knowledge shall be increased" to regenerate and sanctify a depraved world.

We are painfully aware, that much of the knowledge which is now influencing the public mind, is not sanctified by the fear of God. We cannot but regret to perceive, that many of the "master-minds" in our extraordinary times, make no pretensions to piety, and decline the direct advocacy or patronage of revealed religion and pure Christianity. But we also know, and we exult in the inspiring fact, that no learned society exists in our land, nor has any individual arisen, respectable for learning and purity of moral principle, having the temerity to impeach the integrity, or to question the divinity of the Bible.

Scepticism itself also must admit, that notwithstanding the licentiousness of many of our fellow countrymen, and the virulent attacks that are made upon every religious institution, Christian truth has sanctified much of the general mass of the knowledge which is diffused through the nation; and amid all the speculations of the age, no man of liberal education and sound morals, has possessed hardihood sufficient to lead him seriously to attack the Holy Scriptures.

Believers in Divine Revelation should not omit to regard this most remarkable of all the "signs of the times" in which we live. Every one, even those who are looked upon as practical infidels, have been constrained to bow to public opinion in favour of the Bible; and to do homage to the sacred volume, as the inspired word of God.

Great Britain, as represented in our engraving, influenced, in a great degree, by the Holy Spirit, under whose gracious inspiration that blessed word of everlasting life was written, by means of its various religious Institutions *is recommending the Bible to all the nations of the world.* We are not insensible of the commanding majesty of Great Britain, by means of her naval and military power, supported by her amazing resources of wealth. Divine Providence has exalted and magnified our nation in these respects: but still more, and in a far higher degree, by granting her the ability, and by giving her the disposition, to recommend the Bible to all nations; translated into their various languages by the devoted and persevering labours of her pious missionaries, and offered to them gratuitously, as the divinely-appointed means of their eternal salvation.

Although we cannot particularize every step towards the elevation of Great Britain to this privileged condition, to be prepared to recommend the blessed word of everlasting life to all the nations of the earth, we cannot omit to notice the translation of the Holy Scriptures into the Chinese language, used, it is believed, by nearly one-third of the human family. The ancient, populous, and ingenious, but degraded and idolatrous nation of China, engaged in preparing for us an article of our food which we use every day, has peculiar claims upon Christians, for sympathy, prayer, and religious exertion to make them acquainted with the Gospel of Christ. Two independent translations of the Bible into the Chinese language have been completed; doubtless under the merciful direction of a gracious Providence. And though Christian Missionaries are at present excluded from the empires of China and Japan, at least in their character of evangelical preachers, the Holy Scriptures are prepared for the reception of that numerous people; they are beginning to manifest dissatisfaction with their debasing idolatries; and a spirit of inquiry after truth is arising in those regions. Dr. Carey of the Baptist, and Dr. Morison of the London, Missionary Society, must be reckoned among the most honoured of mankind, in having so greatly contributed by their astonishing labours to enlighten and bless that immense portion of the children of men.

"The British and Foreign Bible Society," as the special means of recommending the Holy Scriptures to all nations, must not be forgotten in this place. But as, in the third Number of the Christian's Penny Magazine, we gave an account of that most noble Institution, our observations here must be few. In the "Brief View of the Plan and Operations" of that Society, published in 1831, ONE HUNDRED AND FIFTY-THREE translations of the Holy Scriptures are specified, a recapitulation of which is as follows:

Reprints	44
Re-translations	5
Languages and Dialects, in which the Scriptures had never been printed before the Institution of the Bible Society	72
New Translations commenced or completed	32
	153

"The Brief View" adds—"Thus it hath pleased Almighty God to unite the hearts of many, 'as the heart of one man,' in the sacred and delightful work of publishing to 'every nation under heaven,' those Scriptures which His divine providence has wonderfully preserved till now uncorrupted, amidst the convulsions and infidelity of a sinful world.

"The progress and success of the British and Foreign Bible Society during a period of twenty-seven years; the simultaneous anxiety to possess the Sacred Records, among nations remotely distant from each other; and the remarkable and unexpected openings which have appeared, from time to time, for translating the Scriptures into languages and dialects hitherto unknown even to the most learned, are facts so plainly beyond the bounds of human foresight and experience, that it would be presumption to ascribe these propitious circumstances, and the blessings which have followed the circulation of the Scriptures, to any other than to the overruling wisdom and love of Him 'who ordereth all things in heaven and in earth,' and who is 'wonderful in counsel, and excellent in working.'

"After presenting this Sketch of the Institution, any thing like a formal appeal, on its behalf, to the liberality of the Public, would be superfluous. When it is considered that the Society is engaged in promoting the translation, printing, or distribution of the Scriptures, or portions of them, in more than *One Hundred and Fifty* different languages and dialects; that it stands pledged to aid numerous Bible Societies already formed and still forming in different parts of the world; and that, after issuing more than *Seven Millions* of copies of the Scriptures, and expending upwards of *One Million Seven Hundred Thousand Pounds* sterling, the demands upon its services appear rather to have increased than diminished;—when these circumstances, together with the simplicity of its principle, the catholicism of its spirit, and the extent of its proceedings, are deliberately considered, no additional motive can be wanted to stimulate the inhabitants of the British Empire to promote, by all means in their power, the interests of an Institution, which promises, if liberally and extensively supported, to become *a blessing to the whole earth.*"

IMMORALITY OF CHRISTIANS INJURIOUS TO THE HEATHEN.

OUR missionaries are singularly impeded in their benevolent efforts to convert the heathen to Christianity. Most of their difficulty arises from the immorality of those who profess the religion of Christ. The following is lamentably applicable even to our times. Bartholomew de Las Casas, after giving Charles V a picture of the cruelties committed in the New World by the Spaniards—"This," says he, "is the reason why the Indians are so ready to make their mock at the God we worship, and persist so obstinately in their incredulity. They are persuaded that the God of the Christians is the most evil of all gods,—because the Christians, who worship him, are the most wicked and corrupt of all mankind!"

IF we entered the world with the same feelings with which we enter for the first time into a theatre, and if the curtain of the universe were to be rapidly drawn up; struck with the grandeur of every thing we saw, we should not be capable of refusing our homage to the Eternal Power which had prepared for us such a spectacle. But who thinks of marvelling at what he has seen for fifty years? What multitudes are there, who, wholly occupied with the care of obtaining subsistence, have no time for speculation! The rise of the sun is only that which calls them to toil, and the finest night in all its softness is mute to them, or tells them only that it is the hour of repose.

CHRISTIAN EMPLOYMENTS.—We have employments assigned to us for every circumstance in life. When we are alone, we have our thoughts to watch; in the family, our tempers; in company, our tongues.—*Mrs. H. More.*

THE FIRST DAY OF THE FIRST MONTH.

"Future events are known to God alone." To what a series of events, novel, calamitous, or beneficial, affecting Great Britain, its families, or individuals, the *First Day of the First Month* may introduce, the most intelligent and penetrating observer cannot foresee, and dares not presume to foretel. "Known unto God are all his works, from the beginning of the world," Acts xv, 18: it is our business, therefore, with cheerful confidence, to pursue our daily duties, assured that our Almighty Father "worketh all things after the counsel of his own will," Eph. i, 10; and that "all things work together for good to them that love God, to them who are the called according to his purpose." Rom. viii, 28.

What will be the events of this year? is an inquiry proposed by many, and revolving in the minds of more. Every reflecting person seems anticipating changes and improvements: while not a few are agitated with fears and gloomy forebodings. Not only the sagacious politician, the speculating merchant, and the Christian philanthropist; but the humble mechanic and the agricultural labourer are considering "the signs of the times," and looking for occurrences new, unheard-of, and surprising.

With "the march of intellect," there is an advance of Providence. The Kingdom of God is approaching; and He appears, by passing events, to be preparing to illustrate speedily his own most gracious predictions recorded in Holy Scripture. Narrow-minded prejudice and unprincipled oppression shall be overthrown by the increase of divine light and truth. Our favoured country shall still more fully be blest. Our God declares, "I will also make thy officers peace, and thy exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates Praise." Isai. lx, 17, 18. The Lord hasten it in his good time!

"*The First Day of the First Month*" is mentioned three several times in the Holy Scriptures; and the events to which they immediately led were of the most instructive character: on each of them we will make a few observations.

1. In connection with Noah's preservation from the Deluge. "And it came to pass, in the six hundredth and first year, in *the first month, the first day of the month*, the waters were dried up from the earth: and Noah removed the covering of the ark, and looked, and behold the face of the ground was dry." Gen. viii, 1—3.

Noah, the venerable patriarch, beheld, on this *first day of the first month*, the superficies of an uninhabited world, purged from the pollutions of the degenerate and the corrupt millions of his fellow-creatures. Whether in all its primitive beauty and loveliness, and its natural richness, it appeared to delight the holy man, we cannot tell. Whether the widely scattered fragments of ancient buildings, and the wretched remains of their infidel inhabitants, were visible, we do not know. But an immensely extended surface, noiseless, unoccupied, and void, presented itself to his astonished view—inducing him to reflect on the dreadful indignation of God, and to anticipate scenes and events of which he could previously form no conception. The earth must again be peopled: generations, through successive ages, must spring from him: but what would be their character, habits, principles, and final destiny, that new beginning of time could not make manifest, nor could his privileged intercourse with God lead him clearly to determine, without the special revelation and inspiration of the Holy Spirit.

2. In relation to the commencement of the Levitical Dispensations. "On *the first day of the first month* shalt thou set up the tabernacle of the tent of the congregation. Thus did Moses: according to all that the Lord commanded him, so did he." Exod. xi, 2—6.

This was the establishment of that dispensation of grace and mercy, which, though only *a shadow of good things to come*, designed to be superseded by the Gospel economy, exhibited to the thousands of Israel, in the daily sacrifice, "the Lamb of God slain from the foundation of the world." Extensive and pernicious was the defection, which, from time to time, appeared among the Israelitish nation; yet, we have every reason to believe, that tens of thousands were, from generation to generation, brought to a sense of their guilt and to true repentance, looking through the burnt-offerings and oblations, the incense and priesthood, to behold the "Lamb of God, which taketh away the sins of the world."

3. In connection with Hezekiah's reformation of religion. "Now they began on *the first day of the first month* to sanctify, and on the eighth day of the month came they to the porch of the Lord: so they sanctified the house of the Lord in eight days; and in the sixteenth day of the first month they made an end, and they went in to Hezekiah the king," &c. 2 Chron. xxix, 17, 18, &c.

Without considering the awful declension and defection of the nation from Divine institutions, during several preceding reigns, in the last of which the temple of God had been shut up by the impious Ahaz—and the extent of the reformation which was effected by Hezekiah, in restoring the appointed services of religion, and in circulating the Holy Scriptures (see Prov. xxv, 1)—the wondrous and beneficial consequences of this *first day of the first month* cannot be fully appreciated. The inspired writer describes this reformation and some of its blessed effects, 2 Chron. xxix, xxx, xxxi, xxxii, which appears to be one of the most instructive parts of sacred history; and we have reason to conclude, that this good work was accompanied by the conversion, the sanctification, and the salvation of multitudes. "And in every work," &c. 2 Chr. xxxi, 21.

Nothing precisely similar to either of these remarkable events can possibly take place on *the first day of the first month* of 1833, in Great Britain: but who is prepared to say that this will not introduce a new era, unspeakably interesting to our country, and beneficial to the whole world? Something unusual "the signs of the times" seem to warrant us to expect, and loudly call upon every Christian to be earnest in calling upon God for the communication of the blessings of the everlasting covenant. Every pious patriot will feel it his happiness to pray—"God be merciful unto us, and bless us," &c. Psal. lxvii, 1, 2.

"Shine mighty God, on Britain shine,
With beams of heavenly grace;
Reveal thy power through all our coasts,
And show thy smiling face."

THE CROWN OF THORNS.

"The mockery of reed, and robe, and crown,
Of plaited thorns, upon his temples press'd."

There still exists a plant in Palestine, known among botanists by the name of the "thorn of Christ," supposed to be the shrub which afforded the crown worn by our Saviour at his crucifixion. It has many small sharp prickles well adapted to give pain, and as the leaves greatly resemble those of ivy, it is not improbable that the enemies of Messiah chose it, from its similarity to the plant with which emperors and generals were accustomed to be crowned; and thence that there might be calumny, insult, and derision, meditated in the very act of punishment.—*Russel's Palestine.*

MORAL STATISTICS OF CLERKENWELL.

Mr. Editor,

Your interesting papers on the Statistics of different parts of the kingdom have been the origin of the following desultory notices of that part of the metropolis in which I live. They will, I think, be found to contain some remarks of interest to your Readers in general, and would prove very acceptable to your numerous friends in the parish to which they relate.

Clerkenwell consists of the united parishes of St. James's and St. John's, the former of which, since the building of the new church in it under the present commission, is divided into the districts of St. James's and St. Mark's, to which will be added the Battle-bridge district, when the church now building there is completed. The population of the whole parish, by the last census, is 47,634 souls—a number sufficient to form one of our first rate county towns, as Oxford, Exeter, Leicester, or Nottingham.

Means of Religious Instruction.—The following is the existing provision for the religious instruction of this vast multitude.

The Establishment has the churches of St. James, St. John, and St. Mark, with St. James's Chapel of Ease, Pentonville	4
Independent.—Claremont Chapel, and Rawstorne Street Chapel	2
Calvinistic Methodist.—Spa Fields Chapel	1
Baptist Chapel in Goswell Road	1
Wesleyan Chapel in Wilderness Row	1
Scots Church in Chadwell Street	1
Friends' Meeting House in St. John Street	1
	11

To these will shortly be added the new church at Battle-bridge, and an Independent chapel in St. John Street.

Five of these places of worship are large, and fully attended: the others are much smaller: and estimating them as accommodating about 1,500 each, which perhaps is high, they will give room for something more than a third of the population.

An evangelical ministry has been established in the parish church for the last thirty years. The inhabitants have the privilege of electing their own minister: and the writer well remembers the violent struggle which took place at the period alluded to, which ended in the election of that venerable servant of God, the Rev. Henry Foster, though strenuous efforts were made for a length of time afterwards to remove him. Upon his death, the contest was again renewed; but the present vicar, the Rev. T. Sheppard, was elected notwithstanding the utmost efforts of the adverse party; and it is not likely that the scenes of commotion which disgraced the parish at the time referred to, will be again repeated. The new church of St. Mark is favoured with the ministry of the Rev. T. Mortimer, and is regularly crowded with a very large and attentive congregation.

Claremont Chapel has a very large congregation, under the pastoral care of the Rev. J. Blackburn, the zealous secretary of the Christian Instruction Society. This institution, to which every Christian must wish great success, without ostentation, is efficiently labouring, especially in this parish, in the cause of the Gospel. The lectures of this Society to Mechanics are calculated to be of the very highest service to the class for which they are principally intended, and by the great ability displayed in them they are worthy the attention of all.

The Calvinistic Methodist Chapel is that known by the name of Spa Fields Chapel, and is in the Countess of Huntingdon's connection. Nearly all the churches and chapels in the parish have Sunday schools attached to them; and we may estimate the number of children receiving religious instruction in this manner at about 1,500.

Observance of the Sabbath.—Religion may be expected to flourish or decline, in proportion to the regard or neglect of the Lord's day. Though efforts have been occasionally made by the parish officers to promote a stricter observance of the Sabbath, much remains to be accomplished under this head. We still see many shops opened on the Lord's day morning; and though the alehouses and liquor shops are kept closed during the time of Divine service, there is undoubtedly a considerable number of the worthless sheltered in them all the day: news-venders also display their attractive placards; and of late tobacco-shops are opening in every neighbourhood, and set all regard to the Sabbath at defiance, as far as they dare. But the most open violation of the day of rest is by the omnibuses and stage coaches, and every other description of carriages, in the New Road, which are rattling up and down from morning till night, to the great annoyance and danger of those who are going to or from Divine worship, and to the scandal of any place professing a regard to the fourth commandment.

Prisons.—In this parish are two of the county prisons, the "House of Correction," and the "New Prison, Clerkenwell;" in the former of which are sometimes crowded no less than one thousand prisoners, either under sentence or for trial; and between the two, an average of upwards of that number of offenders against the laws of their country are at all times to be found. The want of classification in these receptacles of the vicious, and especially the little attention paid to their religious instruction, sufficiently accounts for the lamentable fact, that the general effect of imprisonment is, not the reformation of the offender, but the confirmation of his character in villany, and the destruction of all hope of future amendment. What a degrading picture of human nature is presented by a prison! How are we to account for the great bulk of offenders against the laws? It is not true that they are driven to their crimes by poverty; a man of sound principles, however poor, will still be honest:—nor even by ignorance; for no one is so ignorant as not to know the difference between *mine* and *thine*. The only true solution of the fact is given in the indictment upon which they are tried—that they "had not the fear of God before their eyes, and were moved by the instigation of the devil."

In this parish also the quarter sessions for the county are held, on Clerkenwell Green. The building has an eminently beautiful front, and calls up in the mind a feeling of regret, that so handsome a structure should be devoted to the investigation of crime, and the punishment of the lawless and profligate.

The Theatre.—A survey of the moral condition of any place possessing a theatre, must be very imperfect without a notice of its influence upon the inhabitants. Sadler's Wells in this parish is, I believe, the oldest theatre in or near London, and is conducted so respectably as to merit being considered one of the best of those establishments. It is not my design to trespass upon your columns with a dissertation on the stage; but I must mention one fact in illustration of the influence of the theatre—a fact easily verifiable by any one who perambulates London with his eyes open. It is, that wherever a theatre is established, in its immediate neighbourhood is to be found a colony of those wretched beings, who, while they call loudly for our compassion, cannot but excite our abhorrence and disgust. First corrupted and degraded by man, they take a tenfold and terrible vengeance for the wrongs they have suffered, by spreading in every direction the most loathsome of all bodily diseases, and a degree of mental corruption infinitely more appalling. To the theatre these miserable outcasts look as a principal means of support, in its neighbourhood they are invariably settled, and to it they seem to be as necessary adjuncts as the stage itself or any of its trappings. This fact, independent of all other considerations, renders the playhouse a heavy curse to the neighbourhood in which it is established.

I fear the foregoing remarks will not be thought very flattering by my fellow-parishioners; upon reviewing them, however, I think they contain only what truth and justice demand. Nothing can be farther from my intention than to represent Clerkenwell as inferior in its moral condition to the rest of London: indeed I think the parish would gain much in comparison with many others. The staple trade is watch making; and the inhabitants are undoubtedly entitled to a high character for industry; while every part of the world in which a watch is found will bear testimony to the ingenuity and superior excellence of their workmanship. There is a Savings Bank in the parish, to which a multitude of its prudent inhabitants continually resort; and on the Sabbath, most of the places of worship are filled with hearers, respectable in appearance and attentive in their deportment. It cannot be denied, however, that there is still abundant room for the labours of the Christian Philanthropist, and a loud call in the parish for increased exertions in the cause of truth and virtue.

The chief topographical curiosity in the parish, is the "New River Head,"—the fountain-head of that wonderful system of hydraulics by which the greater part of London is supplied with the purest water that is used by its inhabitants. May it soon be equally famous for an abundant supply of the "water of life," that every virtue may spring up and bear fruit in it a hundredfold, and that throughout its whole extent true piety may "grow as the lily, and cast forth its roots as Lebanon."

J. C.

TRANSMIGRATION OF SOULS.

The doctrine taught by Pythagoras and embodied into the Pagan religion, that the soul of man, never dying, tenanted new-born bodies in succession, was, with all its high colourings, and however adorned with all the imagery of poetic fiction, as the bard's inventive mind disposed, but a corruption of the Christian Resurrection. Notwithstanding the fabulous embellishments and romantic exaggeration of the philosopher and his sociales, the doctrine of the resurrection shines forth in all the glory of uncorrupted truth, and forms that immoveable foundation on which Christianity has been founded;—it is, of a truth, that rock on which a house if built cannot be overthrown, though the wind and seas rise up against it. It has been universally acknowledged from all periods of the world; and were it not preserved in the sacred volume, and stamped with the attestation of the Most High, yet even then we have a glorious hope of immortality implanted within us, never to be eradicated, to which the dying agonies of each infidel adds a confirmation, which no violence can shake, or sophistry gainsay.

"None is good *but* God; nothing is good *without* God; heaven would be nothing *without* him; earth *with* him would be made the beginning of heaven."

OBSERVATIONS ON THE INFANT SCHOOL SYSTEM.

It is very seldom that circumstances are favourable to an entire and faithful statement of the advantages or disadvantages attending the system of infant schools, because the subject is seldom expatiated upon, except in sermons, or books designedly intended to gain the contributions of the charitable in order to support these institutions. It is, however, the wish of the writer of these remarks, who has had the benefit of observation of several infant schools during several years, to state as impartially as possible the impression made upon his mind, both respecting the benefits and the disadvantages attending the system. Disadvantages, he conceives, unquestionably attach to it; and as in most other systems of human invention, cannot *wholly* be avoided; while at the same time the benefits immensely preponderate. He will endeavour to state both of them separately. His observation will have respect to circumstances *as they are*, not as they might become upon improvement.

Among the disadvantages resulting from the circumstances respecting infant schools as they now exist may be reckoned one, that the persons who propose themselves for the office of masters and mistresses are generally *not* sufficiently informed, or rather *educated*, themselves, to admit of their occupying the situation with the greatest advantage to the children. When the age of children in an infant school is considered, which is from two to seven years old, that age the most important of all others to the future habits and moral character of the children, it will be acknowledged that the teachers ought to be persons of the best *common sense*, who have themselves imbibed *habits of propriety of every kind*, who *are well informed upon the subject of education*, who are aware of the *dangers to be avoided*, and of the *good to be aimed at*. Here however I must acknowledge, that, as far as my observations go, *such* persons are rarely found among the teachers of infant schools. They are not unfrequently enthusiastic, self-opinionated, and impeded by all the disadvantages of ignorance. Yet the salary paid them (seldom less than 100*l.* per annum) ought assuredly to secure persons well educated and trained to the office of instructors. It has been ascertained as a fact, that the majority of persons thus employed at present have been mechanics of some kind or other, who, finding business not answer, have undergone six weeks or two months' training at some central school, and thenceforward commence a labour, which requires perhaps more than any other an intelligent mind, much knowledge of the human heart, and an acquaintance with the sentiments of the best writers on education. With all the native conceit of ignorance, the teachers of infant schools are generally impatient of any suggestion from others. I have known instances, in which intelligent visitors have ceased to advise, from very discouragement itself: and upon a change of the master being suggested, it has been replied, that it is a doubt whether a better could be obtained. Hence the masters have been permitted to go on in a noisy, inefficacious mode, out of despair of amending the preceptor, or of exchanging him for a better.

The preceding remarks will be deemed important by each reader, in proportion as he understands the value of proper qualifications in the teacher of an infant school in respect to the moral and intellectual welfare of the children.

Another disadvantage attendant upon infant schools is, that the system itself does not provide for the learning to read of the children, although in many schools a portion of the day, both in the morning and afternoon, is devoted to the work of teaching reading and spelling, and which is conducted generally in a separate room, or in a part of the room not otherwise occupied. The method of teaching the letters and of teaching reading is *very nearly* that of the old system of the "school for children."

The *advantages* of an infant school are numerous, and are sufficient to counterbalance every defect.

1. The children are thereby removed out of the way of their parents during five or six hours every day, at a very moderate expense; the parents, and especially the mother, being at liberty to pursue any avocation, or to attend to her domestic duties.

2. Habits of cleanliness are promoted among the children at that age at which they are likely to become durable; it being an universal requirement of these institutions, that the children come with clean hands and faces, with hair neatly combed but not curled, with clean and mended clothes, &c.

3. The writer cannot profess himself to be one of those who have formed high expectations from the *intellectual* culture to be expected from these institutions. The lessons indeed themselves exhibit a great array of various learning—arithmetical tables, poetical quotations, grammar, geography, and even geometry! It is important to remark, that the lessons are almost universally *sung* or *chaunted*. The writer has often made the following experiment. Having heard the children chaunt, without hesitation, and all together, the Pence Table or the Time Table—such as, 60 seconds make a minute, 60 minutes one hour, 24 hours one day, 7 days one week, 4 weeks one month, 12 months one year, 365 days one year—has desired the teacher to bring to him the three or four of the children of both sexes whom he considered to be the cleverest and best taught in the school. He has then asked them separately, how many days in the year, or weeks in a month, or minutes in an hour, and he has almost always found, that when dissociated from the *chaunt*, and from the rest of the particulars of the table, and from the order of the table, the children gave a false answer. He suspects that almost all the knowledge *apparently* possessed by the children in an infant school is of a similarly doubtful nature. Still he thinks good results are to be anticipated from the *questioning* of the children in the *history* and *doctrines* and *precepts* of the scriptures, which is part of the system, and which, if kept up and persevered in *with variety of questions*, may be very useful. Still how much depends upon the teachers! He once went into an infant school when the master was talking to the children about *Naomi* the leper! The benefit of the tuition in an infant school is, that *it exercises the faculties* of the children, *trains the perception*, and facilitates their improvement when they are removed to the national schools, which ought not to be deferred in any instance after the seventh year of a child's age.

4. A considerable benefit may be anticipated from the religious part of the system. Religion, in persons of all ages, is more a matter of the *affections* than of the intellect: or, as it was said by Pascal, one of the purest and most exalted of human beings, the truths of religion descend not through the intellect into the heart, but ascend from the heart into the understanding. Still the affections must be regulated by *knowledge*, and knowledge must be instilled into the mind; yet where it is done as in an infant school, not by catechising, or by statements and proofs, but in the most categorical way imaginable, the ideas being simply suggested to the imagination, the affections, it is hoped, will be excited in minds that have not yet learned to doubt or to demur. The following is the mode usually adopted. "Who took children to his arms? The children unitedly exclaim, Jesus. Q. Where is Jesus now? A. In heaven. Q. Can Jesus see little children? A. Yes. Q. Will he hear them if they pray to him? Will he pardon their sins if they daily request it? Does God see you by night and by day? Does God hear every word I speak? Does God know my thoughts? What does God do when he hears us say a bad word or think a bad thought? A. He writes them in his book."

These, and a variety of similar questions, respecting prayer, the duties whereby the sabbath-day is to be observed, &c. are calculated to impress the mind with those principles of religion, the presence of God, and the duties by which he is honoured and served (that is to say, the principles of religion from whence good conduct flows), at a time when the mind is most susceptible. The benefits of the system in this respect are inestimable.

Another benefit is, that the mechanical part of the system is calculated to keep the children *attentive*. The changes of posture are frequent. Now they stamp their feet—they point—they bow—stoop—speak low or loud—clap their hands—and mimic every idea by gestures. Their lessons are games, and games they like to play at. They combine exercise of body with exercise of mind. They have relaxation at proper intervals. Public examinations delight them; and, what is of importance, they delight their parents. Hence the children are generally happy: their countenances exchange that complaining expression so obvious in the children of the poor, for one of cheerfulness. The system also brings the poor and the wealthy more into contact than they would otherwise be. The poor see that their richer neighbours care for them: the wealthy learn that the poor are grateful. The clergyman has an opportunity of calling the parents together to address them after every public examination: *the parents gladly attend.* Hence an additional tie is instituted between the pastor and the poor. When the children are removed to the parochial schools, they are better adapted to enter upon the instructions they receive there; and above all, their minds are imbued with the early knowledge and fear of God. In a word, the benefit of the system is rather to be sought for in the cultivation of the *heart* and of *good habits*, than in the communication of knowledge to the understanding. Yet, again I remark, how much depends upon the master and the mistress!

PASTOR.

The writer of the preceding observations would also point out one lamentable defect attendant upon the infant school system, in the *books* out of which the teachers select the various lessons for the children. These books are generally written by some infant school master! and, strange to say, he has never known an infant schoolmaster who did not contrive to gratify his propensity for writing, and even for *poetry!* by composing lessons himself; and in most infant schools he believes the master teaches lessons of "*his own composing*." Would that some one qualified would take upon him to write or to revise the books alluded to! Let them be examined, and they will be found very often to contain things grossly ridiculous or unintelligible, bad rhymes, or that *universal evil of rhyming*, the use of a word in an *unusual sense* in consequence of the necessity of finding some word that jingles in sound with the preceding. The books for infant schools ought to be written by the profoundest philosophers and scholars of the age, for they alone are able to write lessons adapted to the understanding of the infant mind. *Nothing* above their power to comprehend, *nothing* that misrepresents the real nature of things, *nothing* that discourages by its harshness of sentiment or of *sound*, ought to be presented to the memory or understanding of infants. Throughout each succeeding period of life similar rules ought to be observed. The lessons also ought to be *connected*, and as *a whole* calculated to furnish a complete initiatory view of the subjects to which they relate.

As a proof of the state of things in infant schools, the writer will relate two facts.

1. As a member of a committee of an infant school, he witnessed a person offering himself as a master. He had been a mechanic. Every third word he spoke, or nearly so, manifested his ignorance of the vernacular language. Yet, in enumerating his qualifications, he himself stated that he could write *poetry*. He was accepted, and his *poetical* productions soon appeared in the school in the shape of lessons!

2. In an infant school he one day visited, a skylight was left open, and a shower coming on, the rain fell upon the heads of some of the children. "There," said the master, "you are such naughty boys for making a noise, that the rain is coming on you through the windows." He who could be guilty of such an error in his mode of teaching, proclaimed himself capable of repeating the error whenever occasion occurred.

It was, however, the too usual error in the education of young children, in giving them false representations of causes and effects, and facts in general, whereby their inquisitive minds, which would learn *truth* if not perverted, are *discouraged*, since they find that their own perceptions are thus contradicted; and it is feared by the writer that such instances conduce to the *habit of falsehood!*

[We cannot fully coincide in all the sentiments of our esteemed Clerical correspondent, in his paper on Infant Schools; but we insert it, in the hope it may be the means of advancing them to perfection.—Ed.]

ON THE EXISTENCE OF MISERY AND EVIL.

The existence of evil and its natural consequent misery in the world, has ever been and continues to be the grand question in theological and sceptical controversy. But on such a subject we may say with Dr. Young, "Those things which our hands can grasp, our understanding cannot comprehend; why then deny to the Deity himself the privilege of being one amidst that multitude of mysteries he has made. Without these trials, we might indeed have been what the world terms happy, the passive subjects of a series of agreeable sensations; but we could not have had the delights of conscience; we could not have felt what it is to be magnanimous, to have the toil, the combat, and the victory; to exult that we have something within us which is superior, not to danger only, but which can vanquish even pleasure itself."

AFFLICTION THE TEST OF VIRTUE.

In those eventful instances of life, when our energies mental as well as corporeal are put to trial, when it is requisite that every manly feeling should be called into action, and each quality of the mind displayed in its true light, nothing is more calculated to inspire us with becoming resolution than a well-grounded principle of virtue, sufficiently strong to spurn the allurements of vice, and able to detect the tinsel of their temptations. "Virtue shines brightest in affliction's night;" and as the sun-rays beam forth with heightened splendor from the passing cloud, and shine in livelier lustre when the tempest has subsided; so is the man exalted in the view of us his colleagues in this turbulent world, who weathers the storms of adversity with honour, and fronts the malicious fickleness of fortune heroically and intrepidly.

MY MOTHER.

BY MRS. J. H. ELMES.

And is she gone, and is she bless'd,
And has she enter'd on her rest,
By her dear Saviour now caress'd—
My Mother?

Doth she now bow before the throne,
Ascribing praise to him alone
Who did for all her sins atone—
My Mother?

Is she now tasting heavenly joys,
Feeding on bliss which ne'er alloys,
Superior far to earthly toys—
My Mother?

Is she now cloth'd in raiment white,
And is her faith now turn'd to sight,
And has the Lord become her light—
My Mother?

From all distress and sorrow free,
Doth she admire the mystery
And worship the great One in Three—
My Mother?

Doth she now live on angels' food,
Where nothing evil can obtrude,
Or cause a moment's interlude—
My Mother?

Doth she now range the heavenly plain,
Where love and peace shall ever reign,
And has our loss become her gain—
My Mother?

Shall we then weep and mourn, repine,
Because above she drinks new wine
Where her Immanuel's glories shine—
My Mother?

And has she pass'd that conquer'd foe,
That tyrant which alarms us so;
The way all mortal flesh must go—
My Mother?

Then can we wish her back? Oh no!
She's now secure from care or woe,
With Abr'am and with Isaac too!
My Mother.

Esteem'd by all who knew her worth
While her lov'd presence blest this earth,
Reflecting forth a second birth—
My Mother.

Her's was the silent humble walk,
Which far exceeds all noisy talk,
Looking and hast'ning to the mark—
My Mother.

Sincere in friendship, gentle and refin'd,
A parent tender, loving, mild, and kind,
Possessing all that could delight the mind—
My Mother.

In many a heart thy mem'ry yet shall live,
And many a tributary tear receive;
All that affection now has power to give,
My Mother.

Yes, thou wert dear:—fain would I linger long,
Recount thy virtues in my feeble song:
Those joyous scenes are past, and thou art gone,
My Mother!

"As the brazen serpent was only *like* a serpent, *without its venom*; so Christ was in the likeness of sinfulness, *without sin*."

NEW YEAR'S COUNSEL TO THE YOUNG.

"Wisdom is the principal thing: therefore get wisdom; and with all thy getting, get understanding." Prov. vi, 7. "Say unto wisdom, Thou art my sister; and call understanding thy kinswoman." Chap. vii, 4. "If thou criest after knowledge, and liftest up thy voice for understanding: if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God: for the Lord giveth wisdom: out of his mouth cometh understanding." Chap. ii, 3—6.

NEW YEAR'S COUNSEL IMPROVED.

O wisdom! thou treasure divine!
The brightness of Cherubs[*] on high,
Thy riches! how shall they be mine?
Descend from thy source in the sky!

Wise sages and prophets of old,
Enrich'd with the beams of thy light,
Proclaim it more precious than gold,
And Youth to obtain it invite.

It flows from the Father of lights;
It comes through the Saviour, my Lord:
To seek it, my days and my nights
I'll give to the searching his Word.

Hail! Spirit of wisdom and love,
Illumine and quicken my mind;
Replenish my soul from above,
And give me thy knowledge to find.

Prepare me to publish thy praise;
O make my example to shine:
Thy service shall have all my days;
I'll then live eternally thine.

Shine forth, O thou Spirit of grace;
With wisdom enrich all the earth:
Show Jesus to man's guilty race,
And grant them a heavenly birth.

[*] "Cherubim," Knowing ones; "Seraphim," Burning ones. Isa. vi, 2; Ezek. i, 5—13; x, 19, 20; Rev. iv, 6—9.

THE CHRISTIAN PILGRIM.

"For here have we no continuing city, but we seek one to come. There remaineth therefore a rest for the people of God."—Heb. xiii, 14; iv, 9.

Earth hath not an abiding spot!
How can there be a happy lot,
Where change or sorrow reigns?
Then, Christian, this our motto be,
The rest which God prepares for me
In Heaven alone remains."

Through this dark world our passage lies,
Our Father's home is in the skies,
This Earth is not our rest;
The end, oh! may we keep in view,
And glad our Father's pleasure do,
If with His presence blest.

Yet peace, and even joy shall shine,
A peace most pure, a joy divine,
Which Earth can never give,
Shall gently cheer us on our way;
For we shall hear our Father say,
"Seek ye my face, and live."

May we more deeply live to Thee!
Nor rest until thy face we see,
Above Earth's changeful round;
When in thy presence we adore,
For ever! and for evermore!
Then, perfect rest is found.

S. F. W.

THE CHRISTIAN'S ANNUAL DIRECTORY THROUGH THE WHOLE BIBLE,

With Tables for the Reading of Every Day; by which the whole of the Holy Scriptures may be read in a year. Designed to induce Young Persons to adopt the practice of Reading through the Bible annually, and to pursue it through life. By T. Timpson. Seventh Edition.

This little Tract contains much information in its several Tables: the first of which embraces the order of every day's reading throughout the year. Table II, contains a list of the Historical Books, with the *names* of their authors, the *place* where written, the *period* which each includes, its commencement and close, and the *date* of the year before the advent of Christ when each history terminates. Table III. The Doctrinal Books of the Bible. Table IV. The Prophetical Books. Table V. The Devotional Books. Table VI. The Moral Books of the Bible, all on the same plan. The Tables are preceded by a useful Essay on the importance of reading the whole Bible. We think we are doing a service to our readers to recommend this cheap little Manual, as a Key to the Bible, adapted to lie within its cover for daily reference. This would form a cheap but valuable present to the young and the poor for the New Year.

EPITAPH AT WELWYN, HERTFORDSHIRE.

BY THE AUTHOR OF NIGHT THOUGHTS.

If fond of what is rare, attend!
Here lies an honest man,
Of perfect piety,
Of lamb-like patience,
My friend, James Barker,
To whom I pay this mean
Memorial for what deserves the greatest.
An example
Which shone through all
The clouds of fortune;
Illustrious in low estate;
The lesson and reproach of those above him.
To lay this little stone
Is my ambition,
While others rear
The polish'd marbles of the great.
Vain Pomp!
A turf o'er virtue charms us more.

E. Y. 1749.

"Think ye, sinners that hear me!" said one, "if God poured out His wrath on Christ, because iniquity was imputed to him, what will he say to you?"

"As when the eye is fixed on the sun it loses sight of the stars; so when the sinfulness of sin, *as committed against God*, is seen, all minor considerations are lost sight of."

The first volume of the Christian's Penny Magazine, from June to December 1832, is now complete, and may be had, neatly bound in canvass, price 3*s*. 6*d*. through any Bookseller or Newsman; and also any of the preceding Parts or Numbers.

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THE CHRISTIAN'S PENNY MAGAZINE.

N° 32. PUBLISHED EVERY SATURDAY. JANUARY 12, 1833.

REGENT'S TOWN, SIERRA LEONE.

NOTICES OF SIERRA LEONE.

SIERRA LEONE is the principal settlement in Western Africa belonging to any civilized power. Free Town, Sierra Leone, is memorable, as the place where Sir John Hawkins, in 1562, dishonoured the British name and character, by commencing that *most criminal of all atrocities*, the NEGRO SLAVE TRADE!

We shall give some notices of the British colony at Sierra Leone; and then present our readers with a sketch of the history of that crying and abominable traffic, which commenced its bloody enormities in that place.

Sierra Leone was colonized in 1787, by the British Government sending over from London about four hundred free negroes, with sixty whites, mostly women of bad character. Captain Thomson, of the navy, who took them over, obtained for their use a grant of land, about twenty miles square, from King Tom, the neighbouring chief; and which was confirmed afterwards by Naimbanna, the king of the country. This first attempt failed: and his Majesty granted the land to the "Sierra Leone Company," who, October 19, 1791, held their first meeting. As this "Company" contemplated the diffusion of Christianity, and by this means the civilization of Africa, we will record here the names of the committee of directors, who were then chosen. "Henry Thornton, Esq. M. P. chairman; Philip Sansom, Esq. deputy chairman; Sir Charles Middleton, Bart.; Sir George Young, Knt.; William Wilberforce, Esq. M. P.; Rev. Thomas Clarkson, A. M.; Joseph Hardcastle, Esq.; Granville Sharp, Esq.; John Kingston, Esq: Samuel Parker, Esq.; William Sandford, Esq.; Vickeris Taylor, Esq.; George Wolfe, Esq."[*]

Every thing having been settled on equitable and benevolent principles, the ships sailed with the British colonists, to whom, in March 1792, were added 1131 blacks from Nova Scotia. The building of Free Town was commenced, consisting of about 400 houses, in nine streets, besides a church, and several public buildings. Before the end of two years, order, industry, and prosperity, appeared in such a degree, that the fame of this colony spread all along the whole western coast of Africa, and embassies of the most friendly character were received from kings and princes several hundred miles distant. Several of the native chiefs began to cherish and manifest such confidence in the British, as to send their children to the colony, to be instructed in reading, writing, and accounts, and also to be brought up in the Christian religion.

All these delightful prospects, however, were nearly destroyed by the hostile fleet of the French Convention, in September 1794. The French burnt all the public buildings, and the houses of the Europeans, after having plundered them of every thing valuable. Measures were taken by the directors to restore the colony, and to prevent all such calamities in future.

The Church Missionary Society commenced a Mission in 1804, by sending *two* German Missionaries to the Soosoo country and the Bullom shore, in the vicinity of Sierra Leone; and in 1806 they sent two more of these devoted men. Progressive advancement was made at Sierra Leone; and the Rev. Melville Horne, having returned from this colony, where he had been chaplain, preached for the Church Missionary Society the annual sermon in 1811; when, by his eloquent and faithful appeal, the directors were led to relinquish their former stations, and to determine on establishing a Mission at Sierra Leone.

Regent's Town, a part of which is represented in our engraving, is a principal station of the Society: it was commenced in 1813, when the negroes were in a most deplorable condition. In 1816, the assistant secretary of the Society, then on a visit to the Mission in Western Africa, found about 1100 liberated negroes collected at this spot. Many of them had only just been landed from slave ships, and were in a state of the most extreme wretchedness: but those who had been there for some time were improving, and the Governor had them employed in building a church, hoping soon to be favoured with a resident missionary. This desire of the governor was met in the appointment of Mr. W. Johnson, who had lately arrived for that field of labour.

The report of the Society states, "On looking narrowly into the actual condition of the people entrusted to his care, Mr. Johnson felt great discouragement. Natives of *twenty-two* different nations were here collected together, and were in a state of continual hostility. When clothing was given to them, they would sell it or throw it away. All the blessings of the marriage state and of female purity appeared to be quite unknown. In some huts, *ten* of them were crowded together; and in others, even *fifteen* and *twenty*: many of them were ghastly as skeletons; *six* or *eight* sometimes died in one day; and only *six* infants were born during the year. Superstition, in various forms, tyrannized over their minds; many devil's houses sprung up; and all placed their security in wearing greegrees (or charms). Some would live in the woods; and others subsisted by thieving and plunder."

Mr. Johnson says, "Though I had heard much of the misery of the Heathen, I never could have imagined that they were so cruelly treated by slave dealers, as I found the poor creatures liberated from slave vessels had been." This devoted man gave himself to his arduous work, and soon saw the fruit of his toil. In 1820, the Report says, "A church had been building, which, when finished, contained 500. It was filled as soon as opened. It was then enlarged for 700; and was again filled as soon as opened. One Sunday the Governor, seeing no room in the church, said, 'We must take one end of the church down, and make it as large again.' This was done, and it now contains 1300 people; and, for two years, it has been crowded every Sunday three times a day."

Mr. Johnson, with Messrs. Flood and Palmer, was removed from his earthly scene of operations by a fatal disease, which visited the colony; at which period the population amounted to about 17,000; and which was still increasing by the addition of negroes liberated from the slave ships. Three towns alone contained 5643 inhabitants, exclusive of the military. Schools have been established in the colony; in which were about 3000 scholars, including all ages, and both sexes.

The Report of the Church Missionary Society for 1831, says of the West Africa Mission, "There were at the various settlements, according to the last Returns, 674 communicants; a number somewhat less than that of the preceding year." It adds concerning this difficult field of labour—"Taking all things into consideration—the ignorant state of the people when they arrive—the habits to which they were for many years addicted—the frequent removals of those to whom they were accustomed as their spiritual pastors, either by death or by other providential circumstances—MUCH, VERY MUCH, has already been done in the colony, by the instrumentality of those frail men that have been employed in the work."

The Schools at this period contained 1351 boys, 778 girls, 231 youths and adults: total, 2360.

Besides this colony of Great Britain, it ought also to be remembered, that the American Colonization Society has founded the colony of Siberia, on the same coast; and that at several places along the western coast to the Cape of Good Hope, there are stations belonging to the Moravian, Wesleyan, Scottish, and London Missionary Societies; all of which are more or less the means of benefiting that deeply injured country with the increasing blessings of civilization and pure Christianity.

In our next Number we shall lay before our Readers some "Historical Notices of Negro Slavery," to which we claim their serious attention. It is high time for all who "profess and call themselves Christians" to bestir themselves on a question which involves the dearest interests of millions of the human race; and to lend their aid in removing from our beloved country a load of guilt, which must eventually bring down the vengeance of Him whose ears are ever open to the cry of the destitute and oppressed.

IMMORALITY OF THE WEST INDIAN SLAVE-HOLDERS.

NEGRO SLAVERY, we rejoice to perceive, is engaging the virtuous part of the British community to utter loudly an expression of abhorrence of its enormous criminality. We cannot stain our pages with a detail of the existing abominations which defile the West Indian islands; nor even hint at them, except so far as is necessary to illustrate the divinely beneficial labours of the injured Christian missionaries.

Dr. Williamson, a medical gentleman, who resided some years in Jamaica, says, "The manner in which the Sabbath is spent will appear extraordinary, and very contradictory to the duties inculcated on that day. A great market is kept by the negroes, which is in truth also a market for the whites. The merchants attend at their stores and counting-houses. On that day prayers are read; and it would be gratifying to add, that the subject was attended to. With deep regret it has often fallen to my lot to see the service of the church of England carelessly run through by the reverend members of its own community, and as indifferently attended to. It were perhaps well, in a comparative point of view, if that were all; for not only is the crime of inattention prevalent, but contempt for religion is openly avowed by a great proportion of the white population; and it is only shaken, in some instances, by irreligious conduct on the part of the whites. Those negroes who have conformed to Christianity by getting baptized, are in general exemplary, and much improved in the principles of morality. The propriety of matrimony is seldom impressed upon their minds by the clergy, or any white person. *Indeed, the latter themselves show the example of a libidinous course of life which can scarcely be justified among savages.*"

Dr. Williamson's testimony is abundantly confirmed by the most respectable and unimpeachable witnesses: but for the information of our poorer readers, we particularly recommend the Anti-Slavery Reporter for 1831 and 1832. These cheap Tracts, drawn up with the greatest care and ability, by the most intelligent persons, detail atrocities, cruelties, and impurities, characterizing the white inhabitants of the West Indies, sufficient to rouse the indignation of every virtuous mind, against a system so utterly repugnant to every principle of Christianity, of righteousness, and of national policy.

Seduction is considered no crime in Jamaica by the people generally! We cannot refrain from giving one illustration of this: "An authentic statement of the baptism of *illegitimate* and *legitimate* free children in the different parishes in the island, in 1830, as taken from the registry in the bishop's office in Spanish Town (see p. 24). The account is confined to the *free*, there being no slave children that can be called legitimate! *Legitimate*, 380; *Illegitimate*, 958; Total, 1,338." Anti-Slavery Reporter, Feb. 1832.

In such a state of society, can any one be surprised at the treatment the Missionaries have recently received in Jamaica? This system of West Indian Slavery *must necessarily be a curse to our country; and its final extinction* ought to be effected immediately, and the most enlarged opportunities possible afforded to Christian Missionaries, to make known to the injured and oppressed the unsearchable riches of Christ for their salvation, as the means of averting the just displeasure of Almighty God!

A CHRISTIAN SURVEY OF THE WORLD AS INFLUENCED BY GREAT BRITAIN.

Let us look at the actual possessions of Great Britain. In territorial extent, the British empire, inferior only to that of Russia, is almost three times as vast as that of imperial Rome. The area of the Roman empire is estimated by Gibbon at 1,600,000 square miles. That of the British is supposed to be 4,457,000 miles. Russia covers a thinly-peopled surface of nearly 6,000,000. Next, let us compare the population of the ancient and modern empires. That of ancient Rome is probably under-rated at 120,000,000, it may have amounted to 150,000,000, or 170,000,000. Among the existing empires, China, with its (supposed) 175,000,000, takes the lead. And which is second? Great Britain. In less than a hundred years, the population included in the British islands and its dependencies, has, by the great expansion of our Indian empire, risen from 13,000,000, to upwards of 150,000,000, or more than a sixth portion of the human race. If to this we add the empire of the American republic, which has grown up within the last half century from the British colonies, and by which the English language, laws, and religion, are being diffused over the Western world, we shall have an area of 6,500,000 square miles, under the dominant influence of one nation—a nation originally confined to a small island in the German Ocean—with an aggregate population of not less than 165,000,000 of souls! So mighty and rapid a change has no parallel in history!

A hundred years ago, the inhabitants of all the countries subject to Christian governments throughout the world, probably did not exceed 200,000,000; and of these, the far greater part were subject to the powers acknowledging the supremacy of the Pope. The Mohammedan powers of Turkey, Persia, and India, still ranked among the most potent arbiters of the destinies of the human race. India, and, with the insignificant exception of a few maritime settlements, all Asia, were under Mohammedan or Pagan sway. All the religious missions in existence (the Danish mission in Southern India excepted) were in connection with the Romish church, and supported by Popish states. The Inquisition had its colonial tribunals at Goa, and Mexico, and Bogota. The only religion that was not disseminating itself, was the Protestant faith. Mark the revolution which the last thirty years has effected: how striking the contrast!

Slow depopulation and internal decay, or foreign conquest and the dismemberment of empire, have been reducing the strength, and contracting the dominion, of almost every Mohammedan and every Romish power throughout the world. The only states that have materially extended their limits, and added to their strength, are, Great Britain, the American Republic, and Russia. These three powers, one of which had no political existence, and the other two could number between them only about 28,000,000 of subjects, have now under their political sway not less than 228,000,000! If the subjects of Russia are for the most part sunk in barbarism and superstition, they are at least withdrawn from the hopeless bondage of the Romish yoke. But, besides this, the other Protestant powers of Europe, instead of about 20,000,000, have now upwards of 42,000,000 of subjects; so that, added to those which acknowledge the sceptre of Great Britain, they greatly outnumber those of all the Roman Catholic states. The latter comprised a population of about 135,000,000, including France; but France is no longer to be numbered with the kingdoms of the Popedom. Throwing it into the opposite scale, the comparison will stand thus:—

Roman Catholic States of Europe	78,500,000
Ditto of America	23,500,000
	102,000,000
Protestant States of Europe and America,	207,000,000
France	33,000,000
Russia	62,000,000
	302,000,000

Although this table will give no correct idea of the comparative prevalence of true or false religion, it speaks volumes as to the decline of the Papal supremacy, the most formidable obstacle to the spread of the Gospel. Of the 80,000,000 under the European Romish states, more than one half are under the dominion of Austria, emphatically characterised as the last crutch of the Papacy, the grand barrier of human improvement, the enemy of the best hopes of mankind.

The total number of those who profess the Romish faith, we have no correct means of estimating. The late M. Malte Brun, the French geographer, supposed them to amount to not more than 116,000,000, which seems much too low; since, although there are many Protestants, Greek Christians, and Jews, within the dominions of the Romish powers, the number of

Roman Catholics in the British, Prussian, and other non-Romish states, is very considerable. The Greek Christians he estimates at 70,000,000; the Protestants, at 42,000,000; the Jews at 5,000,000, the Moslems, at 110,000,000; the Heathen at 310,000,000. These numbers are but a very rough approximation to the fact; and the total falls very short of the actual population of the globe. The lowest calculation (that of Balbi) estimates the aggregate population at nearly 750,000,000. Of these, about 390,000,000 are now subject to Christian government; about 80,000,000 to Mohammedan rulers; and about 280,000,000 to the Pagan powers. The Christian governments, to whom have been consigned almost the whole of what the Mohammedan and Pagan powers have lost, are either Protestant or Greek.

Nor is this all. Although the Romish religion maintains for the present the ascendancy in the new states of South America, they are for ever alienated from the Papal power. Their separation from Spain and Portugal has not only shorn those monarchies of all their glory, but has deprived them of the means of recovering their former rank among the states of Europe. Owing, too, to this impoverishment, and the fall of Popery in France, all the Romish missions in India, Persia, Syria, Egypt, and Africa, are upon the point of extinction, or at least in a state of utter inefficiency and decay. Everywhere an open field has been prepared for the exertions of British Christians!

The sudden reappearance of the primitive zeal for evangelizing the world, tends to fill the mind with the brightest expectations. "The languages of the East have been mastered; and those which had never before been the medium of a ray of religious truth, have been forced to speak in the words of God. Two independent versions of the Scriptures in Chinese, by Protestant missionaries, have excited the astonishment and admiration of the literati of Europe. In the instances of the Berber, the Amharic, and the Peruvian, the means by which versions of the New Testament in these languages have been obtained, are almost as extraordinary as the facts themselves. Now, unless we were to look for a second bestowment of the miraculous gift of speaking foreign tongues, it might seem but fitting, and even necessary, that the preparation of this philological apparatus, the translation of the Scriptures into these various dialects, which is but a removal of national obstacles in the way of spiritual triumphs, should precede the rich effusion of the Pentecostal spirit."

PIOUS INGENUITY TO SECURE THE POSSESSION OF THE SCRIPTURES.

A few years ago an Irishman, who had been brought by the Spirit and grace of God to see the value of the Holy Scriptures, actually copied with his own hand, in the hall of a nobleman, the whole New Testament, for his own use; which being done, the devoted servant of Christ was presented with a splendid Bible, in exchange for his own *manuscript*, which, we believe, is possessed by the British and Foreign Bible Society.

During the persecution of the Nonconformists, in the reign of James II, one of those zealous confessors copied out the *whole Bible in short-hand*, for his own use, fearing the re-establishment of Popery and the suppression of the Holy Scriptures!

Mr. Harris, a London tradesman, whose sight decayed, procured the whole *New Testament*, except the Book of Revelations, and also the Book of Psalms, to be written with *white ink* on *black paper*, in letters an *inch long*, that he might enjoy the consolations of the gospel of Christ.—*See our first volume, page* 219.

NOTIONS OF THE NEW ZEALANDERS,

RESPECTING DEATH AND A SEPARATE STATE.

They say, that, at the death of a chief, his soul goes to the Treaingha at the North Cape; and sometimes comes to speak to the relations left behind, in their dreams. They ask the spirit if he has seen all their departed friends, and how it fares with them: he says—"I have seen them, and they are all well." The spirits dispute and fight, plant kumeras (sweet potatoes), have abundance of provisions, &c. in the other world. When a chief dies, he becomes an atua: his relations lament over the corpse, and pray that he will make clear and straight the road, and provide a place for them. The atua comes up the ladder to the top of the Treaingha, at times; and sits, and looks toward the place where he died, to know if his relations have performed the customary ceremonies: if these have been neglected, the atua is angry. Six or seven months after the death of a chief, the body is taken up by his friends, and dressed in clean mats, his hair combed, and his head anointed with oil, and dressed up with white feathers, when they lament over it: the body is moved several times, from one place to another: at last it is put into a cave, never more to be moved; and then all their crying and ceremonies are over.

"That a man who lives in sin should be wretched is no wonder; from the same principle as God is the centre of happiness, so it is no marvel that a man who is travelling from God should find the opposite of happiness."

ON PRAYER.

Prayer is the soul's sincere desire,
  Utter'd or unexpress'd;
The motion of a hidden fire
  That trembles in the breast.

Prayer is the burthen of a sigh,
  The falling of a tear,
The upward glancing of an eye
  When none but God is near.

Prayer is the simplest form of speech
  That infant lips can try;
Prayer, the sublimest strains that reach
  The Majesty on high.

Prayer is the Christian's vital breath,
  The Christian's native air,
His watchword in the hour of death,
  He enters Heaven with prayer.

Prayer is the contrite sinner's voice
  Returning from his ways;
While angels in their song rejoice,
  And say—"Behold, he prays."

In prayer on earth the saints are one,
  In word, in deed, in mind,
When with the Father and the Son
  Sweet fellowship they find.

Nor prayer is made on earth alone:
  The Holy Spirit pleads;
And Jesus, on th' eternal throne,
  For sinners intercedes.

O, Thou, by whom we come to God,
  The Life, the Truth, the Way,
The path of prayer thyself hast trod;
  Lord, teach us how to pray!

J. Montgomery.

Letters to a Mother, upon Education.

LETTER XII.

On Industry.

Dear Madam,

The importance to a child of industrious habits no person can doubt. Industry is the source of eminence in any pursuit; of personal and domestic comfort, and is closely connected with the principles of morality. The idle are rarely virtuous in any one particular: the *habitually* industrious seldom grossly immoral. The importance of attention to this subject in reference to your child is augmented by the fact, that although something like *a natural turn to industry* now and then meets us among mankind, yet that in the vast majority of the human race there is a native inherent and powerful disinclination to labour, whether with the body or with the mind. "Idleness," says Dr. Johnson, "is the bane of human nature" It is also plain, that by far the greatest proportion of mankind have been so imperfectly imbued with habits of industry, that they seldom do more in their several pursuits than they are obliged to do, and that, in consequence, they fail of that degree of excellence and of usefulness which might reasonably be expected from them. How many persons there are who exert themselves sufficiently to keep want from the door, and having reluctantly performed this proportion of labour, at once seek the more attractive pursuits of dissipation, or the relief of perfect indolence! In reference to the subject of religion, the effects of indolence are still more evident and pernicious. Of all the varied characters of mankind, this is one of the most hopeless. What can be expected, where the mental effort even to learn the truths of religion is detested, and the diligence in duties which it demands is still more intolerable. There are of course different degrees of indolence in different characters; but in whatever proportion it may exist, it is attended with these and a variety of other evil results. It is important therefore to the temporal and everlasting welfare of your child, that he should be a sincerely industrious man. But he is chiefly dependent upon you for the acquisition of this quality. Like every other good habit, the foundation of it must be laid *very early*.

The habit of early rising, to which I adverted in a former Letter, has an intimate connection with it. As soon as possible, it seems to me advisable that an infant should have also daily assigned to him little employments, suited both in duration and in difficulty to his immature powers, which he should be expected punctually to fulfil. As soon as he discovers taste, or a sense of distinction between different employments, so as to prefer one to another, let his employments correspond to his inclinations as much as possible, provided they be useful and proper. Yet whatever may be the object of his attention, let it be your invariable rule to expect him to *persevere* till it is performed. If you uniformly adopt this rule, if you never from the first allow him to taste the fatal pleasure of leaving one pursuit unfinished and sauntering to another, he will never even desire it. In inculcating habits of perseverance, or any other good habits, let your rule be *unalterable*. Let it be your law, and calmly and perseveringly expect it to be obeyed as a matter of course. Accordingly, avoid *all kinds of inducements and persuasions with him* to do his duty. Nothing can be more pernicious than the habit of inducing a child to do what promotes his welfare by entreaties, expostulations, promises, and rewards. There is something in our nature which is peculiarly averse to compliance under such circumstances. An intelligent child hates to be *coaxed* or *wheedled* into his duty: he would infinitely prefer to be *driven* to it. Both the one and the other mode may be avoided by adherence to the preceding directions. In a word, **never pay a child by any means whatever** for doing what is right. Be exceedingly sparing even of *praise*. A thirst for applause is thereby created, and this leads to vanity and all its evils and miseries. Let his reward be the quietude and the domestic peace consequent upon order, duty, and regularity. Let him grow up in the exhibition of every duty as silently as the flower expands in your garden. As he advances, let the employments you assign to him be suited to his understanding. Always let them be intelligent. Allow no kind of toys. Increase and cultivate his acquaintance with the qualities of the external world, and with the names of things. As soon as may be, give him tools. Let him have a piece of ground to cultivate. Should he exhibit a taste for drawing, let it be gratified to the utmost, and especially in drawing from nature.

With regard to literature, although I hope to offer you some observations upon it in future Letters, it is now needful to say, that no child ought ever, if possible, even to see a letter till he is seven years old. When his seventh birth-day is turned, then teach him the alphabet *at one lesson*, which you will readily do by keeping his attention to it for three or four hours. This was the method of the mother of the celebrated Wesleys. This was the time she chose for commencing the literary part of education. Her sentiments on this subject were precisely those of the celebrated tutor of Alexander the Great. In the life of that hero, lately published in the Family Library, you will find it stated, that Aristotle forbade attention to letters till after the first seven years, considering that those years were best employed in the establishment of perfect health and strength of body and mind, and the knowledge of the objects of the senses. To me the rule appears invaluable. Be content then that other children should be able to say their catechism and repeat hymns at three years old, which they cannot understand. Do not be moved from your rule by the popularity of some little prodigy, who is brought into the room to recite, or who can tell you all the names of the kings of England. All this is like hot-house fruit, out of season, and never palatable or useful. Be you content to wait for the slow growth of real excellence. The unhappy children to whom I allude are peculiarly liable to early death, or ill health all their lives. Not unfrequently do they turn out incurably stupid. The undiscerning lament over them, and make the sagacious observation, that those children were too clever to live in this world, or wisely moralize upon the illusory nature of earthly things. But to these results the parents themselves have unconsciously conduced. Moral habits and health, and amusements connected with them, are the only appropriate objects of attention during the first seven years of a child's life.

I am, dear Madam, &c.

Clericus.

Wise Counsel for Self-Government.—Banish all malignant and revengeful thoughts: a spirit of revenge is the very spirit of the devil; than which, nothing makes a man more like him, and nothing can be more opposite to the temper which Christianity was designed to promote. If your revenge be not satisfied, it will give you torment now; if it be, it will give you greater hereafter. None is a greater self-tormentor than a malicious and revengeful man, who turns the poison of his own temper in upon himself.—*Mason on Self-Knowledge*.

Human Accountability.—Every individual should bear in mind, that he is sent into this world to act a part in it: and although one may have a more splendid, and another a more obscure part assigned him, yet the actor of each is equally, is awfully accountable.—*Mrs. H. More*.

CRITICAL EXAMINATION OF ROMANS IX, 3.

"For I could wish that myself were accursed from Christ, for my brethren," &c.

Scarcely any passage of the Holy Scriptures has been more strangely mistaken than this. Distressing in a high degree, have been the exercises of mind experienced by Christians, in the hour of temptation, in reading this verse: as if it required, on the part of believers, a willingness to endure eternal misery in a state of separation from Christ, for the sake of others.

No one surely will now suppose that it is presumptuous to make an objection to the English translation: for in reality, the improper rendering of the Greek has been the occasion of its painful misapprehension. Though not marked as such, the sentence is evidently parenthetical; which is a peculiarity in the style of the apostle Paul, and of which we have many instances in this epistle to the Romans. See chap. i, 2—13; ii, 13—15; iii, 5—8; v, 13—17; vii, 1; ix, 11. The words, "For I could wish that myself were accursed from Christ," are not by any means essential to the apostle's argument in that very interesting connection; but were added, in a parenthesis, to encourage the Jews in seeking mercy after his example. (See 1 Tim. i, 12—16.) Laying aside for a moment the difficult clause, the argument of Paul will be seen in all its beauty and simplicity; while the dignity and sublimity of the sentiments, which the passage contains, perfectly accord with the most enlarged measure of Christian knowledge and charity.

Omitting that fearful clause, the section will stand thus:—"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart for my brethren, my kinsmen according to the flesh; who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen." Rom. ix, 1—5. Here we behold unity, beauty, and a connected train of ideas, altogether worthy of an apostle of Christ.

That which appears to be the genuine sense of this passage, we have never seen exhibited in so striking a point of view as it is given by the judicious Dr. Dwight. In his admirable discourse on *resignation*, he introduces this text, as alleged by some, to prove that willingness to suffer perdition is a part of Christian resignation.—Having considered and answered the objection arising from Exod. xxxii, 31, 32, the Doctor says, "The other passage is Rom. ix, 1—3; 'I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Here it is supposed, that St. Paul declares himself desirous—or, at least, capable of being desirous—to suffer final perdition for the sake of rescuing his brethren, the Israelites, from their ruinous condition. But I apprehend the apostle says no such thing;—for,

"In the first place, *the declaration in the Greek* is not *I could wish*, but *I wished*: not ηυχοιμην, the *optative mood*; but ηυχομην, in the *indicative*. The apostle, therefore declares a fact which had taken place, not the state of his mind at the time present, nor a fact which might take place at that or any future time. I do not deny that the *indicative* is sometimes used for the *optative*, or, as it ought to be here understood, in the *potential* sense, to denote *what could have been done*, instead of *what has been done*. But no case of the kind is to be presumed, nor is such a meaning to be admitted, unless the general construction of a passage renders the admission necessary.

"Secondly, *the admission of it here ruins the meaning of the passage altogether*. It is introduced in this manner. 'I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost.' Now what is the assertion, to gain credit to which these three declarations, two of them attended with all the solemnity of an oath, were made? It is found in the following verse; 'I have great heaviness, and continual sorrow of heart.' Can it be imagined that St. Paul would think it necessary or proper to preface this assertion in so solemn a manner? Was it a matter even of surprise, that a person afflicted and persecuted as he was, should be the subject of such sorrow? Could the apostle need the aid of a triple declaration and a double oath, to make this assertion believed? And if these were not necessary, can he be supposed to have used them for such a purpose, or for any purpose whatever?

"As this cannot have been the Apostle's meaning of this passage; so, happily, that meaning is sufficiently obvious. St. Paul, it is well known, was considered by the Jews as their bitter enemy; hating their temple, worship, and nation; and as conspiring with the Gentiles to subvert all those which they esteemed their best interests. This prejudice of theirs against him was an immense evil: for it not only obstructed powerfully, and often fatally, the success of his evangelical labours among the Gentiles; but in almost all instances prevented the Jews from receiving the gospel. This evil the Apostle felt in all its force; as he teaches us on many occasions, by endeavouring earnestly to clear himself from the imputation. The present is one of those instances: and the meaning of the passage is rendered perfectly clear and highly important, when it is considered in this manner, and the propriety of the solemn preface with which it commences is fully evinced. The words rendered, 'for I could wish that myself were accursed from Christ,' ought to be included, as they plainly were intended to be, in a parenthesis. The passage truly translated in this manner, will run thus:—'I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost; that I have great heaviness, and continual sorrow in my heart (for I also wished myself separated from Christ), for my brethren, my kinsmen according to the flesh.' That the Apostle had really this sorrow and heaviness for his nation, he knew would be doubted by some, and disbelieved by others. He, therefore, naturally and properly appeals to God for the reality of his love to them, and for the truth of the declaration in which it is asserted. To show his sympathy with them in their ruined state, he reminds them that he was once the subject of the same violent unbelief and alienation from Christ; and that then he earnestly chose to be what he here calls *anathema*, justly rendered in the margin, *separated* from Christ, just as *they* now chose it. A person once in this condition, would naturally be believed to feel deeply the concerns of such as were now in the same condition; and would therefore allege this consideration with the utmost force and propriety."—*Dwight's Theology*, vol. iii.

The Rev. Mr. Toplady's criticism is in accordance with Dr. Dwight; and being short, we present it to our readers. "This seemingly difficult text is rendered perfectly easy and clear,—first, by inclosing part of it in a parenthesis;—and, secondly, by attending to the tense of the verb ηυχομην, mistakenly translated, *I could wish*.

"'I have great heaviness and continual sorrow in my heart (for I myself, ηυχομην, *did wish* to be in a state of separation from Christ), on account of my brethren, my kinsmen according to the flesh.' That is to say, I am deeply concerned for my unbelieving countrymen: and I the more pity and lament their enmity against Jesus, because I myself *was once* exactly in their situation; and I know by my own *past experience*, the bitterness and danger of their infidel state. Something like the speech of Dido in Virgil:—

> 'Haud ignara mali miseris succurrere disco.'"

Being not unacquainted with calamity, I have learned to succour the miserable.

KING DAVID'S CROWN OF GOLD.

We have great pleasure in endeavouring to satisfy a "Constant Reader of the Christian's Penny Magazine," by "a proper explanation," of 2 Samuel xii, 29, 30. "And David gathered all the people together, and went to Rabbah, and fought against it, and took it. And he took their king's crown from off his head (the weight whereof *was* a talent of gold with the precious stones), and it was *set* on David's head."

The *weight* of this crown of Hanun appears certainly to have been great: but neither the king of Ammon nor the king of Israel "needed the neck of an elephant" to wear that ornament of royalty.

"A talent of gold" is said to have been the weight of this captured jewel: probably of the same weight as the golden candlestick in the Tabernacle, Exod. xxv, 39; the value of which, according to the celebrated professor Brerewood, was 4,500*l.*; but according to bishop Cumberland, 5,076*l.* 15*s.* 7*d.* Some suppose the value of the crown is intended, and not its weight, which, according to Dr. Arbuthnot, was a little more than 113*lbs.* 10*oz.* troy, equal to about 100*lbs.* avoirdupois. Bishop Cumberland computes it at rather less, making it about 93*lbs.* Some suppose it to have been the Syriac talent, which was but the fourth part of that used by the Hebrews. Still that would make the crown weigh about 25*lbs.* Whiston, in his Notes on Josephus, who says that David wore the crown ever after, declares this talent weighed only 7*lbs.*; and if so, David or Hanun might easily carry it upon his head. But it is not necessary to suppose the talent less than the ordinary computation; we may grant that it weighed full a hundred pounds, with its precious sardonyx mentioned by Josephus.

Eastern monarchs, it is well known, were accustomed to have crowns made to set forth their splendor and magnificence, besides those which they commonly wore as their distinguishing ornament. These were immensely large, and hung up supported over their thrones of state, where they sat at their coronation, and on solemn occasions. Athenæus mentions one made of 10,000 pieces of gold, placed on the throne of Ptolemy, king of Egypt: he describes one of gold that was 24 feet in circumference: and mentions others that were 2, some 4, and others 5 feet deep.

We must not omit to remark, that the Hebrew does not require us to understand that the crown was literally taken *from off the head* of Hanun, and *set upon the head* of David: but that the royal insignia of that base monarch (see 2 Sam. x, 4) were captured by David, and afterwards used as his own jewels.

THE CHARGE.

— A DESCRIPTION OF ONE OF THE CARTOONS. —

Behold that group on yonder shore!
  Never since time its course began,
And we may add, that never more
  Such group on earth will meet again;
'Twas He who died, who burst the grave,
And whom He chose, and died to save.

They know Him, and they love Him more,
  But may not now familiar be;
He seems the same as heretofore,
  'Tis wonder all, and mystery;
He stands in majesty and grace,
But there are traits upon that face

Of recent agony and care,
  And marks upon His hands and feet,
To show the nails had pierced there,
  And prove his mortal suff'rings great:
Yet all is meek composure now:
Their hearts in adoration bow!

With hands outstretch'd, and earnest eye,
  See the belov'd Apostle press;
He seems as he could forward fly;
  All that he feels, his looks express:
Nor less attentive, close behind,
In eager gaze his friends we find.

One *rather doubtful,* but intent,
  Wishing, yet fearing to believe,
On him a piercing eye is bent,
  It seems to say, what, not receive
Such proofs to sight and to the mind!
Our Lord before us *all* must find.

But interest deepens!—Kneeling there,
  With weeping eye and anguish'd heart,
With looks almost of sad despair,
  That seem to say, "We must not part!
I will no more a traitor be,
Lord, I will bleed, and die for *Thee!*"

The Saviour speaks!—The voice they know,
  'Tis the same tones they oft had heard;
'Tis music, clear, and deep, and low,
  Which oft their fainting hearts had cheer'd:
Simon! it is address'd to thee,
"Say, son of Jonas, lov'st thou *Me?*"

What wisdom and compassion here,
  No harsh rebuke, contemptuous frown;
To him alone the words are clear,
  To none around can it be known,
If they had not before been told,
That Peter's love had been so cold.

And mark the answer? Now no more
  Self-confidence and pride are found;
Prostrate he kneels upon the shore,
  But forward still his heart can bound:
"Lord, thou my soul canst plainly see,
Thou know'st the love it bears to *Thee!*"

"Then feed my sheep!"—the Saviour said,
  And the same question ask'd again:
The same reply his servant made,
  What could this new inquiry mean?
It seems that *Master* must be *sure*
That *Servant* would backslide no more.

Poor Peter had denied Him thrice,
  And thrice the same request was ask'd;
But the third question now gave rise
  To feelings deep, on all the past;
"Lord, *Thou alone* dost *all* things know,—
Thou know'st my love, and all my woe."

Then "Feed my Lambs," the Lord replied:
  This precious Charge with joy he heard,
Went forth and every foe defied,
  Nor danger, pain, nor death he fear'd,
With tenfold zeal, and tenfold love,
Until his latest hour he strove.

S. Hopkins.

MONUMENTS OF ROMAN GRANDEUR.

Soon after passing Monterosi, we came to

> "Where Campagna's plain forsaken lies,
> A weary waste expanding to the skies."

It has a wild and desolate appearance, as if neither man nor beast had passed over it for years; yet the very solitude seems sublime, and more suited to the present widowed state of Rome, where she sits "the Niobe of Nations," than palaces and triumphal arches. There is but one Rome in the world, and the peculiarity of its approach strikes the eye more forcibly than the ordinary suburbs of a city; one or two ruined towers are alone to be seen, in which "the fox looks out of the window, and the thistle shakes its lonely head," yet the soil teems with luxuriance, and the very weeds have a singular fertility and grandeur of appearance, as if characteristic of the land which has been formerly the scene of so many noble and illustrious transactions. Like the awful stillness that precedes a storm, so does the solitariness around prepare the mind for Rome. After passing a few lonely posthouses, a turn in the road brought us upon the "Eternal City." Her columns, obelisks, swelling domes, and palaces, burst upon us; every spot was classic ground, and we passed the celebrated Tiber by the bridge where Constantine beheld his famous vision of the Cross, and subsequently defeated his enemy, which event produced the conversion of the Emperor, and caused Christianity to become the religion of the Roman Empire and of the civilized world.

The feelings of that man are not to be envied, who could without a beating heart first mount the Capitol or view the Forum. There the genius of Ancient Rome still seems to preside, and every spot in the vicinity abounds with interesting reminiscences.

The majestic Coliseum, which

> "In its public days unpeopled Rome,
> And held, uncrowded, nations in its womb,"

still stands, though in ruins, a noble specimen of the magnificent ideas of the Romans.

Of the Golden House of Nero, which in its days of grandeur found its limits too confined on the Palatine Mount, the early boundary of the Roman Empire, nought now remains of its gorgeous splendor, but fragments of columns, choked-up vaults, and subterranean frescos; and at this hour "the spider spreads her net in the palace of the Cæsars, and the owl stands sentinel" on the Imperial Mount.

In its neighbourhood are the Triumphal Arches of Titus*, Constantine, and Severus, with many elegant columns, the graceful vestiges of fallen fanes and forsaken temples.

In the Museums, besides an assemblage of most exquisite and beautiful statues, is a collection of pictures and an interesting assemblage of the busts of the illustrious dead.

The Church of St. Peter, for its immensity, its sublimity, and beauty, so far transcends all other edifices, that no description could convey an adequate idea of its magnificence†. The walls that glow with the richest marbles, the noble statues, the fine pictures, the richly ornamented altars, positively overwhelm the senses; whilst the lamps always burning, the swells of music occasionally falling on the ear, the fragrant incense wafted around, give the impression of enchantment, that as you wander about, you half imagine it a dream.

Besides its classical attractions, Rome is consecrated to the Christian traveller, it having been the scene of the labours and sufferings of several of the holy apostles. St. Peter was crucified on the spot where the sacristry bearing his name now stands; St. John was cast into a cauldron of boiling oil near the Lateran; and St. Paul dwelt here two whole years, and was afterwards beheaded.

Many of the first Christians sought refuge during the bloody persecutions of the Roman emperors in the gloomy recesses of the catacombs; and nothing even in the most heroic period of the Roman annals can compete with the wonderful magnanimity, the fortitude, and pious resignation with which these holy men endured tortures worse than death, and resigned the pomps and vanities of this wicked world, with all that makes life dear, for the sake of their religion.

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* See our vol. i, p. 145.

† See our Engraving, vol. i, p. 209.

THE SUBSTANCE OF A COURSE OF LECTURES ON BRITISH COLONIAL SLAVERY,

Delivered at Bradford, York, and Scarborough, by the Rev. Benjamin Godwin, Classical Tutor of Horton College, Bradford, Yorkshire. 8vo. pp. 170. London, Hatchard.

In whatever point of view we contemplate Negro Slavery, it appears an evil of enormous magnitude. It is the most flagrant violation of the righteous law of God;—it is the most atrocious injury to the dearest rights of man;—and it is the most effectual means of demoralizing all classes of society in which it prevails. Should any one be disposed to question the latter position, we would refer him to the various works which refer to the West Indies, or to the following statement respecting the number of *illegitimate children* of *free persons* in Jamaica, which is taken from the registry of the Bishop's office, for 1830. Legitimate, 380, illegitimate 958: total 1338!!

What must be the general state of morals among a people, who would *record* in a *religious ordinance* that nearly *three-fourths of their children were illegitimate*, any one may conceive!

Mr. Godwin is entitled to the thanks of the community for his valuable Lectures. They will be found a very interesting commentary on the whole system of Negro Slavery, and worthy of the perusal of every Christian—especially of every British Christian.

Annual Expenditure for Gin in England.—Ardent spirits are most pernicious to the health, especially of those who are badly fed. Yet the poorer classes are those who expend most in this deleterious and destructive stimulant. We are assured, that "the retail value of the gin annually consumed in this country amounts to nearly 20,000,000*l.*! Including the smuggled spirits, it is probably more. Here, then, are the people of this country, and principally those of the lower orders, taxing themselves to the extent of nearly half the whole revenue of the kingdom, and that in the consumption of an article, which, in return for a momentary gratification, entails upon thousands misery of every kind, including disease and premature death!"

The first volume of the Christian's Penny Magazine, from June to December 1832, is now complete, and may be had, neatly bound in canvass, price 3*s.* 6*d.* through any Bookseller or Newsman; and also any of the preceding Parts or Numbers.

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THE CHRISTIAN'S PENNY MAGAZINE.

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CARACTACUS BEFORE THE EMPEROR CLAUDIUS.

HISTORICAL NOTICES OF CARACTACUS.

Caractacus is celebrated in the annals of our country, as one of the most distinguished of the ancient British princes. Brief notices of this renowned chief cannot fail to be interesting to our readers on *two accounts*—*First*, because of his greatness of mind, displayed in his conduct towards the Romans, in their conquest of Britain; *and especially*, as his being carried captive to Rome was the means of *introducing Christianity among our Druid ancestors*.

Britain had been partially conquered by Julius Cæsar, in two expeditions; the last of which, a year after the former, was in the year 54 before the Christian era. Cæsar is believed to have advanced as far as *St. Alban's*, whose Latin name is *Verulamium*, the capital of Cassivelaunus. This city the Romans burnt and destroyed; hostages were delivered to Cæsar, as a security for the tribute he had imposed upon the Britons, and he withdrew with his army to Gaul.

For a period of ninety-seven years afterwards, the Britons were but little molested by foreign enemies: they did not pay the tribute imposed by their conquerors; and, though they repeatedly threatened, none of the Roman emperors, during that period, would invade the country, Augustus and Tiberius considering the expedition too expensive.

Claudius was induced to engage in the enterprize, by the representations of *Bericus*, or *Adminius*, son of Cunobelinus. This prince dying, left his dominions between his other sons *Togodumnus* and *Caractacus*, who either conjointly or separately governed the *Silures* in Wales, and a great part of the south-west of Britain. Their step-mother, *Cartismandua*, queen of the Brigantes, inhabiting Yorkshire, &c., enjoying her own dominions.

Aulus Plautius, of consular rank, was commissioned for the undertaking, A. D. 43. His army consisted of *four* complete legions, with their auxiliaries and cavalry, making in all about 50,000 men. Vespasian, and his son Titus, who afterwards destroyed Jerusalem, and became emperors of Rome, were commanders under him. Caractacus led the British against the dreadful legions, the conquerors of the world, and was defeated. Claudius himself was induced to hasten to Britain to reap the glory of the conquest, and Caractacus was again defeated in Essex, and *Camelodunum* (now Maldon) a city of some note was taken, and established as a military fortification by the Romans. Some suppose that Caractacus was taken prisoner, and brought before the emperor Claudius at York, but released; but as he stayed but fifteen days in the island it does not appear probable; however, the Senate decreed the Emperor the title of Britannicus as a surname, in memory of his conquest of Britain.

Plautius and Vespasian continued their efforts to subjugate the Britains. They were succeeded by *Ostorius Scapula*, A. D. 50. An alliance was formed by the *Iceni*, the *Brigantes*, and the *Silures*, three of the most powerful British tribes, who unanimously chose Caractacus for their chief general. He exhorted the soldiers on the morning of the fatal battle, telling them, "This is the day that will give liberty or perpetual slavery;" and bid them call to mind the glory of their ancestors, who drove Cæsar out of Britain, and formerly freed their country from the dominion of the Romans."

Discipline and skill in the Roman veterans, overcame the rude courage of the Britons, who were completely routed. Besides the dreadful effusion of blood, Caractacus lost his wife, daughters, and brothers: and that chieftain himself taking refuge in the dominions of his step-mother, *Cartismandua*, was betrayed by her into the hands of Ostorius. Information of this victory was immediately forwarded to Rome; on which, Claudius ordered the royal captives to be sent to his capital, that he might behold in chains a prince who had been able to withstand the Roman legions for nine years.

On an appointed day, the imperial court being summoned, and the Emperor seated on his throne, the procession was made to pass before the master of the world. The servants and retinue of the British prince, with the rich spoils which had been taken by the Romans, were first led forth; then his *wife, daughters*, and *brothers;* and lastly Caractacus himself, walking erect, with a settled countenance, as if elevated above his misfortune. When beholding the astonishing splendour and magnificence of Rome, Caractacus exclaimed, "Is it possible, that a people so wealthy and luxurious, should envy me a humble cottage in Britain?"

Tacitus informs us, that when Caractacus came near the Emperor, he addressed him with dignity, as follows: "If my moderation had been as great as my birth or fortune, *Rome* had seen me this day her ally, and not her captive, and perhaps she would not have disdained to rank in the number of her friends, a prince royally descended, and who commanded many nations. My present condition is as dishonourable to me, as it is glorious to you. I had arms, horses, riches, and grandeur. Is it strange I should part with them unwillingly? Does it follow, because you have a mind to rule over all, that therefore every one must tamely submit? Had I sooner been betrayed to you, neither your glory nor my misfortunes had been rendered so famous, and my punishment would have been buried in eternal oblivion. But now, if you preserve my life, I shall be a standing monument of your clemency to future ages."

Claudius is said to have been so moved by these words, that he pronounced their pardon instantly, and ordered the chains to be knocked off the captives in his presence. Having received their liberty, they immediately presented themselves before the empress, giving expressions to their gratitude to her, who appears to have been their intercessor.

BRITISH ECCLESIASTICAL HISTORY.

No. II. *Introduction of Christianity into Britain.*

Druidism, the religion of our pagan ancestors in Britain, we introduced to our readers in Number 13 of the Christian's Penny Magazine. They will reasonably desire some information concerning the more interesting parts of our Ecclesiastical History: this we intend to give in a series of papers.

Christianity was introduced among the Britons in the Apostolic age. Of this there seems indubitable evidence, both from facts and testimonies; though there exists no small measure of difference and of monkish extravagance in some of the traditions.

Gildas, the most ancient of our historians, who flourished in the *sixth* century, declares that he "could find no British records of either the civil or ecclesiastical affairs of Britain, while it was subject to the Romans; and that if such records ever did exist, they had either been destroyed by their enemies, or carried into foreign countries by the exiled Britons." Yet this writer intimates the prevailing tradition, that Christianity had been published in our country before the great revolt, and the defeat of Queen Boadicea, which happened A. D. 61;—for, referring to those calamitous events, he remarks, "In the mean time, Christ, the true sun, afforded his rays, that is the knowledge of his precepts, to this island, benumbed with extreme cold, having been at a great distance from the sun; I do not mean the sun in the firmament, but the Eternal Sun in heaven."

Caractacus, that martial but unfortunate prince, is believed to have been the means of furthering the diffusion of Christian knowledge among the Britons, if not of its introduction: and this will appear probable from several considerations. That bold chief, as we have seen, was carried captive to Rome, A. D. 52, when he was liberated by the Emperor Claudius: but Caractacus was detained in the imperial city for seven years, without a passport for his return home, which happened A. D. 59. At this period, the conquerors had established the southern division of this island as a Roman province, Camelodunum (Maldon in Essex) had been fortified as a Roman colony and military station, and Verulam (St. Alban's) and London had become municipia, or free cities, flourishing, and crowded with Roman citizens; of whom it is computed there could not be less than 100,000; as no less than 70,000 or 80,000 were massacred in the revolt under Boadicea, some of whom, it is thought, might be believers on the Lord Jesus Christ, for the following reasons:—

The Christians at Rome were very numerous, and their "faith was spoken of throughout the whole world," Rom. i, 8. The Epistle of Paul to the Romans is believed to have been written A. D. 58, and the flourishing state of their church may be tolerably estimated by consulting that Epistle, in chap. i, 1—15, and xv, 23, and xvi.

From the indispensable daily intercourse between Rome and Britain, Christianity must have been heard of by our countrymen; especially when we consider, that, besides those who had been carried prisoners to Rome, many would go to negotiate their affairs at the imperial court; and some who came to occupy civil or military posts in the island, or to transact mercantile business, would surely know and feel some interest in the Christian religion. Still more probable does this appear, as Claudius, the emperor, had published a decree, commanding "all Jews" "to depart from Rome," Acts xviii, 2. This happened A. D. 53, the year before the death of Claudius, and the Christian Jews were consequently dispersed among the Gentiles, as we see in the case of Aquila and Priscilla at Corinth, and some would probably carry the Gospel to Britain.

Aulus Plautius, it will be remembered, was the first Roman governor in Britain; and he had married Pomponia Græcina, who is believed to have been a decided Christian. Tacitus, a Roman historian of that age, says, "Pomponia Græcina, an illustrious lady, married to Plautius, who was honoured with an ovation or lesser triumph for his victories in Britain, was accused of having a strange and foreign superstition; and her trial was committed to her husband. He, according to ancient custom, convened her whole family and relations; and having in their presence tried her for her life and fame, pronounced her innocent of any thing immoral. Pomponia lived many years after this trial, but always led a gloomy, melancholy kind of life."

The exemplary innocence of Pomponia, and her abandoning the licentiousness and idolatries of the imperial court, are characterized just as we might expect from a proud and philosophic pagan historian. But if this illustrious lady were a Christian, and accompanied her husband during his residence in Britain, from A.D. 43—47, she might be one of the first who brought the Gospel into our country, and prepared the means for some faithful preachers of Christ.

Several of the family of Caractacus are said to have embraced the Gospel at Rome; among whom, according to the Welch Triads, was Bran, erroneously called his father, who also had been carried with him into captivity. On this account, Bran was celebrated as "one of the three blessed sovereigns;" and his family as "one of the three blessed lineages of Britain."

Caractacus was accompanied on his return to Britain, by several Christian preachers, of whom, Ilid is supposed to have been a Jewish believer; and two others are believed to have been Gentiles, whose names were Cyndav and Arwystli. Great success is said to have attended their evangelical ministry; and many, as the fruit of their labours, in the southern parts of Britain, especially in Wales, became the disciples of Jesus Christ.

Claudia, a Christian lady enrolled in the inspired records, by the apostle Paul, 2 Tim. iv, 21, is thought to have been a daughter of Caractacus, left behind him at Rome, she having been married by Pudens, a person of senatorial dignity. Martial, a Roman poet of that age, celebrates her as an accomplished British lady, married to Pudens, who is believed to be the same person whom the apostle mentions in the same passage with Claudia.

Many are exceedingly anxious to prove that Britain was honoured with the presence and labours of some of the Apostles of Christ. Traditions, the most extraordinary and absurd, have been handed down to our times respecting the apostles James, Simon Zelotes, Peter, Andrew, and Joseph of Arimathea, having preached the Gospel in Britain. These are unworthy of our recording.

Britain is, however, with good reason believed to have been honoured with a missionary visit from the great "Apostle of the Gentiles." Ancient and respectable tradition exists, declaring that our island was visited by Paul: and when we consider that he was liberated from his confinement at Rome, in the spring of A. D. 63, between which, and the period of his death, A. D. 65, or according to some A. D. 67, he might take his long purposed "journey into Spain," as he mentions in his Epistle to the Romans, chap. iv, 24—28; while in the west, as there is much reason to believe he made that journey, he could easily pass over the channel into Britain.

Dr. Henry observes, in which we fully concur, "In a word, though it would be rash and unwarrantable in a modern writer, to affirm positively that the apostle Paul preached the Gospel in Britain, yet it is certainly no presumption to affirm, that if any of the apostles preached in this island, it was most probably the apostle Paul."

"The entrance of Christ into a city, whether in person or by the preaching of the Gospel, always makes a stir. Some are moved by the novelty. Some, alas! by hatred and envy: and some, blessed be God, are moved with joy and gratitude to God for sending His blessed Gospel among them."

THE BIRMINGHAM APPRENTICE.

(Continued from vol. i, p. 229.)

His Religious Principles.

Baptized and brought up, as his friends considered, a member of the Church of England, William was taught the Catechism; and was able to repeat the Creed, the Lord's Prayer, and the Ten Commandments. But until after he arrived at manhood, he was unacquainted with any one who was consistently religious; or with any individual who was accustomed to observe the daily worship of God in his family.

From the little he had seen of the Methodists, during the few weeks he was in their Sunday school, he was persuaded that some of them were truly religious; and all the silly opprobrium, which for years he had heard heaped upon them, was not sufficient to destroy the respect for them which had been created by that short opportunity of observing them.

He was led to think highly of the Rev. E. Burn, minister of St. Mary's chapel, whose son had been a school-fellow with William; partly from the fact of his being accounted methodistical in his principles and preaching, and partly from some circumstances connected with that gentleman publishing a funeral sermon on the decease of the pious Countess of Burfort; through which, William had a short interview with Mr. Burn.

Though an ingenious mechanic, the master of William had in reality no religious principles; in relation to which, he was ignorant in the extreme. This will readily be inferred from the fact of his not possessing a single religious volume, except a Prayer Book, nor a copy of the Holy Scriptures in his family, for several years after William was bound; and then his commissioning a Jew, with whom he had frequent dealings, to purchase *a good Bible,* and to examine which, William, the apprentice, was called in for his opinion, whether it were a proper and a good one! William derived, therefore, no advantage in a religious point of view, from any qualification of his master.

Inquisitiveness was a peculiar feature in the mind of William: and his circumstances were in some respects calculated to provoke its exercise; for having felt the indispensable necessity of personal religion, he was exceedingly solicitous to ascertain what was the certain truth, according to the word of God, and what party, among the several denominations of professing Christians, held its sacred realities in their scriptural purity.

William wished to be a churchman; and he ardently desired to find that the church of England was altogether right, and that the Roman Catholics, the Methodists, and the Dissenters were in the wrong. To assist him in his investigation, he procured a copy of the Manchester "Young Man's Companion," which as he had seen contained a mass of various and valuable instruction, a branch of which, not the least valuable, was a sketch of the various religions embraced by different nations, and notices of the principal divisions of Christians, under their several denominations. This was of considerable use to William, as most of the information was entirely new, and it served to sharpen his disposition for inquiry, that he might obtain full satisfaction.

Observing his seriousness, and knowing that he was fond of reading, one of his shopmates, an elderly man, but greatly addicted to excessive drinking, brought William a book, which appeared to have been a trouble to him, as its possession carried condemnation to habits of intemperance: it was an old copy of the Rev. Mr. Hervey's Eleven Letters to Mr. Wesley, in reply to the Observations of that gentleman on Hervey's

Theron and Aspasio. This volume of that pious and interesting writer was read with eagerness and delight, as it brought before the mind of William, so clearly and fully, those doctrines of the gospel, which were suitable to relieve his mind, the complete justification of a sinner by faith in Christ, and the several momentous doctrines inseparably connected with the imputation of the righteousness of Jesus, our glorious Surety.

The Hebrew quotations apart, it was of incalculable advantage to the mind of the young solitary inquirer. This volume was the means of opening a new field of the purest pleasure in the writings of the apostle Paul; especially serving as a preparative to the study of the epistles to the Romans and the Hebrews; and William adopted the collect for the Conversion of St. Paul, to use on a Lord's day as part of his prayers. And many a time, when any new difficulty on religious matters arose in the mind of William, did he wish that Mr. Hervey were still living, and that he was his uncle, or some relation, that he might enjoy the delightful privilege of corresponding with him, for the purpose of gaining divine instruction. He resolved, however, to procure the volumes of Theron and Aspasio, and to give them a serious and attentive reading; from which he anticipated a full measure of satisfaction, and great enlargement of mind. He did procure them, and derived from their perusal the lasting benefit which he expected.

Two passages of the epistles of Paul, at that time appeared to William as most peculiarly significant and comprehensive; and upon his knees he learnt them by prayer, beseeching God at once to imprint them on his memory, and impress them upon his heart. The first of those passages is, "God, who hath saved us, and called us with a holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. i, 9, 10. The other passage is, "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared; not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that, being justified by his grace, we should be made heirs according to the hope of eternal life." Titus iii, 3—7.

These two scripture texts were regarded by William as containing a most rich and summary exhibition of the gospel of Christ, and in seasons of dejection they were happily the means of his consolation. To Mr. Hervey's writings he considered himself chiefly indebted, as instrumental in leading him to perceive their glorious design, in promoting our spiritual peace.

William was painfully convinced, that the pure gospel of Christ was not generally preached in his parish church, and the sermons from the several officiating clergymen were lamentably deficient in their exhibitions of the saving truths of the gospel; and this occasioned him considerable uneasiness, yet he knew not what to consider as its cause. But he was still further led to try every sermon and opinion by the word of God, from the perusal of a short memoir of the life and martyrdom of Archbishop Cranmer. By this he was yet further stimulated to pursue his religious inquiries, determining especially to examine the principles of those who had been martyrs for the cause of Christianity.

These inquiries he pursued with avidity and refined delight, rising early in the morning, and sitting up late at night, for the purpose of reading on these subjects, so as to arrive at the certain knowledge of the truth of God.

From what he had read, he was brought to this conclusion, especially as Mr. Hervey mentions the names of many Puritans and Dissenters, as well as pious bishops and doctors of the church, who fully agreed with him in all the principal points of evangelical doctrine;—that truly religious men, whether churchmen or dissenters, were unanimous in their reception of the vital articles of Christianity.

The views of the gospel maintained by Mr. Hervey, William found were contained in the doctrinal part of the thirty-nine articles of the church of England: but the discourses which he heard in his parish church, bore little resemblance to the writings of his favourite author. With him, regeneration by the Holy Spirit,—justification by faith in the revelation of the atonement of Christ and the imputation of his righteousness,—sanctification by the truth, through the Spirit,—and divine adoption by the sovereign grace of God, appeared to constitute the essence of Christianity; but these glorious doctrines, involving all that is rich in the gospel, were scarcely ever heard from the pulpit to whose instructions William intently listened. Therefore, on being released from servitude, he did not many times attend his parish church; but with an elderly fellow-workman before mentioned, he usually worshipped at the chapel in the connection of the late Countess of Huntingdon.

The doctrines inculcated in that place of worship, were those which Mr. Hervey advocated; and William, finding them edifying and comforting to his mind, he was resolved on making that place his religious home. Among the people, he found many truly devoted to God, and not a few young men, at whose prayer meetings William attended, much to his happiness. He was soon introduced to the Rev. V. Bennet, then the worthy and zealous minister of the chapel; he engaged as teacher in the Sunday school, and became a candidate for communion with the Christian church formed in that place, and was in due time admitted a member of their fellowship.

William several times attended at St. Mary's chapel, to form an estimate how far the doctrines he heard from his pastor, the Rev. T. Bennet, corresponded with the ministrations of the Rev. Mr. Burn, and he was satisfied and delighted to find an essential agreement between their evangelical sentiments; though their style of preaching was not exactly the same. Perhaps also a notice of two sermons that William heard on those occasions, may be worthy of record: the first was from the venerable Mr. John Riland, the first minister of that chapel, on a visit, after he had obtained the living of Sutton-Coldfield. His text was, "The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city." Eccles. x, 15. The text appeared singular; but his discourse on *the difficulty of worldly professors finding the city of God*, was delivered in his usually impressive manner, and it seemed to be attended with the Divine benediction.

The other sermon was from the venerable Mr. Thomas Scott, the commentator, the last time, it is believed, that he occupied the pulpit of St. Mary's Birmingham; and he preached as a "dying man to dying men," on 2 Pet. i, 13—15. "I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle," &c. The sermon was altogether of a piece with his commentary; and was an interesting testimony of an aged man of God to the gospel of Jesus Christ, a subject in which William could heartily rejoice. William was thus satisfied, that, after much prayerful investigation of the word of God, the religious principles which he had embraced were those which the Apostles had preached,—for which Martyrs had died,—and in which Cranmer, Hervey, Watts, and Scott, were of one opinion.

ECCLESIASTICAL BIOGRAPHY.

THIRD CENTURY.

30. **Pantænus, Catechist of Alexandria,** is believed to have been a native of Sicily: or born of Sicilian parents in that celebrated Egyptian city. He was educated in the principles of the Stoics, and always retained the title of "The Stoic Philosopher." By what means Pantænus became acquainted with the gospel of Christ we have no particular information: but we have reason to believe that Christians were numerous in Alexandria.

Mark, the Evangelist, is said to have planted the gospel in that famous metropolis of Egypt; in the population of which, the principal sects of philosophy flourished, especially those of the Platonic and Stoic schools. The founder of the Christian church in Alexandria, is reported to have established a school for the diffusion of the doctrines of Christ in that city, and that it continued until the time of Pantænus: but he is the first master of it of whom we have any account. For ten years he laboriously discharged the duties of his catechetical office; and though it is believed that Pantænus debased the sacred truths of the gospel, by the combination of Stoicism with Christianity, it is hoped that he was sincere, and the means of leading many to salvation by faith in the Lord Jesus.

Demetrius, of whom we know but little, was bishop of the Christians in Alexandria, at that period; when ambassadors arriving from India, got acquainted with that zealous pastor, and entreated him to send them a faithful preacher to instruct their countrymen in the doctrines of the gospel. Pantænus was regarded as the most proper person for that mission, which he promptly undertook, giving by that decision an evidence of his sincerity in the faith of Christ. Of his labours and successes in India, we have no particular detail: but it is said, that he found in that country the Gospel of Matthew, which had been carried thither by the Apostle Bartholomew, by whom the doctrine of Christ had been introduced into India. He also found some who retained the knowledge of Christ, the effects of the holy ministry of that apostle.

Pantænus, having travelled through Arabia, Persia, India, and Ethiopia, returned to Alexandria, bringing the Gospel of Matthew with him, and resumed his labours in the catechetical school. Some commentaries on the Scriptures are attributed to Pantænus, but they are lost. "Candour," says Milner, "I think, requires us to look on him as a sincere Christian, whose fruitfulness was yet much checked by that very philosophy for which Eusebius commends him.—A blasting wind it surely was; but it did not entirely destroy Christian vegetation in all whom it infected."

Pantænus died about A. D. 216, at Alexandria.

"Complaining *of* God is one thing: complaining *to* God is another."—*Mr. Case.*

"God may cast thee down, O Christian, but He will not cast thee off."—*Idem.*

"A believer in a poor condition, resembles a fine picture in a broken frame."—*Idem.*

Letters to a Mother, upon Education.

LETTER XIII.

On Frugality.

Dear Madam,

This is another habit essentially connected with the welfare of your child, and, like all the rest, requires early and habitual inculcation.

The habit of squandering is learnt in the nursery. As soon as a child can hold any thing in its hand, people give it a toy, a little horse or a little cart; and no sooner can it walk, than these toys are rapidly increased. The visit of an aunt or an uncle, or of a godmother, is the occasion of giving a new toy. Whenever the father or mother go on a journey, whenever the fair-day or the child's own birth-day comes round, it is the signal for an accession to the multitude of such trash already contained in the nursery. The consequence is, that a craving desire of novelty is created and encouraged, a taste for splendid varieties, which ever demands something better, or more curious, or more expensive than the last. He is also taught to love his relative because he has given him such a nice toy, which cost so *much* money. Hence he insensibly learns to undervalue every thing which does not cost something. Who can tell how much of that extravagance, which this taste for change and for expensive objects creates in every class of society, may be owing to a habit of this kind communicated in the nursery? Such people were pampered infants. They only changed their objects as their years changed; and thus the adage of the poet became verified—"Men are but children of a larger growth." I utterly disapprove all toys, &c. for this reason. A well-educated child would never think of them. As he grows up he may indeed have some one toy of a useful kind, which may employ his mind and his body, and which may become the source of new employment. I highly approve of the child's printing press. Let him also be taught to be *careful of every thing;* not to destroy any thing because it is impaired, but to mend it, or make the best of it. If he learns to draw, or to colour, let him be careful and economical in paper and paint and pencils. Never let him burn a piece of paper because it is blotted upon one side. It seems also highly desirable that he should be taught as early as possible to make for himself as many of the sources of his amusement as possible: he will value them for the sake of his own labour. If he makes a paper kite, or helps to make it, he will be more careful of it than if he has nothing to do but to go and get sixpence and go to the shop to get another. Let attention to this habit *pervade every thing.*

It is important too that a child should never by any means be habituated to ideas beyond the station of life filled by his parents, and which in all sober calculation he is likely to fill hereafter.

Every religious and sensible parent lives decidedly *below* his income, whatever it may be, and does not have any thing till he has paid for it: he is therefore careful to have no needless expenditure, to prefer comfort to finery, and to be able to view the luxury of other persons in higher stations without a sigh. These habits in the parent, of contentment and frugality, will be transferred to their children. To your son you thereby give a habit which is sure to conduce to his own comfort and respectability, and which to your daughter is the most valuable dowry.

It is also important for the establishment of this habit, that poverty should never be spoken of as a miserable or degraded situation. Show to your children very soon, that happiness consists in health, employment, peace of conscience, and the exercise of the social affections; and that consequently the means of happiness are nearly equally distributed among mankind. Demonstrate to him how very little riches really contribute to permanent tranquillity. You will never speak of or to a person in a different manner from what you would to a prince, merely because he is poor; and then your child will never imbibe that deceptious opinion, that honest poverty is disgraceful. You will on the contrary make him prize people for their intellectual, but chiefly for their moral qualities. You will show him that every creditor who is not paid is defrauded; that he who by extravagance puts it out of his power to do good, is a despicable and selfish man. I do not object to the use of satire itself upon the habits of those who purchase finery, or luxuries, or any thing else for the sake of show, who wear fine clothes to be thought rich, who would sooner be in debt than not make a figure, or tell a lie than appear poor; or who make themselves miserable two hundred and thirteen days in the year, that they may walk about in fine raiment and go to church very fine on the remaining fifty-two. This wretched vanity you will expose in all its consequences. You will labour to render him liable to none but *the wants of nature, and even those corrected by the dictates of good sense.* You will thus render him frugal, honest, industrious, contented, successful, respected, and, so far as it depends upon such qualities, *happy* also.

I am, my dear Madam, yours,

Clericus.

HISTORICAL NOTICES OF NEGRO SLAVERY.

"HE THAT STEALETH A MAN AND SELLETH HIM, OR IF HE BE FOUND IN HIS HAND, HE SHALL SURELY BE PUT TO DEATH." Exod. xxi, 16.

Our "Historical Notices of Negro Slavery," are designed as an *appeal* to believers in the word of God, against that iniquitous and aggravated violation of the dearest rights of man. Intelligent persons do, in many instances, employ their ingenuity to discover some plausible reasons to justify, or at least to excuse that shocking system: but certainly it can never be possible for any *believer in Divine Revelation* to approve that which is so manifestly criminal, unless he be under a *delusion* from the *tempter,* "the god of this world, who blinds the minds of them who believe not." 2 Cor. iv, 14.

Divine Truth will unquestionably avenge those crying wrongs, which we behold in that "murderous system of West Indian Slavery!" Who will presume to doubt this, when he remembers that God Almighty, before whose righteous tribunal every soul must appear, has signified his abhorrence of that enormity, by the comprehensive law which we have quoted? How far *His* holiness must have been provoked, will partly appear by our brief details.

Negro Slavery is believed to have commenced in the fifteenth century; for, as Edwards, in his "History of the West Indies," remarks, "In the year 1442, while the Portuguese, under the encouragement of their celebrated Prince Henry, were exploring the coast of Africa, Anthony Gonsalvo, who two years before had seized some Moors near Cape Badajoz, was by that prince ordered to carry his prisoners back to Africa: he landed them at Rio del Oro, and received from the Moors, in exchange, *ten blacks,* and a quantity of gold dust, with which he returned to Lisbon."

Avarice, in the Portuguese, prompted many to embark in this horrid traffic, which they perceived likely to become a profitable speculation. The Spaniards became purchasers of the wretched men "stolen from Africa," or procured by barter from its barbarous chiefs: for in their inordinate thirst for gold, they had destroyed multitudes of the natives in Hispaniola, compelling them to work in the mines, in search of the tempting metal. Ferdinand V of Spain, in 1511, permitted large importations of those unhappy men, to supply the place of the natives, whose numbers were daily diminishing, and threatened the speedy extinction of their race, through the cruelties of their oppressors.

Cardinal Ximenes, who was regent during the minority of Charles V, to his honour, refused permission for a regular commerce in African Negroes. But on the ascension of Charles to the throne in 1517, that great monarch granted a patent for the exclusive supply of 4,000 Negroes annually to Hispaniola, Cuba, Jamaica, and Porto Rico. Afterwards this patent was assigned to several merchants of Genoa: and by this means a regular supply of these degraded human beings was transported to labours and miseries in the Spanish colonies. Probably this great prince was not aware of the dreadful evils attending this horrible traffic in human blood, nor of the criminality of permitting its existence: for when he made a code of laws in 1542, for his Indian subjects, he liberated all the Negroes, and with *a word put an end to Slavery.* But after Charles had resigned his crown to his son Philip, and the minister of his royal mercy, Pedro de la Gasca, had returned to Spain, the imperious tyrants of the West Indies resumed their authority; and according to their former practices, fastened the yoke of Slavery on the suffering and impotent Negroes.

England next became stained with the blood of the Negroes: Captain, afterwards Sir John Hawkins, was the first Englishman, who dishonoured himself and his country by engaging in this shocking commerce. Conceiving that it promised to be a lucrative speculation, he obtained the assistance of several wealthy individuals in London; and having fitted out three ships in 1562, he sailed to the coast of Africa, landed where *Free Town Sierra Leone* now stands, and fell upon the defenceless Negroes. With *sword in hand,* he *burned and plundered* their towns; and having seized 300 persons, he sailed with them to Hispaniola; *sold them;* and with various articles of merchandise, *the price of blood,* he arrived in England!

Hawkins was afterwards appointed to one of the Queen's ships, to proceed on the same adventure. But there is reason to believe that Elizabeth was deceived; as she is said to have "expressed her concern lest any of the Africans should be carried off without their free consent;" in which case she declared that "it would be detestable, and call down the vengeance of Heaven upon the undertakers." What then would Elizabeth have said, had she known the depredations of this fiend in human shape? A companion of Hawkins in this expedition, speaking of their arrival at Sambula, says, "In this island we stayed certain days, going every day on shore, to *take the inhabitants,* with burning and spoiling their towns." Mr. Edwards, though averse to the abolition of the Slave trade, says, "In regard to Hawkins himself, he was, I admit, a *murderer and a robber.* His avowed purpose in sailing to Guinea, was to take, by stratagem or force, and carry away, the unsuspecting natives, in the view of selling them as slaves to the people of Hispaniola. In this pursuit his object was present profit; and *his employment and pastime, devastation and murder.*" Such are the shocking means of obtaining slaves in Africa, to which all dealers or their agents have resorted.

Louis XIII was induced to sanction the practice of slavery in the French colonies, by the hypocritical Romish missionaries representing it as for the glory of

God, and for the good of the souls of the Negroes; this being the only way of converting them to Christianity!

British settlements being formed in the West India islands, during the reigns of Charles I and Charles II, the colonists commenced plantations and stocked them with slaves. The Buccaneers enriched these settlements with their spoils; and, accustomed as they were to deeds of blood, to cruelty and rapine, the enslaving of their fellow-creatures would shock no feeling of their minds. How many of these wretched creatures were imported during those two reigns we cannot tell: but Mr. Edwards says, that from 1700 to 1786 the number imported into Jamaica was 610,000! "I say this on sufficient evidence," he observes, "having in my possession lists of all the entries.—The total import into all the British colonies from 1680 to 1786, may be put at 2,130,000." In 1771, which he considers the most flourishing period of the trade, there sailed from England to the coast of Africa, *one hundred and ninety-two* ships provided for the importation of 47,146 Negroes. And now, he observes (1793), the whole number annually exported from Africa by all the European powers is 74,000, of which 38,000 are imported by the British! In this abominable traffic in human beings, Britain did not indeed take the lead; but having once embarked in it, she threw into it her accustomed energy, and soon surpassed all the rest to supply her more numerous colonies.

Mammon was the deity at whose shrine the original natives of the West India islands were sacrificed, and at whose infernal inspiration Negro slavery was commenced and established. Fraud and hypocrisy were the means of deluding sovereigns to consent that their subjects should pursue the system, while treachery and violence were the agents in its support. Unprincipled adventurers, for the love of gain, embarked in this unholy enterprise; governments, imposed upon, first tolerated, and then encouraged the system, till long custom gave it a kind of sanction. Like the dreadful Upas, blighting and withering all that came within its pestilential influence, this horrid system struck deep its roots in our colonies: there it still flourishes, the *black* man's plague, and the *white* man's curse; and thus will it continue its pernicious influence upon all, until it is uprooted by human benevolence, or perishes smitten with the vengeance of offended Heaven!

Much has been done by the friends of humanity, towards the extinction of this tremendous evil; *first* to lift up the veil which concealed the horrors and enormities which characterized the slave colonies;—*secondly*, to obtain the decision of our courts, that a Negro could not be a Slave after having set his foot on the shores of England;—*thirdly*, to secure the abolition of the Slave Trade; and *finally*, what remains yet to be effected, the total extinction of Slavery throughout the British dominions.

Slavery, in its destructive horrors, was but little known, yet as far as it was understood it was reprobated by the wise and humane. Ximenes, we have seen, abhorred it: Charles V repented of having sanctioned it, and liberated the slaves in the colonies of Spain: Elizabeth, our nation's boast, protested against violence or compulsion towards them; and Louis XIII tolerated it, only on the supposition of its being the means of their conversion to Christianity.

Godwyn, a clergyman in the latter part of the seventeenth century, was the *first* man in England, by whom the system of Negro Slavery was condemned, in a book dedicated to the Archbishop of Canterbury; and about the same time, Richard Baxter, the Nonconformist, reprobated it in his "Christian Directory." In the eighteenth century, Dr. Hayter, bishop of Norwich, and Dr. Warburton, bishop of Gloucester, and Dr. Samuel Johnson, protested against the iniquitous system. At length "the morning star of Negro Freedom" arose in the person of **Granville Sharp**. His persevering labours were at length rewarded, by the Judges in Westminster Hall pronouncing the memorable decision, after the case of one Somerset had been argued three sessions, in January, February, and May 1772, that AS SOON AS A SLAVE SETS HIS FOOT ON THE ENGLISH SOIL HE BECOMES FREE!

This decision excited a more lively interest in favour of the injured and oppressed Africans; and in 1776, Mr. David Hartley, M. P. for Hull, denounced the Slave Trade in the House of Commons; and, having laid on the table some of the chains that were used in that murderous traffic, moved, that "the Slave Trade was contrary to the laws of God, and the rights of men." His motion was seconded by Sir George Saville, M. P. for Yorkshire.

Soon after a deep impression was produced upon the public mind by an action being brought against the underwriters, for a loss caused by the Captain of a slave ship, *having thrown overboard one hundred and thirty two Negroes alive!!* This barbarous wretch was not tried for the murder of these 132 human beings in cold blood; and were it not that his owners attempted to recover their value from the underwriters, who resisted the demand, this horrid transaction would have sunk into oblivion, together with thousands of such murders.

Dr. Peckard, Vice Chancellor of the University at Cambridge, was a warm friend to the Negro, and gave in 1785, as a prize essay, the subject, "Is it right to make slaves of others against their will?" Mr. Thomas Clarkson devoted his whole powers to secure the prize, and to serve the Negroes; and through him Mr. Wilberforce pledged himself to bring the subject before the parliament. On May 22, 1787, a society was formed for the abolition of the Slave Trade. In 1789, Mr. Wilberforce made his first motion on the Slave Trade, which met with great opposition. The nation was excited: for the parties interested in this *trade in blood* were numerous, and the West India and African merchants, the slave captains and others, saw their craft was in danger. The struggle was continued for twenty years; till in 1807, a bill was brought into the House of Lords for the abolition of the slave trade by Lord Grenville, then at the head of the government; which having passed, it was introduced into the Commons by Lord Howick, now Lord Grey: on March 25, 1807, it received the royal signature. By this it was enacted, that no slave should be imported into our colonies after March 1, 1808. Thus a second triumph was gained for humanity and justice!

EFFECTS OF SEEING THE WORD "ETERNITY."

A lady having spent the afternoon and evening at cards and in gay company, when she came home, found her servant-maid reading a religious book. She looked over the servant's shoulder, and said, "Poor melancholy soul! What pleasure can you find in poring so long over that book?"—That night the lady could not sleep; but lay sighing and weeping very much. Her servant several times inquired what was the matter. At length she burst into tears, and said, "Oh! it was one word I saw in your book that troubles me: there I saw the word Eternity! O how happy should I be, if I were prepared for eternity!" The consequence of this impression was, that she laid aside the cards, forsook her gay company, and set herself seriously to prepare for another world.

LINES ON THE EMBARKATION OF A MISSIONARY FAMILY FOR THE SOUTH SEA ISLANDS.

Wake, isles of the south! your redemption is near,
No longer repose in the borders of gloom!
The Strength of his chosen in love will appear,
And light shall arise on the verge of the tomb!

The billows that girt ye, the wild waves that roar,
The zephyrs that play where the ocean-storms cease,
Shall bear the rich freight to your desolate shore,
Shall waft the glad tidings of pardon and peace.

On the islands that sit in the regions of night,
The lands of despair, to oblivion a prey,
The morning will open with healing and light,
The young Star of Bethlehem will ripen to day!

The altar and idol in dust overthrown,
The incense forbade that was hallowed with blood,
The Priest of Melchisedec these shall atone,
And the shrines of Atooi be sacred to God!

The heathen will hasten to welcome the time,
The day-spring the prophet in vision once saw,
When the beams of Messiah illumine each clime,
And the isles of the ocean shall wait for his law.

MY FATHER GOD!

My father God!—to feeble dust
What wondrous condescension 'tis,
That He—the Holy and the Just—
Should stoop to own and call us His.

My father God!—how sweet the sound
To a repentant sinner's heart!
What love, what joys in it abound;
What hope and strength it doth impart.

My father God!—and is it true
That Thou hast nam'd me for thy son?
Shall I thy matchless glory view,
When I my race on earth have run?

My father God!—how Thou hast led
Me thro' each dark perplexing way;
And in the wilderness hast fed
And cheer'd me in my lonely way.

My father God!—what holy joy
Oft hast Thou to my spirit given:
Thy love shall all my powers employ,
When I shall live with Thee in heaven.

My father God!—guard me from ill,
And all my thoughts and heart renew:
A contrite spirit, humble will,
Grant me, that I Thy work may do.

My father God!—I long to be
Within Thy mansion in the skies.
O how Thy face I pant to see!
Fain would I to Thy dwelling rise.

My father God!—in my last hour,
When I on Jordan's brink shall stand,
Around me cast thine arm of power,
And bear me to the promis'd land.

W. L.

TO A DEPARTED FRIEND.

Thou art gone to the grave, but we will not deplore thee,
Since God was thy refuge, thy ransom, thy guide;
He gave thee—He took thee,—and He can restore thee;
And death has no sting since the Saviour has died.

H. S. H.

THE REVELATION OF JESUS CHRIST,

Newly Translated from the Original Greek; with a Plain Reading, divesting it of its Metaphors, and Notes describing the persons and circumstances to which the Symbols refer. By George Pilkington. London, Effingham Wilson.

Mr. Pilkington is known to many by means of his Pamphlet, entitled, "The Unknown Tongues discovered to be English, Spanish, and Latin; and the Rev. Edward Irving proved to be erroneous in attributing their Utterance to the Holy Spirit," &c. &c.

After reading that discovery of the "Unknown Tongues," we were desirous of examining the attempt of that gentleman to furnish a key to the right interpretation of the wonderful prophecies in that mysterious, divine book. We admire the ingenuity displayed in his illustrations of the sacred text: but we regard them as extremely fanciful, and many of them as excessively absurd. Mr. Pilkington has manifested, in our opinion, excessive precipitancy, in venturing to become a translator and expositor of the most difficult book in the sacred volume, having been only a few months a convert to Christianity!

He says, "It is but a short time since I professed no religion save that which I fancied to be Deism, or rather such a belief of God as would presume to scan the measures of his eternal wisdom by finite reason; and thus, in denying what I had not the spirit to comprehend, was I heedlessly neglecting the 'one thing needful,' which God imperatively demands that all his creatures should seek. For many years I rioted in those principles which unrestrained reason naturally suggests. At length, without the intervention of misfortune, without having been afflicted by sickness or pecuniary distress, but with a sound body and a perfect mind, I, as one of those who composed the staff of a governor in one of our colonies, was obliged to attend church in my official capacity, and on that occasion, in the space of an hour, became a convert to Christianity. With an exceeding degree of sorrow for my past offences of unbelief, and with a zeal for the cause of Christ which daily increased, I arrived in England about eighteen months ago." Disappointed in his expectations from Christian brethren, he says, "I threw myself on my Saviour, and praying for the Holy Spirit, mercifully promised to 'teach us all things,' determined, by the grace of God, to study the Scriptures, and judge for myself. I accordingly devoted much of my time to this pursuit after truth, and, having continued with great satisfaction until I reached the book of Revelation, I thought of recommencing, without reading it. I was however constrained as it were to go on, and, opening at the eleventh chapter, my attention was arrested by its contents, and *in about three hours*, I understood it nearly as explained in the present publication."

We have no doubt of Mr. Pilkington's sincerity, and most sacredly do we hold the doctrine of the Holy Spirit's influence. But still we think Mr. Pilkington mistaken in some of his conclusions, respecting the communication of special divine illumination. We would remind him of his former mistakes in relation to Mr. Irving, and would recommend him carefully to review his "Translation of the Revelation."

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THE CHRISTIAN'S
PENNY MAGAZINE.

°. 34. PUBLISHED EVERY SATURDAY. JANUARY 26, 1833.

VIEW ON THE GRAND CANAL, VENICE.

VENICE.

NICE was built in the fifth century; and from the allest beginnings, it rose to such eminence as to be- ne one of the most important states in Europe. For eral centuries, until the discovery of a passage to lia by the Cape of Good Hope, it became immensely ilent by engrossing most of the trade to the East.

/enice is one of the most remarkable cities on the itinent; being built upon *sixty*, or as some reckon *enty-two* lagunes, or small islands: so that a canal rs in every street, which are united by five hundred lges, the most famous of which is the *Rialto*, ninety ; in the span. The number of inhabitants is sup- ed to be about 150,000. The Piazza, or square of Mark, has not its equal in any place, for the magni- nce of the buildings, which are most of them ;ely palaces, faced with beautiful marble, and rned with pillars of several orders. The palace of Doge, the chief magistrate of Venice, is the most ;ndid. Besides these magnificent buildings, there one hundred and fifteen towers of surprising height l costly structure, sixty-four marble statues, and :nty-five of bronze, which are all master-pieces of workmanship. The arsenal is said to be the finest and best furnished in Europe, being *three* miles in circumference, and contains 100,000 stand of arms.

Venice has seventy churches, thirty-nine monasteries, twenty-eight nunneries, and seventeen hospitals: but the religion of the people is that of the Romish church. Scriptural knowledge therefore is exceedingly low, corresponding with the prevailing ignorance and superstition of that communion throughout the rest of Italy.

St. Mark's patriarchal church is the cathedral of Venice: it is situated in the grand Piazza, and is accounted one of the richest and most magnificent in the world. The Venetians pretend that they possess the body of the Evangelist Mark; and in the treasury of relics, they believe they have the original copy of the Gospel written by that inspired Evangelist's own hand; and, above all precious treasures, *some of our Saviour's blood!* Learned connoisseurs have examined the sacred manuscript: but the writing is, by length of time, so greatly defaced, that it cannot be determined whether it is Greek or Latin!

The architecture of the church of St. Mark is of a mixed kind, mostly of the Gothic order, yet many of the pillars are Grecian. The outside is incrusted with marble; the inside ceiling and floor are all of the most beautiful marble, as are the numerous pillars, and the whole is crowned with five domes. But all this expense and labour has been directed by a very moderate share of taste. The steeple of the cathedral stands insulated from the church, built of brick, square, and twenty-five feet broad on each side, and three hundred and fifty feet high, including the figure of an angel, made of copper, eighteen feet in height, with expanded wings, pointing with his hand to the quarter whence the wind blows.

The front of the cathedral, which looks to the palace, has *five brazen gates*, with historical basso-relievos; over the principal gates are placed the four famous bronze horses, gilt with brass, and of incomparable workmanship, said to have been executed by the famous Lysippus. They were given to Nero the Roman emperor, by Tesides, king of Armenia, to be put to the chariot of the sun, for adorning his triumphal arch, after he had conquered the warlike Parthians. The fiery spirit indicated by their countenances, and their animated attitudes, are perfectly agreeable to their original and fanciful destination. Nero placed them on the triumphal arch consecrated to him. They were removed by Constantine the Great to the Hippodrome at Constantinople, and remained there till the capture of that city by the French and Venetians, in the beginning of the thirteenth century, when they were conveyed to Venice.

We have little to record of the progress of evangelical truth in this splendid old city, except the circulation of a few Bibles, by the British consul, Mr. Money. Still we trust, that the time is not far distant, in which the pure doctrines of salvation by Jesus Christ, shall be proclaimed to attentive and believing congregations in the churches of Venice, instead of the mere performance of senseless and superstitious ceremonies, which degrade and abuse the sacred name of divine Christianity.

LEGAL DOCUMENTS ON NEGRO SLAVERY.

We have been favoured by a correspondent, with a statement from a legal document relating to a plantation in the West Indies, which puts Slavery, in all its debasing horrors, before us, in a striking way.

After describing the plantation in *technical* language, the "*legal*" transfer thus conveys with the land—

"The *use and occupation of all and singular the slaves, horses, mules, horned cattle, and other live stock, with the issues and increase of the females!! and of all copper stills*, vats, and other utensils and implements upon and belonging to the said plantation and premises, and particularized or mentioned in the schedule or inventory thereof thereunder written. And all ways, water-courses, privileges, commodities, and appurtenances whatsoever to the said plantation, lands, and premises belonging or appertaining."

And after the usual forms conveying "*these our brethren*," as so much goods and chattels, amongst many other curious covenants by the tenant, is included the following:—

"That the lessee, his executors, administrators, and assigns, shall and will from time to time during the term granted keep up *a gang of able and sufficient slaves* in the said plantation, of not less than eighty in number; *and when any of them shall die, run away, or otherwise be removed, shall and will place others in their stead as often as it shall so happen that the said slaves shall be reduced to less than eighty in number, under the penalty or forfeiture for every slave, which shall not be so replaced within twelve months after such death or removal as aforesaid, of the sum of fifty pounds a damages adjusted. And also shall and will keep up suc and the same number of coppers, stills, pots, and othe utensils and implements of every denomination.*"

Another clause is thus:

"*And also shall and will at the expiration or othe determination of the said term hereby demised, we and truly pay or cause to be paid unto the landlords, thei heirs and assigns, for such and so many of the slave mentioned in the schedule as shall happen to be then dea or missing, so much lawful money as such deceased sla or slaves respectively are* VALUED AT *in the said schedule without any deduction or abatement whatsoever. An also that the tenant, his executors, administrators, an assigns, shall not, nor will send off the island, or sell an dispose of any of the demised slaves, or the issue of an of the females, under the penalty of forfeiting to th landlords, their heirs and assigns, double the value of suc slave or slaves, so sold, disposed of, or sent off the island, according to their respective values mentioned in sai schedule, without leave in writing from the landlords.*"

An extract from the long and doleful inventory of the "*gang of slaves, stock, &c.*" shall now be given. Englishmen, read it and blush!

INVENTORY TO WHICH THE INDENTURE REFERS.

NEGRO MEN.	Value. £.	s.	d.
Isaac (Driver)	110	0	0
Manuel, ditto	130	0	0
Quibus (old)	25	0	0
B. Jacob (ruptured)	60	0	0
Jemmy	90	0	0
Scipio (consumptive)	0	5	0
Cuffy (ulcered)	35	0	0
Cyrus	5	0	0
O. Dick (invalid)	0	5	0
O. Pompey, ditto	0	5	0
O. Sharper, ditto	0	5	0
O. Exchange, ditto	16	10	0
NEGRO WOMEN.			
Barbary	80	0	0
Betty	90	0	0
Memby	80	0	0
Matty	85	0	0
Yellow Nanny	75	0	0
Black Nanny	66	0	0
Scibby	45	0	0
Silvy (invalid)	5	0	0
Sally	86	0	0
Violet	85	0	0
Satyra (invalid)	15	0	0
Lucy, ditto	5	0	0
Myrtilla, ditto	25	0	0
O. Jenny, ditto	2	0	0
O. Lettuce, ditto	2	0	0
BOYS.			
Billy	80	0	0
Baptiste	66	0	0
Scipio Adam	42	0	0
Ned Allen	32	0	0
Dick Lewie	50	0	0
L. Jacob	66	0	0
GIRLS.			
L. Celia	66	0	0
Cympia	40	0	0
Doll	55	0	0
Hagar	45	0	0
Memba	55	0	0
Peggy	40	0	0
L. Quasheba	50	0	0
INFANT BOYS!			
Anthony	24	0	0
Cudanda	24	0	0
L. Isaac	20	0	0
L. Joe	20	0	0
Quacco	20	0	0
Champagne	24	0	0
Juba	10	0	0
Otta	20	0	0

INFANT GIRLS!	Value. £.	s.	d.
ı	10	0	0
	5	0	0
h	10	0	0
	16	10	0
nda	10	0	0
	10	0	0
s Mina (distempered)	3	6	6
po Minna	10	0	0
	5	0	0
	6	12	0

STOCK!	£.	s.	d.
andered horse, one glandered mare, one lered filly	66	0	0
aught bulls, at 55*l.* each	275	0	0
d cow	6	12	0

follows a list of plantation and other fixtures and

uch as this need a comment? Does not the
ken at it? Poor Scipio! Consumptive Scipio!
at *five shillings!* Poor invalids! How must
tempers have varied, when we see Cyrus worth
ds, and *Poor Dick and Pompey only five shillings*
ilst *Exchange*, with all the accuracy of the mart,
ated with all his ills at *sixteen pounds ten*
!

infant boys! Poor infant girls! Ye too come
ur inheritance of woe!

Ritta we perceive is of the exact value, *six*
twelve, which in the succeeding inventory is
o "*one old cow*"—whilst the glandered horse,
ally ruined mare and filly, seem more in value
ny of the infant girls put together!

long shall these things be? Will not the
y God visit for them? What solemn words are
ntained in Exodus, xxi, 16:

. he that *stealeth a man*, and *selleth him*, OR IF
FOUND IN HIS HAND, he shall surely be put
."

would think that the sound of these words
cho like thunder to the heart of *every man-*
nd *slave-holder?*

W.

ľ TO "PASTOR'S" OBSERVATIONS ON INFANT SCHOOLS.

' Observations on the Infant School System" (No. 31),
ten by a very estimable Clergyman, to which we gave in-
the hope of promoting those valuable institutions. We
lly agree with those "Observations;" but though we
low an extended controversy on this subject, we deem
st to insert the following intelligent reply.—ED.]

e Editor of the Christian's Penny Magazine.

Having been a constant reader of your
little work from its first appearance on the
periodicals, with the view to obtain rather
part information, I ought probably to apolo-
this intrusion.

king a few remarks on Pastor's "Observations
nfant School System"—it is my most earnest
avoid that feeling of acrimony which appears
possessed him whilst penning his "Observa-

I certainly agree with Pastor, that the suc-
ending these institutions must depend in a
easure on the teachers; and that the greatest
l circumspection should be used in selecting
ut not to reject them, as Pastor would suggest,
ecause they have not received a *superior* edu-
In my humble opinion, the grand and chief
ascertain are—whether they have the humble,
eek, and lowly spirit of Jesus. Will they draw the children by the cords of love? Will they carefully watch over the development of that carnal mind which is "enmity against God," and apply the remedy held forth in the Gospel to every evil in its rise? Will they earnestly strive to remove ignorance by sound scriptural knowledge? (not merely classical or philosophical.) Will they endeavour to mortify every evil and corrupt imagination and inclination, and encourage a progress in all godliness and purity of living?

"All knowledge and intellectual development," observes a most excellent minister of the establishment in a letter to me a few days since, "that is not made subservient to this, only tends to pride and ungodliness."—Now, Sir, I would ask Pastor, where could a sufficient number of such persons be found among the learned and wise, who not only possess these important qualifications, but who could descend to that childlike simplicity, so necessary in a teacher of babes? If they cannot, literally speaking, become as little children themselves, and do not possess that *tact* of coming down to a level with the understanding of their little charge; neither the "highest scholastic attainments or profoundest philosophy," will ever assist them to acquire it; on this account I am led to conclude, such persons would make as inefficient writers for infants as they would teachers of them.

That there are persons not qualified in other respects, who come forward as candidates for this work, I allow; and that some have also been employed:—but is it just, is it consistent with the character of a Christian Minister (for such I am led to believe Pastor to be from his signature) to condemn a whole body *generally*, for that which may be reasonably termed the misfortune of a few? Again, his remark tends to reflect on such patrons or committees of schools who may have elected such individuals; as the teachers of other infant schools surely cannot be justly condemned for that over which they have no control.

2dly. Pastor then remarks, that "*with all the native conceit of ignorance, the teachers of infant schools are generally impatient of any suggestion from others.*" Here again I must be allowed to differ. From a personal knowledge of, and frequent conversation with, the majority of such teachers in and around London, I dare affirm, that, *generally*, they are seeking for information, and would be most thankful for hints, or any kind of assistance that might be afforded them: and I appeal to the committees and visitors of these schools whether such be not the case.

3dly. Pastor again affirms, that "the system does not provide for the learning to read of the children, &c."—This was an oversight, or perhaps I should more properly say, an error in the opinion of the first promoters of infant schools, who, I am informed, considered it quite time to commence learning to read at the age of six or seven years: but in the present day, I believe there to be but few infant schools where this necessary appendage is not prominently attended to, and moreover the "old system" forgotten or unknown.

4thly. I am sorry, Sir, so frequently, and now so pointedly, to question the veracity of Pastor; but I, as well as himself, must state things "as they are." I have visited almost every infant school in London, and am in the habit frequently of conversing with, and questioning the little children on the lessons which they have been taught, and do not remember, in one instance, discovering the lamentable defect specified in his remarks on the tables. I for one dare thus publicly challenge Pastor to a mutual questioning on the part of my little ones, on any or all of the tables commonly taught. Surely the many public examinations which have taken place, where individuals, strangers, have questioned the children, must prove to the contrary, not only on this, but on every part of their little acquirements.

5thly. The circumstance of the teacher miscalling Naaman *Naomi*, appears to me to indicate that Pastor has not profited much by his visits to "several infant schools, for several years," or he must have perceived these seeming mistakes to be intentional, in order to keep up the attention of the children, who delight to jog Teacher's memory—and, in all probability, had he awaited the result he might have been rather gratified than otherwise.

In conclusion, Sir, after having several times read over these "Observations," and maturely considered them, my firm belief is,—that whatever the outward profession of Pastor may be, he is NOT in heart a FRIEND to infant schools.

Your insertion of these remarks will be esteemed a favour by, Sir, yours respectfully,

R. B. RIDGWAY.

Hart Street, Jan. 16, 1833.

"I CANNOT DIE!"

"IN August last," says a pious writer in the early part of 1811, "four men, named Marshall, Sawer, Wakelin, and Atkinson, were executed near Lincoln. They severally addressed the surrounding multitude, hoping that their unhappy situation would serve as an awful warning. Wakelin had been a great comfort to his fellow-prisoners; and in the hours when the clergyman was not with them, read to them continually. Atkinson had given one of the best proofs of repentance of his crime, by having given to the governor of the gaol, bills to the amount of 35*l.* to be sent to Messrs. G. and C. of Boston, whose property he declared it to be, lamenting that *that* was all the return he could then make to them. Just before the moment of the scaffold falling, Atkinson turned to shake hands with Wakelin, and in so doing shifted the knot of the halter from his ear to under his chin. Marshal, Sawer, and Wakelin, seemed to be dead in two minutes after suspension; but at that time, to the inconceivable horror of all around, Atkinson cried out, 'O God! O God! I cannot die, I cannot die! Lift me up!' The emotion excited by such a scene can be but faintly imagined. A soldier had the presence of mind to run to him, lifted him up a little, and then, by hanging at the body, mercifully put a speedy end to the misery of the poor creature by accelerating the death which the sufferer had sought, but had so feelingly expressed that he could not obtain."—Multitudes of lost souls will eternally cry, in guilt and torment, "I cannot die!"

"IT IS FINISHED."

"Jesus said, It is finished."—John xix, 30.

"*Tis finished*"—our Redeemer cried;
And bow'd his blessed head;
"*Tis finished*"—heaven and hell replied;
And earth has claim'd its dead.

"Tis finished"—the dark tomb has veil'd
The Saviour's form from view:
Again, "'tis finished," He is hail'd
A Conqueror, bursting through.

Now, Lord of glory! see him rise,
To claim an endless reign,
Bless him all earth, and shout, ye skies,
The Lamb for sinners slain!

He died, creation's crown to raise,
Then boundless be his sway!
And wide as nature be the praise
Which heaven and earth shall pay. S. F. W.

CHEAP COTTONS!

MR. Editor,—I rejoice to find you raising your voice against the great abomination of modern times—the accursed system of Negro Slavery; and shall be glad to see in your excellent publication a complete exposure of its enormities. It is a duty imposed upon every one who has a share in leading the public mind at the present important period, to take arms against the monster that has so long devoured the unhappy sons of Africa.

But as an Englishman, Mr. Editor, I feel impelled to call your immediate attention to our own country. Turn your eyes to the North of England, and say in what other part of the world the cruelties there perpetrated are to be paralleled. Read the Evidence taken before the Parliamentary Committee. Children too young to work at all, driven to labour *day and night*, by the terror of straps and sticks, which are unsparingly used upon their tender bodies to force their attention when over-wearied nature demands the refreshment of sleep! Fathers exercising these cruelties upon their own children! The most debasing and disgusting exhibitions of vice and immorality; joined with a degree of poverty and wretchedness that barely enables the victims of this atrocious factory system to drag on a miserable existence that hardly deserves the name of life! And as the necessary consequence of all this, a total absence of any thing like religion or morality!

Can it be that all this is occurring in Christian Britain? Is this the reason we can buy "*cheap cottons?*" Oh! the monstrous evils that are generated by the cursed love of money! And in the face of all this horrid cruelty and depravity, the men at the head of these earthly hells have the disgusting hypocrisy to call themselves Christians! Reasoning with them, Mr. Editor, would be in vain; but I hope you will not fail to arouse the feelings of your Readers on this harrowing subject; and let them know, that buyers of "*cheap cottons*" are in a measure partakers in this enormous guilt, if they forbear to use their utmost efforts for the overthrow of such an abomination as the present factory system.

I hope you will treat the subject fully and fearlessly at the very earliest opportunity; and in the mean time allow me to apprise your Readers, that for their "*cheap cottons*" they not only pay the little money that is charged for them; but, by consulting the "Evidence" alluded to, they will find that they ought to reckon the following items as forming part of the price:—to wit,

I. The most hard-hearted cruelty.
II. The most disgusting indecency.
III. A total depravity of manners.
IV. A consequent absence of even the semblance of religion.
V. The premature destruction of the body.
VI. The everlasting perdition of the immortal soul!

These, Readers of the Christian's Penny Magazine! these are part of the price you pay for "*cheap cottons;*" and now wrap yourselves round, and rejoice in their cheapness—if you can!

I am a father, Mr. Editor, and this I hope will be my sufficient excuse for the warmth of this Letter. I trust you will take up the subject with energy. Suffer not yourself to be blinded by the interested cant of the danger of interfering with the freedom of trade; which in this case means just the freedom to oppress those who are unable to resist:—trade had better perish altogether than be carried on as it is at present in the manufacture of cotton. Do your duty fearlessly; and may the Lord add his effectual blessing to your labours.

⁂

Letters to a Mother, upon Education.

LETTER XIV.

On Amusements.

Dear Madam,

The word *amusements* signifies those pursuits to which we turn from laborious avocations. Such pursuits seem required by the very nature of man, whose universal and *therefore native* tendency is, to seek relief from severe exertion, whether of body or of mind, by applying to *other* employments which he can perform *with ease*, and which relieve the fatigue of steadfast attention.

This appears to be the proper idea of amusements, and this their proper use. When, on the other hand, the pursuits coming under this denomination occupy more of a person's attention than they ought, or the whole of the attention, then we may justly say of him, that he spends his time in *dissipation*. It is however evident, that the amusements of different individuals may be widely different. I have read of a celebrated natural philosopher, whose amusement consisted simply in varying the *object* of his pursuit. Thus, if he had been reading pure mathematics all the morning, he found it a sufficient amusement to enter his laboratory, and make experiments in natural philosophy. This however is the case of one man in many millions. The generality of mankind feel an irresistible need of amusements of a different kind. The question then is, of what sort they ought to be for persons in general. Nor will the question seem of secondary importance, when you consider that our amusements, like all our other pursuits, have a reflex action upon our mental and moral character. In order to improve the taste, or to maintain and confirm it when good, it is often needful to regulate the amusements. At the same time, the taste when good requires to be directed in its choice. In the preceding Letters I have several times expressed my sentiments relating to this topic. They are unfavourable to toys, properly so called, of all kinds; but they advocate those recreations which are connected with health and mental improvement. Bodily exercise, associated with the contemplation of scenes of nature, or even of public buildings, &c. &c., gardening, robust games, drawing from nature, the care of birds and animals, and similar pursuits, tend to afford the recreation which is required, while they assist the cultivation of health, of the understanding, and the affections. To these incidental remarks I shall now attempt to add a more systematic consideration of the subject.

In the first place then, let *music*, by all means, be early cultivated, with a view to its becoming a source of amusement afterwards. Let music be cultivated *very early;* and then, like most things learnt at the beginning of life, the fatigue which disheartens the late learner will be unfelt, and a proficiency secured which he can seldom attain.

The instrument selected must depend much upon the taste of the learner. The more portable and the least expensive are the best, because then the recreation to be derived from it is more independent of circumstances. And next to these qualities, those instruments should be preferred which do not require the breath, in order that *singing*, which is of equal importance, may be associated with the performance by the performer himself. You will not need that any argument should be used to recommend the cultivation of music and singing. It formed, with good reason, a principal branch of education among the ancients. They justly deemed that it was intimately connected with the sensibility of heart which is so valuable to the usefulness and even happiness of its possessor. The choice, however, of the music to be studied is of great importance. Happily there is no scarcity of that species of it which is required. In the works of Handel, Mozart, Haydn, and the writers of church music in our own country and on the continent generally, the best materials may be found for the cultivation of this science. Nor do many later productions offer any thing objectionable. The "Sacred Melodies," so well known, both in words and music, are unobjectionable. The songs by the same author, or indeed any other songs which merely exhibit the emotions of war, or the complaints of love, or the moanings of the sorrow of this world, are not to be chosen. We have all of us a sufficient tendency to become earthly-minded, even when the attractions of the world are presented in their own unassisted fascinations. Most of the songs of the present day tend to cultivate a sickly sentimentality, equally inimical to a vigorous state of the understanding, or rectitude and genuine sensibility of heart. Agreeably with these sentiments, there seems to be no objection to attending those public musical entertainments which have none of the objectionable qualities now named. A valuable impression may be derived from the full tide of music to be heard in public performances, which can be heard nowhere else. How happy is that family, however, which includes within itself the requisites for a concert! I have heard a mother and her children sing in a manner which reminded me of that line in Burns' "Cotter's Saturday Night,"

> "Compar'd with this, Italian trills are tame."

With regard to the *theatre*, as conducted in its present state, no Christian parent will hesitate for a moment as to the propriety of permitting his children to attend even for a single occasion. The fascination of theatrical amusements cannot be denied, nor that they frequently afford the highest exhibition of the powers of the human mind: at the same time, these attractions are attended by the most dangerous circumstances. The audience of most large theatres contains an admixture of evidently abandoned characters: what parent could feel happy at the idea that his son or his daughter should be taken to a place where these are beheld surrounded with every glittering and fallacious quality? The plays themselves are generally replete with the most worldly, and not unfrequently with immoral sentiments. What play is there, as it came from the pen of the author, and as it is frequently acted on the stage, that a Christian brother could read to his sisters, or a Christian parent to her child? How often would the reader be required to pass over whole scenes, and to leave out many profane and blasphemous expressions, even in those scenes which he could venture to read? But I feel that to you as a Christian parent these remarks are unnecessary. The theatre is one of those amusements which the feelings and sympathies of the Christian's mind lead him sincerely and voluntarily to renounce; and if a person's mind be destitute of such feelings, then the theatre is one of those subjects upon which, with *him*, all argumentation is commonly thrown away. In the words of a celebrated writer, "If any person were to ask the question as to the lawfulness of the theatre as an amusement, I would waive any reply, being convinced, that if he in his own mind felt inclined to go thither, nothing that I could say would prevent him. I would rather strive to fill his mind with better feelings and principles, and then he would relinquish the theatre of his own accord."

I remain, dear Madam, &c.

Clericus.

"It is not a new *head* that God has promised, but a new *heart*."

ON THE DIVINE ATTRIBUTES.

No. II.—THE POWER OF GOD.

To speak of God as merciful and just, is indeed to say much: but these attributes would be comparatively useless, did he not possess the power on all occasions to exert them. By the power of God I mean, his ability to do whatsoever pleaseth him; not merely in the creation of the world, but in his moral government of it; not in the world of *matter* only, but also in that of *mind*. And truly I cannot but think, that as much of this attribute is needed in turning the sinner into the paths of righteousness, as in commanding a world to arise out of the darkness of chaos.

In examining my subject I intend, as on former occasions, to refer back to some instances in which God has manifested this attribute.

1. We who are inhabitants of this lower world are careless and indifferent beings. We can live surrounded by all the splendid devices of Infinite Wisdom, and the mighty operations of Infinite Power, without one emotion of gratitude, reverence, or fear, towards Him at whose word all the beauties of creation burst into existence, and "for whose pleasure they are and were created." Let me however direct your attention back to that momentous period in the history of our earth, when from the right hand of the Majesty on high, the Eternal Son proceeded with an innumerable host of angels to that part of infinite space, which was destined to contain the world in which we live. As he looked on the ocean of immensity thus placed before his eyes, he called the world of matter into existence: but saw that the earth was formless, that it was void, and that darkness covered the face of the deep abyss of boundless space. Such a scene of chaotic confusion as this, was not fitted for the display of his power, nor for the habitation of the creatures whom he was about to form; and therefore with a voice, which none but "Very God of Very God" could have sent forth, he cried, *Let there be light!* No embassy of angels was needed to carry his wishes into execution. No skill of the mechanic, no counsel of the learned. Chaos yielded to the voice of its Maker—*and there was light.* But even when this point was gained, much remained to be done, for formless the earth still continued: and therefore were performed those various displays of power, love, mercy, and wisdom, which the first chapter of Genesis contains. It is needless for me to say more on this point. Every man must learn for himself, for the wonders of creation are open to the inspection of all. And when we view the formation of our own body, the mightiness of its mechanism, the intricacy of its contrivances, and the beauty of its shape—when we behold the world of animals, and that of insects, and of fishes, and mark how well each one answers the end of its creation—and when we cast our eyes upward, and view the innumerable worlds which roll over our heads,—we must indeed be wanting in feeling and sensibility, if we refuse to confess that Infinite Power was needed to produce them all. I pass on from this subject (as I shall have occasion to refer to it hereafter) to observe,

2. That the power of God is displayed in overcoming those difficulties under which human nature sinks, from the conviction that all is lost. To illustrate this I would say, that the Deliverance from Egypt presents us with a striking example of its truth. Ground down to the earth by hard and relentless task-masters, and urged to immoderate labour by the rude blow of the scourge; the children of Israel in the time of their bondage presented an appearance, and filled a situation, differing widely from that in which the kindness and munificence of Joseph had placed them. Slavery, we know, whatever may be the covering under which it is disguised, is still a bitter draught, and deeply were the oppressed Israelites obliged to drink of it. With rigour and severity all their labours were exacted of them, and the misery of being bondmen was fully appreciated by them. This was truly a deplorable situation, but this was not all. Tight as the cord had been strained around them, there was still room for increased severity; they had yet some steps higher to go, before they reached the summit of their misery. In consequence of a communication from Moses to the king of Egypt, his anger was inflamed, and he commanded that no straw should be given to the people (who were engaged in making bricks), and yet that their daily tasks should be performed. This was of course impossible. As it was, they were worked to the last extremity, they were compelled to do as much as they could: and now—deprived of means, sent to wander over the Egyptian fields to gather stubble instead of straw—was it likely they could perform their daily tasks, as when that material was plentifully furnished? Picture then to yourselves this unhappy people: oppressed by tyrants from whom they could expect no mercy; ruled by the dreadful power of chastisement; without any to stand up for, or defend them; was it possible they could hope for deliverance or expect it by any human means? Must not their heart have been sick, and their spirit faint? I need not enter into a detail of the miracles wrought by the hand of Moses during the course of their deliverance from this wretched state, observing only two things. 1. That the Egyptians had no excuse for refusing to let the Israelites go, after the convincing proofs which were afforded them of His power, who professed to be their governor. 2. That the Israelites had every reason to place implicit confidence in this Almighty Being. For we find, that the prospect soon begins to wear another aspect; that the rising sun has dispersed all the dark clouds of despondency; and that, loaded with the spoil of the Egyptians, their hearts overflowing with joyfulness, the fields and the valleys of the promised land smiling (in imagination) with plenteous harvests, and every prospect looking as bright as it possibly could,—they were "brought out of the land of Egypt, out of the house of bondage."

Let us however follow them for a little while, and we shall find, that they had scarcely escaped out of the Egyptian territories, before another and more appalling calamity impeded their progress and shook their faith. Pharaoh had no sooner suffered them to leave his land, than he repented of having done so; and hastily calling together his mighty forces, he marched forward in the determination of bringing them back again to their task-masters and slavery. And he had doubtless great probabilities of being successful For what was the condition of the Israelites? Before them lay the Red Sea, a passage through which could by no human artifice be forced: beside them mighty and precipitous rocks reared their heads to the sky, and precluded all possibility of escape: and (what was still worse) behind them was a cruel and malicious enemy; one who had without provocation overwhelmed them with barbarities, and from whom therefore they could now expect no mercy, since they were looked upon as rebels and deserters. Their case was hopeless. They were not prepared to give battle to a regular army of Egyptian warriors, and therefore could reasonably look for nothing less than cruel murder, or no less cruel slavery. Of this they were convinced; and therefore (notwithstanding all the wonders which had contributed to bring about their deliverance) they despaired, and accused Moses of bringing them out into the wilderness for the purpose of destroying them. God permitted their condition to come to such a pitch that they could not fail to feel their own weakness, and the insufficiency of an arm of flesh to effect their safety and escape; and then the hand of Moses was stretched out: at his voice the waters of the sea rolled back: wave after wave flowed over each other, until two mighty walls of water enclosed a passage for the Israelites to go through; and thus did the ransomed of the Lord go on their way rejoicing! I add nothing to this simple declaration of a true occurrence, but leave it to produce its legitimate effect on every heart.

B. Z.

(*To be continued.*)

Death-Bed Testimonies.

COLLECTED BY THE LATE REV. WILLIAM BUTTON.

"O Death, where is thy Sting."

No. I.

REV. RICHARD CONYERS, LL.D.

Rector of St. Paul's Deptford. Died on Sunday, April 23, 1786. Aged 62.

There are some circumstances attending his death so remarkable, that we are ready to conclude he must have had some premonition of the event. As he was walking in his garden on the Monday before he died, as well as usual, he observed his servant making the walks very neat; and said to him, "It will not be long that we shall be here. You may give over I say, I shall not be long here." On the Tuesday, as he was walking again in the garden, he said to the same person, "Come and sit by me, I shall not be long here. If I die, let me be laid, when I am dead, in the parlour;" and then he conversed most sweetly and familiarly of the things of God, with a cheerful voice. To a particular friend he said: "I shall not be long, this will be the last time I shall see you; we must be in Christ Jesus, or nothing at all." He was now as well as he had been for a long time. On the Thursday, expecting to see some near relations who lived in the neighbourhood, he felt no small disappointment at their not coming, and said, "It would have been the last time, if they had come." During all this week he would repeatedly say, "I find my Jesus so precious to my soul, that I cannot express it. I am so happy in the things of God, I am so wrapt up in Jesus, that I am confident I shall not stay here long."

On the Saturday, he took his servant with him into the churchyard, and said, "I want to look out a spot for my grave: show me Mr. Baker's grave:" (a person who had been converted under his ministry, and died happy.) When he had fixed on the place, he drove a stick into it, and said, "If I should live till Monday, I will get the sexton to come and try whether there is sufficient depth of earth; but I do not think I shall hold out till Monday." On the next day, which was the Sabbath, he went to church as usual, and in the course of the service, the twentieth chapter of the Acts happened to be the second lesson for the morning. As he read it, he made several pathetic remarks on that part of it in which the Apostles call upon the Ephesian Elders to record, that he had not shunned to declare the whole counsel of God, and intimates that they should see his face no more. This proved, in the issue, but too applicable to his own case. In his comment, he called upon their consciences solemnly to witness, that he was clear of their blood. In his discourse, which he preached from Matthew xxviii, 18, "All power is given to me in heaven and in earth," he largely and sweetly dwelt on the Godhead and Satisfaction of Jesus Christ, adoring the grace that had enabled him to preach Him, and directing the people to remember that Christ lived, and that all their happiness for time and eternity was treasured up in Him.

In pronouncing the blessing, his speech seemed to falter, which only those who were near him could perceive; and finding himself seized with the stroke of death, he called to his man who stood near him, and said, "I cannot get from my knees." His servant raised him up, being perfectly helpless, but sensible. His crowded audience were instantly thrown into shrieks and tears. Several of his friends assisted in bringing him from the pulpit; and as they carried him along the aisle, with tears on his cheeks and a smile on his countenance, he waved his hand to the people, bidding them a *final farewell.* Being taken to his house, he said, "I have no pain: God's will be done, I hope I shall soon be with Jesus." Nor was he disappointed; for at four o'clock in the afternoon, his soul took its triumphant flight to everlasting glory.

Funeral Sermon, preached by the Rev. John Newton, Rector of St. Mary Woolnoth, London, from 1 Thess. ii, 8.

OUR LONG NEGLECTED BRITISH TARS!

Many attempts have been made to benefit poor sailors, but very, very little has yet been done for them. There are two asylums where a few get shelter for a day or two; one conducted by Capt. Gambier, &c., the other by Mr. Knight. The gospel is sent to the ends of the earth, *by means of sailors*, at a great expense! They return, are robbed of their hard-earned wages: others are shipwrecked, and their few remaining clothes sold for bread; they die for want of care, being far away from their parish, and no one is concerned for the souls of poor *sailors!* What are all our evangelical clergymen waiting for? To bring about a plan that shall be permanent to evangelize our seamen, and by the blessing of Jehovah to encourage them to be missionaries. Look at the skeleton of the Sailors' Home!—the wreck in Wellclose Square! The Merchant Seaman's Hospital at Lloyd's, and the Port of London Society, &c.

May the Lord incline the hearts of his faithful servants to implore Him to provide a Refuge for them, who supply our tables with the produce of foreign climes, at the hazard of their own lives!

A King's Letter for a general collection at every place of worship throughout the empire would be the means of providing them with a good harbour, where they might ride in safety all the rest of their lives, and have hope in death.—A True Friend to Sailors.

Insincere Profession of Christianity.—Aygoland, a Moorish king, having waged war with Charlemagne, was induced, as was customary with conquered princes in those dark ages, to profess the Christian faith, in order to obtain peace on more advantageous terms. For this purpose he repaired to the French court with prodigious pomp; and observing there a great number of poor men, who were fed and clothed by the Emperor's bounty, inquired who they were. The reply was, "They are the servants of God." "What!" said the heathen prince, "are the servants of God so poor and wretched, while the servants of the Emperor are so rich and fine? I did intend to be baptized and become a Christian; but now I am resolved never to serve that God who keeps his servants no better!"

Caryl, an old commentator, who relates this anecdote, observes with much point, "What this ignorant prince spoke out freely, many speak secretly in their hearts: they will not serve Christ upon self-denying and suffering terms."

REMARKS ON ANCIENT LITERATURE.

A taste for reading is the allowed characteristic of every nation that has pretensions to civilization. The inhabitants of every newly-discovered island, after a few years' experience has remodelled their manners and customs, display this feature very strikingly. A thirst for knowledge is inherent in the human mind; and though this inclination may run riot if unrestrained and uncurbed, still the principle remains the same, and the abuse of it cannot bear down our consciousness of its high importance.

On the destruction of the old Roman Empire, the barbarous spirit of the conquerors condemned to the flames the noble libraries which the munificence of the Constantine dynasty had founded. Their zeal in this destruction being apparently actuated by the opinion, that a people deprived of the enthusiastic orations of a Demosthenes, or the heart-stirring history of their warlike forefathers, would soon become benighted in ignorance, and debased beyond the possibility of their ever recovering the high estate from which they had fallen.

This ruthless antipathy to every vestige of virtue and of heroism, effectually answered the desired purpose, and none of the ancient classic works were preserved, except in small and scattered libraries, which Providence seemed especially to protect for the enlightening of future ages.

The middle ages of the Christian era were consequently enveloped in almost impervious darkness, the people were immersed in grossness, and ignorance overspread the land. But the active principle of the mind of man was still the same, it slumbered and it slept, but it was not destroyed; there was occasionally that faint glimmering in the mental horizon, which served not only to render the darkness more awfully visible, but as a beacon to guide the wandering steps of some benighted pilgrim.

As a stream confined within narrow banks rushes on with greater impetuosity, or as the rays of the sun concentrated into one focus burn with more intense heat, so this desire for knowledge, acting on more condensed or limited materials, produced the most surprising and incredible effects.

We accordingly find it stated, that when a single book was bequeathed to a friend or relation, it was seldom done without many stipulations and conditions. If given to a monastery, it was thought that so valuable a present merited eternal salvation; and the donor with great ceremony offered it upon the altar, and the most formidable anathemas were denounced against those who should dare to alienate it.

The Prior and Convent of Rochester declared, that they would pronounce the irrevocable sentence of damnation on him who should purloin a Latin translation of a work of Aristotle, or even obliterate the title.

The inconvenience and impediments to study were so numerous from the scarcity of books, that in the reign of Henry VI, by one of the statutes of St. Mary's College, Oxford, it is ordered, "that no scholar shall occupy a book in the library above an hour at most, so that others may not be hindered from the use of the same."

In 1471, when Louis XI of France wanted to borrow the works of an Arabian physician from the Faculty at Paris, he was compelled not only to deposit by way of pledge for its return a quantity of valuable plate, but was also obliged to procure a nobleman to join with him as security in a deed, by which, under very considerable forfeiture, he bound himself to return it.

THE CANON OF THE OLD AND NEW TESTAMENT SCRIPTURES ASCERTAINED;

Or the Bible Complete without the Apocrypha and Unwritten Tradition. By Archibald Alexander, D.D. Professor of Theology in Prince Town College, New Jersey. Author of a "Brief Outline of the Evidences of the Christian Religion." A New Edition, with Introductory Remarks by John Morrison, D.D. 12mo. cloth, 5*s*. pp. 418. London.

We know not in what terms, sufficiently strong, to give a worthy recommendation of this volume, with that brevity which is required in the Christian's Penny Magazine. In early life this was a subject which engaged our most anxious inquiry; and we have no doubt of the same solicitude influencing the minds of many of our inquisitive readers. The Canonical Authority, and the consequent satisfaction with the Holy Scriptures, is one of the most interesting, as it will be found one of the most edifying considerations of our young friends; and we beseech them, especially those who are connected with a circle of reading friends, to procure this unusually valuable work: in real importance, it is worth a thousand volumes of such as invite the attention under the denomination of *Popular New Works*.

Dr. Alexander states the question thus: "The Bible includes a large number of separate books, published in different ages, during a space of more than fifteen hundred years. Each of these books, when first published, formed a volume; or, at least, the writings of each author were, in the beginning, distinct; and if they had continued in that separate form, and had been transmitted to us in many volumes, instead of one, their authority would not, on this account, have been less, nor their usefulness diminished. Their collection into one volume, is merely a matter of convenience."

Referring to the addition of the Apocryphal Books by the Roman Catholics, the author says, "The inquiry, therefore, is not optional, but forces itself upon every conscientious man: for, as no one is at liberty to reject from the sacred volume one sentence, much less a whole book of the revelation of God; so, no one has a right to add any thing to the word of God; and, of consequence, no one may receive as divine, what others have without authority added to the Holy Scriptures. Every man, therefore, according to his opportunity and capacity, is under a moral obligation to use his best endeavours to ascertain what books do, really and of right, belong to the Bible. An error here, on either side, is dangerous: for on the one hand, if we reject a part of divine revelation, we dishonour God, and deprive ourselves of the benefit which might be derived from that portion of divine truth; and on the other hand, we are guilty of an equal offence, and may suffer an equal injury, by adding spurious productions to the Holy Scriptures; for thus we adulterate and poison the fountain of life, and subject our consciences to the authority of mere men."

"The two great questions most deserving the attention of all men, are—First, Whether the Bible, and all that it contains, is from God?—Secondly, What are those truths which the Bible was intended to teach us? These two grand inquiries are sufficient to give occupation and vigorous exercise to intellectual faculties of the highest order; and *they are not removed entirely out of the reach of plain, uneducated Christians.*"

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THE CHRISTIAN'S PENNY MAGAZINE.

35. PUBLISHED EVERY SATURDAY. FEBRUARY 2, 1833

THE SENATE HOUSE AND GREAT ST. MARY'S CHURCH, CAMBRIDGE.

CAMBRIDGE UNIVERSITY.

BRIDGE UNIVERSITY is the second celebrated seat
earning in the British empire. Our readers, there-
, cannot fail to be interested in a sketch of its
ry; especially as we gave some historic and de-
tive notices of OXFORD UNIVERSITY, in the Twenty-
Number of the Christian's Penny Magazine.

ambridge, or, as it is frequently called in history,
ntbridge, is eligibly situated on the river CAM, from
h it takes its name, distant *fifty-two* miles nearly
h from London. Besides the parish churches, its
cipal public buildings are, the SENATE HOUSE,
PUBLIC SCHOOLS, the UNIVERSITY LIBRARY, the
WILLIAM MUSEUM, the ASTRONOMICAL OBSERVA-
Y, *thirteen* COLLEGES, and *four* HALLS which
ess equal privileges, together with the CHAPELS
hed to the Colleges. Of these latter, that belong-
to King's College is truly magnificent. Of this
ndid building we purpose giving a more particular
unt in some future number of the Christian's Penny
azine.

ambridge is "divided into *fourteen* parishes, each
which, with one exception, is provided with a
ch." Cambridge is believed to have been a forti-
station of the Romans, and to have been called by
CAMBORITUM. Some suppose it to have been an ancient British settlement; and they pretend to carry up the date of its literary glory to a period of nearly *four centuries* anterior to the Christian era!

When the University of Cambridge was founded, is, however, quite uncertain. Many conceive it was established as a public seminary for youth, soon after the introduction of Christianity among the Saxons, especially as it was found excessively expensive and dangerous to send the British youth to Rome. Sigebert, king of the East Angles, about A. D. 630, is believed to have patronized this infant academy.

Much uncertainty attaches to this statement; and if it be true, the Saxon divisions and the ferocity of the Danes, by turns, laid waste this nursery of learning. In 1010, Cambridge was plundered, and totally destroyed with fire, by the Danish soldiers, in their predatory warfare.

William, the Norman Conqueror, having established himself in England, built a castle at Cambridge, and, as some say, patronized leaning so as to entrust the education of his younger son, Henry I, to the governors of this University. But in A. D. 1110, the tenth year of that monarch, no university existed at Cambridge, according to Peter of Blois; when Joffrid, abbot of Croyland, originated or revived this seminary. Mr. Milner, in his Church History, speaking of the revival of learning at Oxford and Cambridge, gives the following account:—"It revived, however, in some degree about the year 1109, when Gislebert, with three other monks, was sent by the abbot of Croyland to his manor of Cottenham, near Cambridge. These monks went every day to Cambridge, where they hired a barn as a convenient place for public lectures. One read grammar in the morning, a second read logic at one o'clock, and a third, at three in the afternoon, gave lectures on rhetoric, from Tully and Quinctilian. Gislebert himself preached on Sundays and other holidays. The barn was soon found insufficient to contain the auditors; and therefore accommodations were provided for the labours of these men, in different parts of the town. Such is the account which Peter of Blois gives of the infant state of learning in the University of Cambridge."

Prosperity continuing to attend the labours of the lecturers at Cambridge, many pious persons and lovers of learning made provision for the subsistence of regular professors, and for the convenience of students; colleges, therefore, were begun to be built and endowed in the reigns of Edward I and II.

The following is a list of the Colleges, with the dates of their foundation, and the names of their founders.

COLLEGES OF ROMAN CATHOLIC FOUNDATION.

No.	Names.	Founders.	King'sReign.	Date.
1.	Peter House.	Hugh de Balsam, Bishop of Ely.	Edward I.	1284
2.	Clare Hall.	Elizabeth de Burgh Countess of Ulster, sister to the Earl of Clare.	Edw. III.	1340
3.	Pembroke Hall.	Mary de Valentia, Countess of Pembroke.	Edw. III.	1343
4.	Gonville and Caius.	Edmund Gonville, D.D. and John Caius, M. D.	Edw. III. Mary.	1348 1557
5.	Trinity Hall.	William Bateman, Bishop of Norwich.	Edw. III.	1350
6.	Corpus Christi.	Two Societies under Henry, Duke of Lancaster.	Edw. III.	1351
7.	King's.	Henry VI.	Henry VI.	1441
8.	Queen's.	Margaret of Anjou, consort of Henry VI.	Henry VI.	1446
9.	Catherin. H.	Robert Woodlark, D. D.	Edw. IV.	1474
10.	Jesus.	John Alcock, Bishop of Ely.	Henry VII.	1496
11.	Christ's.	Margaret of Richmond, mother of Henry VII.	Henry VII.	1505
12.	St. John's.	Ditto, Ditto.	Hen. VIII.	1511
13.	Magdalen.	Duke of Buckingham, and Lord Audley.	Hen. VIII.	1519
14.	Trinity.	Henry VIII, and Mary.	Hen. VIII and Mary.	1546 1555
	COLLEGES OF PROTESTANT FOUNDATION.			
15.	Emmanuel.	Sir Walter Mildmay.	Elizabeth.	1584
16.	Sydney Sussex.	Frances Sydney, Countess of Suffolk.	Elizabeth.	1598
17.	Downing.	Sir George Downing.	Geo. III.	1800

Cambridge University is governed by a CHANCELLOR, who at present is his Royal Highness the Duke of Gloucester; a HIGH-STEWARD, who is also a person of high rank; a VICE-CHANCELLOR; two PROCTORS; a PUBLIC ORATOR; two LIBRARIANS; a REGISTRARY; and three ESQUIRE BEDELLS.

In how great a degree Cambridge University has contributed by its scholars and divines to advance the cause of pure religion and scriptural Christianity, we will not attempt to compute: but our intelligent readers will not fail to recognize the services of Bilney, Fryth, Rogers, Ridley, Bradford, Saunders, Glover, Latimer, Cranmer, who were educated at Cambridge, and became *martyrs* for the doctrines of Christ: Grindal, Walton, Bedell, Davenant, Hall, Jeremy Taylor, Beveridge, Lightfoot, Strype, Pearson, Poole, Patrick, Tillotson, Parkhurst, Paley, Milton, Bryant, and Sir Isaac Newton, are names which are held in the highest estimation by the friends of scriptural religion; and these were scholars of Cambridge.

It would be unjust not to mention the venerable Mr. Simeon, Senior Fellow of King's College, whose countenance afforded to pious young men in that University has been an incalculable blessing to the nation; and besides his zealous co-operation with most of the institutions established to promote the enlargement of the Redeemer's kingdom, his "Outlines of Sermons upon the whole Scriptures" have been the most valuable helps to the clergy in their preparations for the pulpit.

THE IMPORTANCE OF THE SABBATH, CONSIDERED MEDICALLY.

WHO can tell the importance to man, of the Divine institution of the Sabbath! Considered morally, politically, or medically, it is worthy of the wisdom and goodness of its blessed Author. The following testimony of Dr. Farre, will, we are sure, interest all our readers. It was given before the Committee of the House of Commons.

"July 16, 1832. J. R. Farre, M. D., called in, and examined.

Q. You have practised as a physician many years?—A. Yes, between *thirty* and *forty* years.

Q. Have you had occasion to observe the effect of the observance and non-observance of the seventh day of rest during that time?—A. I have. I have been in the habit, during a great many years, of considering the *uses* of the Sabbath, and of observing its *abuses*. The abuses are chiefly manifested in labour and dissipation. The use, medically speaking, is that of a day of *rest*: in a Theological sense it is a *holy* rest, providing for the introduction of new and sublimer ideas into the mind of man, preparing him for his future state. As a day of rest, I view it as a day of compensation for the inadequate restorative power of the body under continued labour and excitement. A physician always has respect to the preservation of the restorative power, because, if once this be lost, his healing office is at an end. If I show you from the physiological view of the question, that there are provisions in the laws of nature which correspond with the Divine commandments, you will see from the analogy that the "Sabbath was made for man" as a necessary appointment. A physician is anxious to preserve the balance of circulation, as necessary to the restorative power of the body. The ordinary exertions of man *run down* the circulation every day of his life; and the first general law of nature, by which God (who is not only the giver, but also the preserver and sustainer of life) prevents man from destroying himself, is the alternating of day with night, that repose may succeed action. But although the night apparently equalizes the circulation well, yet it does not sufficiently restore its balance for the attainment of a long life. Hence, one day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect by its repose the animal system. You may easily determine this question as a matter of fact by trying it on beasts of burthen. Take that fine animal the horse, and work him to the full extent of his powers every day in the week, or give him rest one day in seven; and you will soon perceive, by the superior vigour with which he performs his functions on the other six days, that this rest is necessary to his well-being. Man, possessing a superior nature, is borne along by the very vigour of his mind; so that the injury of *continued* diurnal exertion and excitement on his animal system is not so immediately apparent as it is in the brute; but in the long run he breaks down more suddenly: it abridges the length of his life, and that vigour of his old age, which (as to mere animal power) ought to be object of his preservation. I consider therefore, that in the bountiful provision of Providence for the preservation of human life, the Sabbatical appointment is not, as it has been sometimes Theologically viewed, simply a precept partaking of the nature of a political institution, but that it is to be numbered amongst the natural duties; if the preservation of life be admitted to be a duty, and the premature destruction of it a suicidal act. This is said simply as a physician, and without reference at all to the Theological question. But if you consider further the proper effect of real Christianity, namely, peace of mind, confiding trust in God, and good-will to man, you will perceive this source of renewed vigour to the mind, and through the mind to the body, an additional spring of life, imparted from the higher use of the Sabbath as a holy rest. Were I to pursue this part of the question, I should be touching on the duties committed to the clergy; but this I will say, that researches in physiology, by the analogy of the workings of Providence in nature, will establish the truth of Revelation, and consequently show, that the Divine commandment is not to be considered as an arbitrary enactment, but as an appointment necessary to man. This is the position in which I would place it, as contradistinguished from precept and legislation. I would point out the Sabbatical rest as necessary to man; and that the great enemies of the Sabbath, and consequently the enemies of man, are, all laborious exercise of the body or mind, and dissipation, which force the circulation on that day in which it should repose; whilst relaxation from the ordinary cares of life, the enjoyment of this repose in the bosom of one's family, with the religious studies and duties which the day enjoins, not one of which, if rightly exercised, tend to abridge life, constitute the beneficial and appropriate service of the day. The student of nature, in becoming the student of CHRIST, will find in the principles of his doctrine and law, and in the practical application of them, the only and perfect science which prolongs the present, and perfects the future life."

CHRISTIAN CONFIDENCE.

"They that know thy name will put their trust in thee," Psalm ix, 10.

Thou art, O God! the joy and pride
  Of those, who make thy name their stay;
And love shall bless, and light shall guide,
  Each trusting wanderer on his way!
Where'er we are, whate'er we do,
Thy mercies meet us fresh and new!

Could we but with unclouded eyes
  Through all thy dispensations view,
How fair then would the scene arise,
  Of mercy's beams still shining through;
E'en sorrow's darkest cloud would wear
Some light, to show that love was there.

S. F. W.

THE BIRMINGHAM APPRENTICE.

He sets up in Business, and settles with a Family.

WILLIAM completed his seven years apprenticeship the day on which he attained the twentieth year of his age. His master found that it would be a serious loss to spare his services, and therefore made him an offer of wages, which was considered liberal: but he would continue no longer in the employment of one, who had treated him in many respects unworthily, and even cruelly.

From the debasing habit of frequent and excessive drinking, his master had seriously neglected his business, for the last two years especially: sometimes remaining from home, in company not to be named, for two or three days and nights together: intemperance brutalized his manners; and acts of petty tyranny, and even barbarity, the most shameful in its character, were the natural consequences. Timid as William was naturally, prepared by the fear of God in a great degree to suffer evil, and without any influential friend in the town, he was necessitated to lay some of the long grievances of himself and fellow-apprentices before a magistrate; who threatened the master with the cancelling of the indentures, unless the unusual complaints were immediately remedied. They could not be denied: and every thing required was readily promised, his master acknowledging that he had no fault to find with William, and admitting that he had never neglected his business for an hour, during about five years of his servitude, which had already transpired.

One subsequent act of unkindness, may, on several accounts, with propriety be here mentioned:—When the father of William died, about fourteen months before the termination of his apprenticeship, he was sent for to attend the funeral: but his master observed, that as he could do no good to his father, his going was unnecessary, and that he would not suffer him to undertake the journey, and that he wanted certain work completed. William offered to finish all the work that was required, and then, travelling all night, to attend the last sad offices for his parent: but inhumanity, superinduced by irreligion and intemperance, pronounced a coarse and frowning refusal. This was felt as a most grievous affliction to William; and every one of his shopmates was indignant at the unfeelingness thus displayed, and united in recommending him to go without leave, daring his master to punish him, or notice the disobedience. But the fear of God prevailed, and William submitted, "casting all his care upon the Lord," believing that "He cared for him;" and he was enabled by the Divine grace, not only to be patient, and resigned to his holy will, but even to pray for his unfeeling master, according to the precept and example of his blessed Lord and Saviour; at the same time confident, that all his difficulties would conduce to his advantage.

Released from the obligations of an apprentice, William had to make a beginning in the world; and without property, the indispensable means of embarking in business for himself. But he possessed two things of inestimable value; things for which he had for a long time earnestly prayed to his heavenly Father, and for which he had carefully and perseveringly laboured, under many unrighteous impositions. He had a *good character*; against which, malice itself could not establish an objection: and he was acknowledged to possess the ability of a *good workman*, his reputation for which had been blazed abroad, even by his master, on all occasions, especially when in his cups, challenging any one to produce his equal.

Trade at that time was in a particularly flourishing state, and the character of William having been testified by his master himself, and his work being known to the principal in a large wholesale house, on his application, every requisite was supplied on the third day after he had left his servitude, to enable him to enter on business; and though the most dishonourable attempts were made to injure him, by various insinuations as to his secret intentions relating to the property with which it was supposed he had been entrusted, and that without any security, they were candidly mentioned to William, but not credited. William declared some of his intentions, which had indeed been secret, but they related to supporting his widowed mother: thus respect for him was created; and by the gracious help of God, he never dishonoured the high confidence thus reposed in him.

William reflected upon the case of his mother being left a widow, and in necessitous circumstances, with four children; and regarding it as a call of Providence to assist them, he promptly determined on acting the part of a father to the family. Arrangements were made, and in six weeks after his apprenticeship terminated, his mother removed from the country to keep his house: his two brothers he took apprentices to his own business; and his two sisters, who were the youngest, he put to school. Providence, kind and gracious, evidently smiled upon his industrious diligence, prospering the work of his hands, giving him favour in the sight of those with whom he transacted business, blessing him, and making him a blessing to others.

Feeling alive to the inestimable importance of personal religion, William did not fail to lead his mother and family to the house of God, and to direct their attention to the things that belong to their everlasting peace. But his religious profession and connections required more than attendance at the house of God; they brought him into contact with many of those who were accustomed to *worship God as families*: the practice commended itself to his judgment, as rational and proper and necessary; and he found that it was agreeable to the custom of the people of God, as recorded in the Holy Scriptures. This was sufficient to determine the mind of William; and having found a discourse on "Family Religion," among Whitfield's Sermons, written upon the remarkable words of Joshua, "As for me and my house, we will serve the Lord," Josh. xxiv, he at once decided on introducing the subject, and on following so worthy an exaple. He had the approbation of his friends whom he consulted on the occasion, and he was encouraged by their cordial recommendation.

William made known his wishes to his mother; showed her the sermon on the subject; read it in the evening in the presence of the family, who all appeared willing to comply with his desire, not making the slightest objection; and from that day forward, the God of nature, of providence, and of salvation, was acknowledged and worshipped daily, by the reading of the Holy Scriptures, and prayer.

With admiring gratitude did William often look back upon those eventful and delightful days of his early history, wondering at the goodness of God, in preserving him while inexperienced in worldly transactions and young in years, and opening ways in his merciful providence so favourable to his wishes, and so far beyond his expectations. He saw with the most heartfelt satisfaction, his mother, as he believed, embrace the gospel of Christ, brought to the knowledge of "the truth as it is in Jesus" by her son's manifest devotedness to God, and in answer to his prayers. The same distinguished happiness, he had grounds to believe, became the blessed portion of one of each, if not of both his brothers and sisters. Of the whole of them he had reason to hope "things that accompany salvation."

Remarkably favoured in business, and blessed with a kind and careful mother to manage his domestic affairs, William, diligent in his habits, and devoting a full measure of his hours daily to the claims of his trade and the manufactory, by early rising, allowing himself but six hours bed, redeemed a considerable portion of his time for mental improvement. He felt his ignorance on divine things especially, and determined upon rather an extensive course of reading for a tradesman, embracing particularly the Evidences of Christianity and Church History; and by regularity and perseverance for a few years upon this plan, he made considerable progress. Instead of it interfering with the claims of his ordinary business, it afforded him daily relief and the most solid pleasure.

Most happily for him, anticipating his wishes, about this period, a few intelligent, pious, and liberal-minded gentlemen, members of the Independent and Baptist congregations of the Rev. Messrs. Birt, Edwards, and Bennett, and of those attending the ministry of the Rev. Mr. Burn, projected a select Theological Library in Birmingham. The plan was adopted, contributions were liberal, and it soon included several hundred volumes of the choicest standard works of sound Divinity, a great part of which William read with considerable attention and profit, making extracts of various of the most striking passages.

William was not satisfied with direct reading: he began to reflect upon his Latin exercises at the Grammar school; perceiving the value of that language from the numerous passages he met with in the several Theological works. He had neglected that study during almost all his apprenticeship; but he determined now, if possible, on recovering what he had lost, and on making some further progress in that ancient language; not without some secret hope, though perhaps at a distant day, of being able to examine the records of the Gospel of salvation in the consecrated language of Greece. In these hopes he was not a little encouraged by the concluding paragraph of the Latin Grammar, about that time published by Dr. Smith of Homerton College. He obtained assistance, and his success, ultimately, almost equalled his expectations, if it did not satisfy his wishes.

To excite and stimulate a class of persons such as William, that learned Tutor remarks—"If to the prosecution of this course of study, the leisure hours were devoted which most young men can command on the six days of the week, I can scarcely doubt, that an useful and gratifying measure of attainment would be made in three or four years; and then it may be hoped that warmer zeal, aided by satisfactory experience, will prompt the lover of these fair regions of literature, to urge a similar career in the *Greek* language. Dr. Valpy's excellent Grammar, with the concomitant aid of the *Westminster*, will open the path; and the late Professor *Dalzel's Analecta*, and his *Collectanea*, will make it delightfully pleasant. In that path the lover of knowledge and virtue will not only be charmed by the attractions of Ionic sweetness and Attic elegance; but he will hear the dictates of Eternal Wisdom, in humble simplicity of words, yet with celestial majesty of sentiment, from teachers whom the Son of God commissioned, and the Spirit of Truth inspired."

"That man is quite unable to do any thing for himself spiritually, is one of the most mortifying truths in the word of God: it is a stream which runs in direct opposition to man's pride."

HINTS FOR PROMOTING THE NATIONAL REFORM.

It was an apothegm of one of our most distinguished senators, "that our passions forge our fetters;" in which language is obviously implied, that much of that inquietude and discord so generally prevalent amongst us is the offspring of our own corrupt propensities. Admitting this to be the fact, as unquestionably it is, it must readily be conceded, that self-reformation will be the most effectual step towards promoting that integrity, truth, and justice, on which the best interests of mankind, individually and collectively, so mainly depend. The page of history informs us, that the wisest and the most prudent of legislative measures are ineffectual to the accomplishment of their purposes, where there exists in the people a spirit of covetousness and insubordination. They may for a period serve to stem the torrent of corruption, which, were it not for these wholesome flood-gates of restraint, would soon burst the barriers; and possibly present a scene of uncontrollable anarchy, not very dissimilar to that lately instanced in a neighbouring country.

It is a truth as certain as it is little remembered, that "righteousness exalteth a nation, but that sin is a reproach to any people." This plain maxim, which coming as it does from the wisest of men, and from Revelation, we may justly be entitled to assume as our postulatum, and in conformity to which it is proposed to offer a few hints, which it is hoped may not be considered presumptuous or unreasonable at the present crisis.

First, it cannot be denied, that in this our land there exist the means by which every individual may be adequately and comfortably supported. England is not a barren soil: her peasantry should be her pride: we do not affirm that the reverse is literally the case, but we maintain, that generally they have not their proper balance in the national scale. Let then the great Christian law of love extend itself more widely. Let not all seek their own, but every man another's wealth. Let not the public mind be so absorbed on subjects of doubtful policy. Let not the commonalty of our realm imagine, that a panacea for every physical and moral evil, is contained in the word Reform. Let our rulers show, that while they are the terror of evil doers, they are also to the praise of them that do well. And let all classes remember, that it is their duty, as opportunity may be afforded or ability may be given, to labour to advance the present and future welfare of mankind. If this law of love operated more strongly through the different ranks of society, we should not have reason to complain of the burthen under which we now groan; gladness would brighten the face of nature, the wilderness would become a fruitful field, the desert would blossom as the rose. England, with a proud pre-eminence, has in the excellency of her institutions and appointments afforded an example to the other nations of the world; but her horizon appears now to be partially obscured. She has not, however, irrecoverably fallen: her walls may even yet be built again in troublous times. Let each then proceed in the work of his own reformation; for the moral improvement of the nation must depend upon individual exertion. The united efforts of all in their respective stations, towards the benefit of their fellow-men, towards whatever may advance the honour and interests of their country, will not be unavailing. May this be the case, that righteousness and peace dwelling in our land, God may give us his blessing; for He it is who ruleth over the kingdom of men, and however much they may arrogate to themselves, He that sitteth on high is mightier.

May not our sinful passions, nor our private interests, disappoint any endeavours for the public good; may the Sovereign so possess the hearts of his people, that they may never be wanting in honour to his person, and dutiful submission to his authority; may his reign be prosperous; and may "truth and justice, religion and piety, be established amongst us for all generations."

Philanthropos.

THE CHARACTER OF CALEB.

Notice the difference between the character of Caleb and the generality of the Israelites. "He had another spirit with him;" theirs was a disobedient spirit, though they promised so fairly at Sinai, Deut. v, 27, but his was an obedient spirit. He approved cordially of the Divine government and the holy law of God: so must we, if we would follow the Lord. John xiv, 21. Theirs was a rebellious spirit, Isa. lxiii, 10; but Caleb's was a spirit of *submission*, ready to suffer as well as to perform the Divine will. Theirs was a distrustful, cowardly spirit: his was a courageous, resolute spirit, Num. xiii, 30; xiv, 9. Theirs was an unbelieving spirit, Num. xiv, 11, "So we see they could not enter in because of unbelief:" but Caleb had a spirit of faith, depending on the Divine all-sufficiency and veracity. Theirs was a selfish spirit, they cared only for their own ease, safety, and temporal enjoyment: but Caleb had a disinterested, self-denying spirit; he entered into God's views, he cared for God's glory, as Moses also did, Num. xiv, 12—19: and thus our Lord has taught us, "If any one will follow me, he must *deny* himself." Theirs was at best an indolent, discontented spirit. Diligence is of importance in the things of this life, and so it certainly is in religion. Our Lord hates lukewarmness. He requires his people to be zealous, and *He* well deserves our utmost exertion. Consider then how needful a like spirit is, that we may follow the Lord fully. "He hath followed me *fully*," saith the Lord of Caleb, and the same phrase is used repeatedly in Joshua. We are called to an heavenly inheritance; but we must travel through a wilderness, and encounter hosts of foes, conquer the world, the flesh, and the devil, fight the good fight of faith, and lay hold on eternal life. But to this end it is necessary that we should follow the Lord *fully*, and to this purpose we must unite with Him in our ends. He chose us, that we might be holy. He predestinated us to be conformed to the image of his Son. Christ gave himself for us, to redeem us from all iniquity, to bring us to God, to save us from this present evil world. He meant to purify unto himself "a peculiar people, called unto holiness, formed to show forth his praise." A right spirit will unite with God in these ends, and will consequently fall in with answerable means. If we have a right spirit, we shall resign ourselves to the Divine guidance,—shall be willing to subject ourselves to the Divine government, and resign ourselves to the disposal of God's providence. We shall be willing that God should choose for us. We must rely entirely on the Divine promises, and God's all-sufficiency and fidelity to execute them. "*God has spoken*, in his holiness I will rejoice." We must seek the destruction of God's enemies, and long for every thing to be destroyed that is hostile to him. We must be universal in our obedience. We must keep our eye on One perfect example; and ask ourselves how Christ would have acted in similar circumstances. We must never be contented till we obtain full possession of the promised rest, the presence and enjoyment of God.

Ryland.

ON THE DIVINE ATTRIBUTES.

No. II.—THE POWER OF GOD.

(Continued from p. 30.)

3. Hitherto I have dwelt only on those mighty works which were wrought by God in behalf of his chosen people; and did space permit, and were it necessary, I could add much more to the little that has been brought forward. Let me, however, leave the affairs of nations for the more interesting topic of personal experience. And sure I am, that in this the power of God is as much displayed as in the other. I might set before you all the miseries attendant on a life of licentiousness, and prove how God has made a man's own iniquities bring about his punishment. I might tell you of mighty warriors, whose ambition soared far beyond human calculation, who were nevertheless cut off in the prime of their life, and robbed of their brilliant expectations; and I might fill volumes in demonstrating how wonderfully God has in every instance made the wrath of man to praise him, and restrained the remainder of wrath. But I would rather leave that part of the subject untouched, while I mention something respecting that powerful assistance of the Almighty, which subdues every enormity of human depravity, which suits itself to every emergency of human suffering, and eases every weight of human woe.

Let me first of all bid you look at the man whose mind is engrossed either by the delusions of false gaiety, the cares of this life, or the deceitfulness of riches. Nothing affords him any gratification which does not tend in some way or other to promote the interest of his darling idol, and he clearly lives without any serious consideration on the shortness of life, or the certainty of another world. That this is the case with a vast number of the present generation, the experience of every one must bear witness; for where is the man of the world who is not surrounded by many companions whose sentiments and conduct resemble his own? and where is the Christian, who does not secretly lament over the thoughtlessness and spiritual indifference of many of those with whom he is connected? When however it comes to pass, that one of these careless ones is brought over to the cause of religion, and being convinced of the vanity of earthly enjoyments, resolves to seek first of all the kingdom of God and his righteousness, I should like to know by what means he is thus converted. Some may say, that the powerful preaching of the Gospel has brought about the change: but let me ask, how comes it then, that so many are still indifferent under the very same minister? If there were any power in eloquence or pathos effectually to change the heart, we should not have cause to complain that our ministers stretch out their hands to a regardless people. Though therefore I am willing to own, that as an instrument, none can be more powerful than the preaching of the Gospel, yet I cannot ascribe to it in any case the honour of saving a soul from death. Others may inquire, Is it not then the man's own common sense which has suggested to him convincing reasons why he should change his course of life? Alas! no. Can a rushing torrent of waters arrest its course at any given spot? Can the madman regain his senses whenever he thinks fit? Can the Ethiopian change his skin, or the leopard his spots? No! must be the answer returned to each of these inquiries: and equally impossible is it for those who are deluded by Satan, and carried captive by a thousand evil inclinations, to regain the path of virtue, and change themselves into servants of the Living God? There is but one Power able to accomplish this: human arguments, and human eloquence, are counted but a vain thing to save a man; and all the energy of true devotedness, and all the earnestness of Christian charity, will be of no avail until the Spirit of the Lord touches the sinner's heart, and commands it to be softened. Every Christian, therefore, is a trophy of the Power of God; every converted sinner proclaims to the world, that there is a Spirit ever busy in this earth of ours, which possesses the power of arresting the course of the prodigal, and conducting him back again to his Father's house: and the express declaration of God himself is, "Not by might, nor by power (that is, human power), but by my Spirit, saith the Lord of Hosts."

But it is not only in converting the sinner, that the power of God is manifested. Many other cases equally bear on them the impression of supernatural agency. When the heart begins to fail, and the spirit to faint, and when the chill cold hand of poverty seems ready to grasp us, is it not Divine Power which renders assistance, and never fails to relieve all such as faithfully seek its interference? When the sorrows and distresses of life press sorely upon us, how comes it that the Christian can smile, and be contented? What is it that affords him a consolation, which the man of the world clearly knows nothing about? Surely we must own it is the Power of God alone, which is able to make sorrow and sighing flee away. To enter into any detail on these points is unnecessary. Every man has his own sufferings, and every man has his own consolations. Nevertheless, they are all brought about by the powerful and mighty agency of that Spirit, who divideth to every man severally as he will.

But there is one scene through which we must all pass: there is yet an event to happen to the many millions who now inhabit this earth, in which each one will need the Power of God. There is the Valley of the Shadow of Death, lying straight before us, and cross it *we must*. Oh! this is a dreadful consideration; it is one calculated to bring the loftiest of us into the dust before his Maker, and wring from the proudest of us a humble supplication for mercy. Die we must! and when the last gasp of expiring nature is all of mortality that remains, when the last groan is quivering on our lips, and when one moment more will bring before us all the awful realities of the unseen world; where shall we find one who will be willing to rely on his own strength, and enter the presence of his Maker in his own righteousness? To talk of death, and to die, are two very different things; and he who has most loudly protested his fearlessness of its consequences, will be the very first to quake and to tremble when the awful reality flashes across his mind, that "this night his soul may be required of him."

Every professedly rational system of religion has this object in view; but, alas! it is not every system which accomplishes its object. BUT ONE specific has been found; BUT ONE staff strong enough to support the weight of a dying mortal, and that is CHRISTIANITY. Let me then for one moment dwell on the triumphant scene which the death-bed of a Christian presents. We behold stretched, possibly on a hard and comfortless bed, the emaciated form of one, who once was a constant attendant at the house of the Lord: pain and weariness are upon him, and his eyes are closed: when however they open, we behold in them an expression of joy and conquest, which can be understood, and which can be felt, but cannot be written. The lips of the sufferer betoken that he is about to speak. And what does he say? No complaining expression escapes him—no murmur—but the voice of thanksgiving for what he has suffered, and is about to enjoy. As the hour of dissolution approaches, the faith of the dying Christian increases. The grim tyrant Death enters, and sternly demands his victim; but instead of beholding a trembling wretch, striving to avoid his blow, resignation and readiness are manifested in his countenance; and as the last enemy strikes his dart through the *body* of his victim, the *soul* escaping, as it soars upwards to the bosom of its God, triumphantly exclaims, "O death! where is thy sting? O grave! where is thy victory?" This, my friends, is the most splendid display of the Power of God which I can set before you; and may God make you personally and eternally convinced of its truth.

B. Z.

Death-Bed Testimonies.

COLLECTED BY THE LATE REV. WILLIAM BUTTON.

No. II.

REV. JOSEPH COLLET,

Pastor of the Baptist Church at Coat in Oxfordshire. Died Aug. 21st, 1741, in the 57th year of his age.

His abundant labours were thought to be too hard for his constitution, though not naturally weak; so that when his friends well hoped that he might be continued much longer a blessing among them, he fell into a lingering illness, which he endured with great patience and serenity of mind. And though he was willing, if it had been the pleasure of God, to have continued in his warfare longer, for the benefit of the church, and the advantage of his family; yet he often said, his "will was swallowed up in the will of God:" and under the apprehensions of his decaying nature he would frequently observe, "How dreadful his case would have been, if the great work had been then to do." When his weakness took him off from public service, his time was chiefly employed, either in faithful and Christian counsels and exhortation, to such as came to visit him, or to those of his own family; and when a friend expressed her fears, that his excessive labours had impaired his constitution, he answered with great vehemence, that, "If he had ten thousand lives, he would freely spend them all for the interest of his dear Lord: and *if he thought the abatement of his public work would not be attended with his recovery for more service, he would go forth and preach the Gospel, to the last moment he was able to stand.*"

When he apprehended his end drew near, he met the sentence of death with great resignation: and though in a sense of his own unworthiness he cried out with the Publican, "Lord, be merciful to me a sinner!" yet he said also with Job, "I know that my Redeemer liveth; and though, after my skin, worms destroy this body, yet in my flesh shall I see God;" and "Though he slay me, and my family too, yet will I trust in him." He declared he died in the faith of those doctrines which he had preached to others: that he believed the Lord Jesus Christ to be a perfect Saviour: and as "he is able (said he) to save to the uttermost, so I venture my all, both body and soul, on him, for he has engaged to take care of both." He rejoiced in this, that, "though he must die, he should die but once, and after that, this last enemy should be banished for ever;" adding that "his triumph was in a living Redeemer," and taking up the language of the apostle Paul, "I have fought (said he) the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me only, but to all them also that love his appearing." Under the increasing pains of his disease, he would often in the midst of his uncommon patience cry out, "O that I had wings like a dove, then would I fly away and be at rest, at everlasting rest!" O how would that word EVERLASTING dwell upon his lips! And with what inexpressible pleasure would he repeat it again and again.

The last time the supper of our Lord was administered in this place, he was very desirous to have been brought hither, to take his dying leave of his dear flock at that table, as his Lord did before him, and to have enjoyed there a foretaste of that blessedness which he was going fully to possess. But when he was dissuaded by his friends, "Well (said he) though they will not let me go to the table of the Lord, *I will go to the Lord of the table.*

He continued in the perfect enjoyment of his rational faculties to the very last; and when the signs of his approaching dissolution came upon him, a dear friend asked him, how it was with him? To which he answered, "ALL JOY, I am going to my Father! O that I were in my Redeemer's bosom!" And then looking round his bed at his weeping family, "You weep (said he), but others (meaning his friends above) will soon rejoice; and if you could but behold me one hour after I am got home, you would not wish me back again." The same friend telling him that there was a guard of angels ready to conduct him thither; "Oh! (said he) that I were among them:" and then with a most pleasant and heavenly air upon his countenance, he bid his family and friends FAREWELL! and took his immediate flight to the mansions prepared for him in the land of rest and blessedness.

Funeral Sermon, preached by the Rev. Joseph Stennett, from John xiv, 2, "In my Father's house are many mansions; if it were not so, I would have told you: I go to prepare a place for you."

ITALIAN EPIGRAM,

On our Lord's being bound to a pillar in Pilate's Judgment Hall.

——" ET TU MARMOREUM QUOQUE!"

Marble, the pillar against which he stood:
Marble, the men that thirsted for his blood;
And more than *marble* was the Son of God!

From nature's quarry was the former hewn;
But hate infernal turn'd the next to stone;
While patience made the *Rock* of *Ages* one!

If faith's perspective bring the scene to view,
And nature's shudder prove the record true,
I, if I weep not, must be marble too!

Weep, then, my heart; mine eyes, a fountain flow;
Melt all my griefs, and deep dissolve in woe
This mind of marble and this breast of snow.

The pillar, stone! more soft its hardest part
Than that in me, whose rock defies the smart
That rent the Suff'rer, and that brake his heart.

Come, then, Reflection, and before mine eye
Let these sad sorrows in perspective lie,
Till marble weeps, and weeping rocks reply!

So shall I stand, as bound with Him who stood
Firm as a rock, resisting unto blood;
Redemption's witness, and the friend of God!

Arm'd with his mind,—all meekness, but all zeal,
Patient to bear, though exquisite to feel,
Hell's dread assaults, and Heav'n's more dreadful will!

Come, then, O Thou! my pattern, and my guard;
In life, in death, I meet, by thee prepar'd,
My hope's last conflict, and its last reward!

LIBRARY OF ECCLESIASTICAL KNOWLEDGE.

Lives of Eminent Reformers. Vol. I, Biographical Series, 12mo. cloth, pp. 360. 5*s.* London.

Luther, Zuingle, Melancthon, and Calvin, form the subject of this valuable volume, which we have great pleasure in recommending to our readers. For their extraordinary labours,—in restoring to mankind the possession of the Holy Scriptures, in reforming the churches, overthrowing the arrogant pretensions and the debasing superstitions of Popery,—and recovering the pure doctrines of salvation by Jesus Christ, as contained in the Gospel,—they have laid Europe, and the whole world, under the greatest and most lasting obligations.

M. Claude, in his valuable defence of the Protestant Reformation, gives the following just character of these great men. "God enriched them with a lively and penetrating understanding; a solid judgment; an exquisite and profound knowledge; an indefatigable propensity to labour; a wonderful readiness to compose and deliver; an exact knowledge of the Scriptures, and the principles of the Christian religion; a great and resolute soul; an unshaken courage; an upright conscience; a sincere love of the truth; an ardent zeal for the glory of God; a solid piety, without hypocrisy and without pride; a plain and open carriage; an entire disengagement from the things of the world; an admirable confidence in God and his providence; a cordial friendship to all good men; the greatest aversion to the vices, profanation, and sophistry of others. These were the gifts and talents wherewith the Divine favour honoured the greatest part of them. There yet remains the liveliest character of them in their writings, and they were as the seal with which God would confirm their call. For when his wisdom designs persons to any great work, it is wont to bestow on them those necessary qualifications to acquit themselves in it: and we may say, without fear of being charged with derogating from the truth, by those who know history, that from the *sixth age* until that of our fathers, that is to say for the space of more than nine hundred years, there could not be found any space of time so fertile in great men as that of the Reformation." This volume illustrates and confirms these observations of Claude.

PUNCTUALITY.

A few years since, in a village in the neighbourhood of London, a committee of eight ladies, who managed the concerns of an institution which had been formed for the relief of the poor, agreed to meet, on a certain day, at twelve o'clock precisely. Seven of them attended punctually at the appointed hour; the eighth did not arrive till a quarter of an hour after. She came in, according to the usual mode, with "I'm very sorry to be behind the time appointed; but really the time slipped away without my being sensible of it. I hope your goodness will excuse it. I am sure I beg pardon." One of the ladies, who was a Quaker, replied: "Truly, friend, it doth not appear clear to me that we ought to accept of thine apology. Hadst thyself only lost a quarter of an hour, it would have been merely thy concern; but in this case the quarter must be multiplied by eight, as we have each lost a quarter; so that there have been two hours sacrificed by thy want of punctuality."

"Closet religion is the first thing: but that religion which comes from God is diffusive, like the God from whom it comes."

RECOMMENDATION OF THE
CHRISTIAN'S PENNY MAGAZINE.

For the interests of our Country, especially of the Poorer Classes, we are deeply convinced of the importance and necessity of a Cheap Religious Publication of sound principles, and adapted for general circulation at the present eventful crisis. Such a Periodical we consider the "Christian's Penny Magazine," which has been carried on successfully for about eight months. This work has been established on the great principles of the Protestant Reformation, without controversy on those minor points about which British Christians are divided: as such we feel pleasure in recommending it to the Public; and so long as it continues to adhere to those Evangelical principles, we will afford it our patronage.

Rev. J. Blackburn, Pentonville.
Rev. John Burnett, Camberwell.
Rev. W. B. Collyer, D.D. LL.D. Peckham.
Rev. F. A. Cox, LL.D. Hackney.
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Rev. G. Rose, Bermondsey.
Rev. R. H. Shepherd, Chelsea.
Rev. J. Pye Smith, D.D. Homerton.
Rev. J. Stratten, Paddington.
Rev. T. Wood, London.

Testimonies, expressing cordial approbation of the "Christian's Penny Magazine," have been received from many distinguished Clergymen of our Metropolis, whose names we hope to be permitted to add to the above list: and the Conductors of the work pledge themselves to allow nothing of a sectarian character at any time to appear in its pages.

Clericus next week: his favour came to hand too late for insertion in the present Number.

The first volume of the Christian's Penny Magazine, from June to December 1832, is now complete, and may be had, neatly bound in canvass, price 3*s.* 6*d.* through any Bookseller or Newsman; and also any of the preceding Parts or Numbers. A specimen of the embellishments in the First Volume is printed on a large Sheet, price 2*d.*, which will be found to contain some beautiful articles for Books of Prints.

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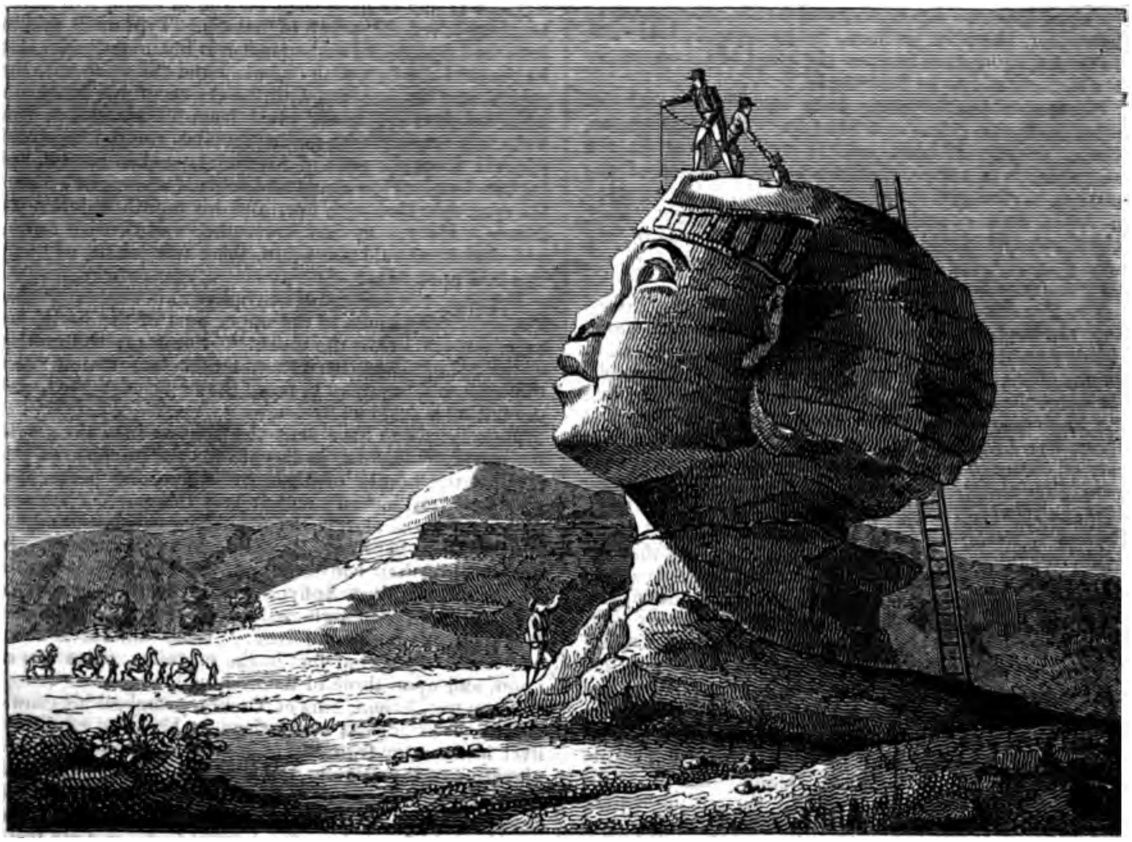
THE CHRISTIAN'S PENNY MAGAZINE.

No. 36. PUBLISHED EVERY SATURDAY. February 9, 1833.



PROFILE VIEW OF THE EGYPTIAN SPHYNX.

THE EGYPTIAN SPHYNX AND PYRAMIDS.

EGYPT has been celebrated as a theatre of wonders for a period of more than 4000 years, from the time of ts founder Misraim, the grandson of Noah. Divine nspiration in the Bible, has recorded the *antiquity*, *richness*, and *magnificence* of Egypt, while it predicted ts *ruin* and *baseness* as a nation. (See especially Ezek. xxix.) Some of these particulars will engage our attention on a future occasion, as an *illustration* of the *authenticity*, and *confirmation* of the *divinity* of the Holy Scriptures.

Among the astonishing antiquities of this once famous nation, the three PYRAMIDS and the SPHYNX are regarded as the most prodigious remains of human power and skill.

These stupendous monuments of the "mighty dead," have excited the admiration of both scientific and philosophical travellers, whose reports have afforded the highest gratification to the inquisitive who tarry at home.

"THE PYRAMID OF CHEOPS," supposed to have been built by a prince of that name, is the largest; the dimensions of which have been differently given. Herodotus, who visited it about 2300 years ago, computed it at 800 feet square; but the sands blown from the Lybian desert have increased into hills around it, burying part of its base. It has been recently measured by a French engineer, who states that the base is a square of 746 feet on each side, covering nearly *fourteen acres of land*. It is said to be as large as the area of Lincoln's Inn Fields. The perpendicular height is about 560 feet; being 156 feet higher than St. Paul's Cathedral in London. The summit, which, viewed from below appears as a point, is found to be a platform, each side of which is 18 feet long. Many of the stones with which this enormous edifice is built, are 30 feet long; and the whole mass is estimated at 6,000,000 of tons; and that it would be sufficient to build a wall 10 feet high and one foot thick, round the whole kingdom of France, which is about *eighteen hundred miles!*

"The Pyramid of Cephrenes," from the name of its supposed founder, the second in magnitude, is stated to be 655 feet at its base, and 398 feet in height! Both of these gigantic monuments have been described by many travellers, to whom we refer our readers for particulars, especially to Pocock, Thevenot, Shaw, Graves, Denon, Salt, Savary, Volney, and Belzoni. One of these modern writers remarks: "Their stupendous height, the steep declivity of their sides, their enormous solidity, the distant ages they recal to memory, the recollection of the labour they must have cost, and the reflection that these huge rocks are the works of man, so diminutive and feeble, who crawls at their feet, lost in wonder, awe, humiliation, and reverence, altogether impress the mind of the spectator in a manner not to be described."

Situated about 300 paces from the Pyramid of Cephrenes, is the celebrated Sphynx. This monument, whose enormous bulk excites astonishment in the spectator, is a statue representing a monster of the heathen mythology. Superstitious dread in the mind of fallen man conceived this most extravagant idea, which consists of *the head and breasts of a woman, the body of a dog, the tail of a serpent, the wings of a bird, the paws of a lion, and a human voice!*

Dr. Pocock, about *two hundred years ago*, found only *the head, neck, and part of the back* of this statue visible; the rest being covered with the vast accumulations of sand, which have buried part of the Pyramids. He states the height of the head to be *twenty-seven feet*; the beginning of the breast *thirty-three feet wide*, and about *one hundred and twenty-five feet from the fore part of the neck to the tail.* According to Thevenot, a traveller about fifty years later, it was *twenty-six feet high*, and *fifteen feet from the ear to the chin.* Pliny, a Roman writer, who lived in the time of the Apostle John, mentions this Sphynx, and assures us, that the head was no less than *one hundred and two feet* in circumference, and *sixty-two feet* high from the belly, and that the body was *one hundred and forty-three feet long.* It was believed to have been the sepulchre of King Amasis, who ascended the throne of Egypt in the time of the prophet Ezekiel, five hundred and sixty-nine years before the Christian era.

Travellers have admired the sculpture of this stupendous image: but the nose of it has been shamefully mutilated by rude barbarians. Denon remarks, "Although the proportions are colossal, the outline is pure and graceful; the expression is mild, gracious, and tranquil; the character is African; but the mouth, the lips of which are thick, has a softness and delicacy of execution truly admirable; it seems real life and flesh. Art must have been at a high pitch when this monument was executed; for, if the head is deficient in what is called *style*, that is, the straight and bold lines which give expression to the figures under which the Greeks have designated their deities, yet sufficient justice has been rendered to the fine simplicity and character of nature displayed in this figure."

M. Belzoni, with the assistance of some Arabs, succeeded in removing immense quantities of sand from the base of the Pyramids; and with the like industry, he cleared away the sand from a great part of the Sphynx, laying open a multitude of curious objects. A temple of a single stone, considerable in its dimensions, was discovered between the legs of the Sphynx, and another in one of its paws. The ground in front was covered with Grecian buildings, inscriptions on which commemorate the visits of emperors and great men to view this remarkable monument. Sphynxes are among the most common ornaments on the ancient temples of Egypt; from which we may conclude they were intended to convey some important instruction.

MYTHOLOGY OF THE SPHYNX.

Many of our readers, especially those whose reading is limited, will naturally be anxious for some information concerning the origin of such a strange monster as the Sphynx. This anxiety we will endeavour to gratify, as a reason for urging our friends to prize the blessed volume of the Divine Revelation, and to cherish gratitude to God for such a precious treasure of knowledge, truth, and salvation, as is contained in the Holy Scriptures.

Heathen mythology informs us of its tradition, that the Sphynx was the daughter of *Typhon* and *Echidna*. Typhon is said to have been the son of Juno, whom the heathen called the queen of heaven. Typhon is said to have had no father; and so vast was his magnitude, that he touched the east with one hand and the west with the other, and the heavens with the crown of his head. A hundred dragons' heads grew from his shoulders: his body was covered with feathers, scales, rugged hair, and adders: from the ends of his fingers snakes issued, and his two feet had the shape and folds of a serpent's body: his eyes sparkled with fire, and his mouth belched out flames. He was at last overcome, and thrown down; and, lest he should rise again, the whole island of Sicily was laid upon him!

Echidna, the mother of the Sphynx, is represented as "a beautiful woman in the upper part of the body, but as a serpent below the waist!" Some say the mother of the Sphynx was Chimæra, a monster, which "had the head and breast of a lion, the belly of a goat, and the tail of a dragon!"

Juno is said to have sent the Sphynx into the neighbourhood of Thebes, in Egypt, for the purpose of punishing the family of Cadmus, whom she persecuted with immortal hatred; and it laid this part of Bœotia under continual alarms, by proposing enigmas, and devouring the inhabitants if unable to explain them. In the midst of their consternation, the Thebans were told by the oracle, that Sphynx would destroy herself as soon as one of the enigmas she proposed was explained. In this enigma she inquired, "What animal is that, which goes upon four feet in the morning, upon two at noon, and upon three in the evening?"

Upon this, Creon, king of Thebes, promised his crown and his sister Jocasta in marriage, to him who could deliver his country from the monster by a successful explanation of the enigma. It was at last happily explained by Œdipus, who said, "Man is that animal; for he creeps upon his hands and feet in his infancy, or the *morning* of life, and so may be said to go on four feet: at *noon*, or in manhood, he walks erect upon two feet: and in the *evening* of life, or old age, he uses the support of a staff." The Sphynx, on hearing this explanation, dashed her head against a rock, and expired.

Learned mythologists have explained the fable of the Sphynx as relating to one of the daughters of Cadmus, or Laius, who infested the country of Thebes by her continual depredations, because she had been refused a part of her father's possessions. Her having the *body of a dog*, they explain as denoting her lasciviousness; the *paws of a lion* signified her ferocious cruelty; her *enigmas*, the snares she laid for strangers and travellers; and her *wings*, the dispatch she used in her predatory expeditions.

Our young readers especially will not fail to be interested in some further illustrations of this subject, which we will add chiefly from the pen of Mr. Taylor, the learned editor of "Calmet's Dictionary of the Bible." They occur under the article Caucasus, which is the name given to immense chains of mountains in Asia, extending from China, through India and Persia, to the shores of the Mediterranean sea. It was on part of this range, Ararat (Gen. viii, 4), that Noah's ark rested after the Deluge; and from his descendants, apostatizing from the patriarchal worship, and from their corrupted traditions, that most of the heathen fables arose. Taurus is a name given to a long range of these mountains, on which Mr. Taylor remarks: —

"The word *Taur*, in many languages, signifies a *bull*; it is so in Spanish, and French, at this time; it was so in Latin, Greek, Arabic, &c.; and above all, as being most ancient, it was so in Chaldee; which language was little distant, either in time or place, from the first settlement on mount Taurus. To account for this name, observe, (1.) that Noah, on coming out of the ark, sacrificed to God, among other things, a young *bull*, or beeve, as the most valuable offering in his power: the place of sacrificing *might* be denominated from this first offering. (2.) As Noah was of pastoral manners, no doubt he kept around him all the valuable domestic animals he could, which he cherished, multiplied, and employed. The chief of these, the bull, might give name to the mountain where they pastured.

"But not only was this mountain called the 'Mountain of the Bull,' or beeve; it was also *commemorated* under the figure of a bull; though possibly sometimes under that of other domestic animals. The number of animals, companions to mankind by their nature, is not very great: after the beeve, the goat and sheep, the dog, the swine, the horse, perhaps the elephant, and the camel. The number of birds also is not great, the house cock, the swan, and especially the pigeon or dove. Among reptiles, though it may startle *us*, is the serpent, of which some kinds are esteemed in many parts of India to be guardians of the house and premises, and are accordingly admitted as inmates to every apartment. Indeed, of the whole serpent tribe, terrible as its name sounds in our ears, not one kind in ten is venomous; and those which are fatal, seldom strike without provocation. To the serpent we may add the lizard. Among insects, the bee. Such are the chief pastoral riches of mankind, and such were the pastoral riches of Noah. From these must have descended whatever breeds afterwards roamed the earth; and the mountain on which these first swarmed, seems to have been typified by the figure and appellation of some one or more of them; while distant parts of the same range of mountains, to which the savage creatures were exiled, were typified by figures and appellations of them; as the lion, the tiger, &c. among beasts; the eagle, &c. among birds. And in like manner, as parts of these mountains might derive names from the bull, or beeve, so might other parts from the lion, or from the eagle; which suggests one reason why the gods of the heathen were accompanied with images of those kinds of creatures which referred to these mountains. So Jupiter had the eagle, originally in reference to 'Eagle Mountain,' or a district called 'The Eagle' — the *Garoora-sthan* of the present Bramins. Dionysius had the bull, Cybele had lions, Venus had doves, bees, &c. Hence, in after-ages, the imaginary improvement, but really great deterioration of symbolic lore, by combination of figures into unnatural forms; as, a bull with a human head, meaning 'Bull Mountain,' with the man who *headed* it (*i. e.* governed it), composes the Minotaur (*i. e. Menuh-taur*) [*taur*, or bull, of Menuh?]. By equal perversion, the goat and the lion are compounded; and when a delineator, or his patron who directed the representation, dissatisfied with a single mountain, or district [perhaps, dominion], was desirous of including the whole range (or Caucasus at large), he combined, in one most monstrous form, — the lion, denoting one mountain, the goat, another mountain, and the tail he converted into a serpent. Hence originated the griffin — an eagle's head (Mount Eagle) on a lion's body (Mount Lion), with a multitude of other emblems, all referring to the region where mankind originally settled, or to events principally connected with that region."

"*Armenia Alta* is one of the highest regions in the world," says Moses Chorenensis, "for it *sends out rivers* in contrary directions towards the four *cardinal points* in the heavens. It has *three mountains*, and abounds with wild animals, and many species of fowl for food; also, with hot baths, and mines of salt, and other things of utility, and the chief *Carina*." The reader will recollect, that in coincidence with this testimony, Moses, in Gen. ii, 11—14, specifies *three* provinces adjacent to Paradise; for though the number of his rivers is *four*, the number of his provinces is but *three*; Ethiopia, Havilah, and Assyria; and we can scarcely doubt, that this number (three) was received in like manner among the ancients. In proof of this might be quoted the well-known emblem of Caucasus — a *lion*, a *goat*, and a *serpent*, three; or, the *bull*, the *eagle*, and the *man*, three; or, the *lion*, the *eagle*, and the *human head*, three: hence also the Griffin, and the Sphynx.

EXPENSES OF WAR.

Christianity shall ultimately destroy wars, by renovating and sanctifying the minds of men. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isa. ii, 2, 3, 4.

Who can compute the destruction of life during the last hundred and fifty years! Look at the expense!

Wars of William III, cost	£.30,447,382
Wars of Queen Anne	43,360,003
Wars of George I	6,048,267
Wars begun 1739	46,418,689
Wars begun 1756	111,271,996
War with America	139,171,876
Late war	700,000,000
Total	£.1,076,718,213

"Scatter thou the people that delight in war." Psal. lxviii, 30.

LONDON MORALS.

By an official return it appears, that from Jan. 1, 1831, to Jan. 1, 1832, the new Metropolitan Police force has apprehended no less than 72,824 persons on different charges; namely, 45,907 males, and 26,917 females. Out of this number, 23,787 drunken persons were discharged by the police after they became sober, and 4,379 were fined five shillings each, amounting to 1,094*l.* 15*s.* Of these, 3,187 were males, and 1,194 females. From the above returns, the police-men have apprehended on an average about 199 per day. These statements do not include the city itself. Such are the statistics of ignorance and vice! — *Teacher's Mag.*

Country Morals. — The prosecution of felons at the late assizes for Somerset cost the county the enormous sum of 3,300*l.* — *Taunton Courier.*

THE BIRMINGHAM APPRENTICE.

His Mental Improvement.

THIRSTING for knowledge, especially in those branches of it which relate to the realities of religion, William was anxious to form some plan for the cultivation of his mind. The claims of business he regarded as imperative, and gave to them a full measure of his time; attending with his workmen from six or seven o'clock in the morning, and sometimes much earlier, until the same hour in the evening: but by diligent activity, he was able generally to devote from four to six hours a day to reading and literary study. He met with an admirable little work on the "Advantages of Early Rising:" he read it with much interest, and reflected on what Dr. Doddridge, the Rev. John Wesley, and others had accomplished by that healthful practice, and in a good measure followed their worthy example, allowing himself but six hours for sleep each night.

At first he laboured under a painful disadvantage: he had no judicious intimate friend, whom he could consult, as to the most eligible mode of accomplishing his purposes of mental improvement. He sighed over this inconvenience: but perhaps he was too backward in seeking that assistance, which without much difficulty he might have obtained. His purpose, however, was fixed, strengthened greatly by his increasing perception of the inestimable value of sound knowledge.

William found both a stimulant and an excellent counsellor in the well-known work of Dr. Watts. In the memoirs of that excellent man, prefixed to the smaller editions of his Psalms and Hymns, he found the observations of Dr. Johnson, which introduced him to that valuable instructor. "Few books," says that great man, "have been perused by me with greater pleasure than his 'Improvement of the Mind,' of which the radical principles may indeed be found in 'Locke's Conduct of the Understanding;' but they are so expanded and ramified by Watts, as to confer upon him the merit of a work in the highest degree useful and pleasing. Whoever has the care of instructing others, may be charged with deficiency in his duty if this book is not recommended."

Dr. Johnson's opinion was a recommendation sufficient: William purchased it, and gave it a careful reading; and though that work generally supposes a larger measure of learning than he considered himself as possessing, he made an extensive collection of the most useful suggestions and directions, which were never forgotten by him. William was peculiarly affected and encouraged by the *Introduction* to that invaluable book of Dr. Watts. Probably many of our readers have never seen that work, or met with those judicious and valuable remarks of that "friend to youth." On their account we gladly quote them in this place:—

"No man is obliged to learn every thing; this can neither be sought nor required, for it is utterly impossible: yet all persons are under some obligations to improve their own understanding; otherwise it will be a barren desert, or a forest overgrown with weeds and brambles. Universal ignorance or infinite errors will overspread the mind which is utterly neglected, and lies without any cultivation.

"Skill in the sciences is indeed the business and profession of but a small part of mankind; but there are many others placed in such an exalted rank in the world, as allows them much leisure and large opportunities to cultivate their reason, and *to beautify and enrich their minds with various knowledge*. Even the lower orders of men have particular callings in life, wherein they ought to acquire a just degree of skill, and this is not to be done well without thinking and reasoning about them.

"Besides, every son and daughter of Adam has a most important concern in the affairs of a life to come, and therefore it is a matter of the highest moment for every one to understand, to judge, and to reason rightly about the things of religion. *It is vain for any to say*, We have no leisure or time for it. The daily intervals of time, and vacancies from necessary labour, together with the one day in seven in the Christian world, allows sufficient time for this, if men would but apply themselves to it with half as much zeal and diligence as they do to the trifles and amusements of this life, and it would turn to infinitely better account. Thus it appears to be the necessary duty and interest of every person living to improve his understanding, to inform his judgment, to treasure up useful knowledge, and to acquire the skill of good reasoning, as far as his station, capacity, and circumstances, furnish him with proper means for it. Our mistakes in judgment may plunge us into much folly and guilt in practice. By acting without thought or reason, we dishonour the God that made us reasonable creatures, we often become injurious to our neighbours, kindred, or friends, and we bring sin and misery upon ourselves: for we are accountable to God our judge for every part of our irregular and mistaken conduct, where he hath given us sufficient advantages to guard against those mistakes."

William's chief attention was directed, for a considerable period, to the *History of the Bible*,—the *Evidences of Christianity*,—and the *Doctrines of the word of God*. To enumerate all the books which he read on these subjects would be impossible and useless; and as to some of them, he regretted the loss of time which he had spent upon them. Such regrets, it is believed, are very common among those who are seeking improvement without a judicious, well-informed friend to guide them in the choice of their books; and he must be considered as a sincere friend to youth, who, with the wisdom and kindness of an intelligent Christian, performs the office of a friendly counsellor in this respect.

Among the books from which William derived most instruction and delight, on the former branch of knowledge, were "Stackhouse's History of the Bible," "Josephus's History of the Jews," and "Rollin's Ancient History." By these excellent works, a new, extensive, and most pleasing field of wisdom, was set before his mind. The account which the latter writer gives of the customs, learning, riches, public works, and polity of the Egyptians,—the remarkable details of the character of "Cyrus the Persian," and of the siege and conquest of the mighty Babylon, the "Chaldees' excellency,"—the deliverance of the captive Jews, and the utter ruin and desolation of that wondrous city, all in the most exact accordance with the striking predictions of Isaiah and Jeremiah, impressed his mind with astonishment, at the confirmation thus afforded to the divine authority of the Holy Scriptures.

The whole series of Scripture Prophecy was contemplated with still greater admiration by William, on reading "Newton's Dissertations on the Prophecies;" and the refined and sacred pleasure which he derived from this exercise of mind, appeared far superior to the possession of the greatest portion of worldly wealth. He would have been amply satisfied, if he could have devoted his whole time to such studies, without any consideration of worldly gain; but as he was circumstanced, business required his diligent attention, and the hours redeemed in his mornings and evenings only could be spared for the pursuits of intellectual improvement.

Letters to a Mother, upon Education.

LETTER XV.

On Punishments.

Dear Madam,

Allow me to offer you a few observations upon this forbidding subject. Your own knowledge and proper sentiments upon this, as upon many other topics, render it needless to recommend, or dissuade from many things, which in a mere treatise on Education it might be proper to insert, in order to meet the circumstances of all persons by whom it might be perused. You are fully aware that the only object of punishment is remedy or prevention, and that the moment the parent's *own feelings* are commingled with it, it ceases to have this character, and it also fails of accomplishing its end, since children, who are the keenest of observers, soon infer from tones, and looks, and actions, when they cease to be the subjects of *discipline*, to become the objects on which the parent gratifies his *temper;* and from that moment the bosom of the child feels a sense of estrangement and injury. I have no doubt also that you will feel, that where education is commenced as early as it ought to be, the best system adopted, and properly pursued, there, punishment of all kinds would be unknown. Punishment is *an evil;* and, like all evils, it originates in the imperfection of human conduct.

It will also be evident, that *in proportion* as the best system of education is adopted early enough, and pursued with an approximation to perfection, there also the need of punishment will be proportionably diminished. I will suppose, however, that at some period or other of the infancy of your child, and from some cause or other, your will, which ought ever to be your law, your word, which ought ever to be unalterable, have been withstood by your infant. He has refused to do something which you have commanded, or to cease doing something which you have forbidden. Here is the case to be considered. If you make it a matter of importance at the time, and when his feelings of rebellion are just germinating, you will in all probability awake his self-will into sudden perfection. I would advise, that at the moment you take no notice, but carefully retain the circumstances in your recollection, and choosing some opportunity when he has forgotten the event, and when his *feeling* has totally subsided, take him with you into solitude, and affectionately yet calmly remind him of all the circumstances: state to him that your will must be obeyed (do not *reason* with him: reasoning with a young child is thrown away, and always awakens his pride): and then lead him to the scene of his disobedience, and overlook him while he fulfils the neglected duty. Do not seem affected with joy or wonder at his compliance, nor say any thing upon the subject afterwards; and you will perhaps find that your authority is fixed for ever. Should it however so occur that these means fail, they must never be repeated, for their effect depends upon their being but *once* adopted, and that *once* being upon the *first occasion* of disobedience.

Should, however, these means be found insufficient, and *should* the action complained of be repeated, then it seems advisable that you represent to him how he has *grieved* your heart. The *genuine* distress which you will feel, and which he will perceive, will powerfully affect the mind and affections of your infant. Should it however be repeated the third time, then I advise that the only notice you take of it may be, as calmly as possible, to tell him what kind of suffering you intend to inflict upon him upon its being repeated; and when this has been announced, let your conduct as soon as possible assume the same gentle yet decisive tone which you will ever have adopted towards him. I will imagine the forbidden act to be nevertheless performed; and then, whatever may be the penalty, *instantly* and resolutely inflict it. If it be that you will send him out of the room, do it promptly and resolutely.

The next question which is of importance is, what punishments you will denounce. Of course you will not think of shutting the little offender in a closet, or tie him in an arm-chair, or make him stand in a corner, &c.; still less will you ever dream of raising your hand against him. Banishment from your presence, and an appeal to his father, are among the most efficacious modes of deterring a young child from the repetition of faults. "Charles has torn his picture book, although I had told him not to do so. I am much grieved; but I hope he will do so no more." It is useful also to make his punishment the counterpart to his fault. If anti-social, punish it with solitude. If he is wantonly injuring any thing which has been given to him, tell him, with a look of regret, that you are sorry to punish him, but you are compelled to do so, in order to imprint it upon his recollection: then take it from him. Happy, however, is the mother, whose greatest punishment that she *can* inflict upon her child is his removal from her presence, or the declaration that she cannot take him with her upon some anticipated excursion or visit.

A well-educated lady, who is in her turn a happy parent, once told me, that she was so educated as that of all punishments she dreaded none so much as to hear her father say, "There, you may now go and amuse yourself;" which she took to mean a dismissal from his presence.

The rules for punishment are very simple; namely, Never let a child be punished for an action which he does not *know* to be a fault. Never let the punishment be calculated to *degrade* him in the view of others, for it will then infallibly harden his heart. Never let a child be *punished* till he has offended in the same way the third time. Never punish him without being sure he has committed the fault in question. And let the punishment you intend to inflict be well considered, and when the proper occasion comes, rigorously inflicted.

I have no need to guard you against certain practices, which are nevertheless sufficiently common, in connection with this subject. For instance, you will often see a parent correct his child, and afterwards lavish peculiar kindnesses upon him. If the boy goes to school, he has a holiday; or if not, his mother gives him something fine or nice. This is the *atonement* which the misguided parent offers to her own feelings. The child fully understands all this: the punishment was thrown away; provision is only hereby made for its repetition; and, above all, the mind of the child himself is perverted and ruined. — I am, dear Madam, yours, &c.

Clericus.

Temperance. — A blacksmith, in the city of Philadelphia, was complaining to his iron merchant, that such was the scarcity of money that he could not pay his rent. The merchant then asked him how much rum he used in his family in the course of the day. Upon his answering this question, the merchant made a calculation, and showed him that his rum amounted to more money in the year than his house rent. The calculation so astonished the mechanic, that he determined from that day to buy and drink no spirits of any kind. In the course of the next ensuing year he paid his rent, and bought a new suit of clothes out of the savings of his temperance. He persisted in it through the course of his life, and the consequence was, competence and respectability.

BRITISH ECCLESIASTICAL HISTORY.

No. III. *Christianity among the Britons.*

CHRISTIANITY, having been introduced into Britain during the apostolic age, continued to diffuse its light from one native tribe to another, until they were all in some degree enlightened. As the Roman arms made progress throughout the land, they became the undesigned means of furthering the Gospel. For, reducing all the different nations of South Britain under their government, and establishing a free intercourse throughout the country, they prepared the way for the advancement of the Gospel.

Suetonius Paulinus, who commanded in Britain during the reign of Nero, perceiving that the Druids inflamed the resentment of the native tribes, resolved on their extermination. Their strongest place of security was the isle of Anglesey, then called *Mona*, to which Paulinus marched his terrible legions, and ravaged the consecrated island with fire and sword. Many of the infuriated Druids and Druidesses were taken captive, and sacrificed by the conquerors upon the altars which they had kindled for sacrificing the Roman prisoners, whose leaders they vainly hoped to overcome.

Druidism being thus overthrown, if not quite exterminated, in Britain, one of the greatest obstacles to the progress of Christianity was removed; and we have reason to believe that its influence prevailed extensively, though we have not particular accounts of its divine triumphs. The most popular record we have is that of the conversion of King Lucius: but the accounts respecting him are so contradictory and absurd, that his story is rejected by every judicious writer, as almost altogether a monkish fable. That our readers may form an idea of the extravagance of this tradition, we shall give it in brief.

Nennius, in the *seventh century*, the most ancient British historian by whom it is mentioned, says, "In the year 164 from the incarnation of our Lord, Lucius, monarch of Britain, with all the other petty kings of Britain, received baptism, from a deputation sent by the Roman emperors, and by the Roman pope Evaristus."

To suppose that Lucius was monarch of Britain, with many petty kings dependent on him, while the Romans held most of the country, is absurd: but much more so that the Roman emperors, Marcus Aurelius Antoninus and his successor Lucius Verus, who were pagans and persecutors, should send a deputation of Christian missionaries to convert and baptize the Britons.

This story became so embellished, that in the *twelfth century*, five hundred years after Nennius, Jeffrey, a Benedictine monk of Monmouth, says, "Lucius imitates all the acts of goodness seen in his father Coilus, and above all, sent letters to Pope Eleutherius, desiring to be instructed in the Christian religion. That holy pope sent to him two most religious doctors, Faganus and Duvanus, who, after having preached the incarnation of the Word of God, administered to him baptism, and made him a proselyte of the Christian faith. People from all countries assembling, followed the king's example, and being washed in the same holy laver, were made partakers of the kingdom of heaven. The holy doctors almost extinguished paganism in the whole land; dedicated the temples that had been founded in honour of many gods, to the one only God and his saints, and filled them with congregations of Christians. There were then in Britain *eight and twenty flamens* (head priests), as also *three archflamens*, to whose jurisdiction the other judges and enthusiasts were subject. These they delivered from idolatry, and where they were *flamens* made them *bishops*, where *archflamens*, *archbishops*. The seats of the *archflamens* were at the three noblest cities, *vis.* York, London, and Caerleon upon Usk, in Glamorganshire. Under these three, now purged from superstition, were made subject *twenty-eight* bishops, with their dioceses." To complete this account Jeffrey adds, "The glorious king, rejoicing at the great progress the true religion had made in his kingdom, granted, that the possessions and territories formerly belonging to the temples of the gods, should now be converted to a better use, and appropriated to Christian churches. And because greater honour was due to them than to the others, he made large additions of lands and mansion houses, and all manner of privileges." He further adds, that "Lucius departed this life in the city of Gloucester, and was honourably buried in the cathedral church, in the 156th year after our Lord's incarnation."

Though this story is believed by the Roman Catholics, and much of it by many Protestants, yet, as Dr. Henry, in his History of England, observes, "Every one who knows any thing of the state of Britain at that time, must know that it contains as many falsehoods and impossibilities as sentences."

Gildas, a Briton and a zealous Christian, of the *sixth century*, the most ancient of our historians, gives no hint concerning Lucius; and the whole account is evidently the manufacture of the adherents of the Papacy, to promote that usurpation. *Twenty-three* different dates are given for the conversion of Lucius; from which it is concluded, that as there are so many allusions to that affair, we cannot reject it altogether. It seems highly probable that a petty prince, named Lucius, about the middle of the second century, was allowed by the Romans to retain a shadow of authority in his country: that this British chieftain embraced Christianity, and used his influence to bring others to yield to its gentle claims. That for this purpose he might possibly seek spiritual advice from Eleutherius, at that time bishop or pastor of the Christians at Rome, and place under his instruction some British converts, to be employed as Home Missionaries in their own country. No military or political agitation attending all this, the Romans might not interfere, to prevent the accomplishment of the desires of Lucius; and Christianity, by this means, would make silent progress throughout the island. Many of all classes would be baptized, the rude pagan temples would be converted into Christian sanctuaries, and numerous congregations might be gathered, listening to the preachers of the gospel of salvation, and worshipping God by faith in Jesus Christ.

Mr. Southey, in his "Book of the Church," speaking of this period, and of the "doubtful legends" concerning Lucius, remarks, "It is said that the first church was erected at Glastonbury; and this tradition may seem to deserve credit, because it was not contradicted in those ages, when other churches would have found it profitable to advance a similar pretension. The building is described as a *rude structure of wicker-work, like the dwellings of the people in those days, and differing from them only in its dimensions, which were threescore feet in length, and twenty-six in breadth.* An abbey was afterwards erected there, one of the finest of those edifices, and one of the most remarkable for the many interesting circumstances connected with it."

Upon the whole, although the popish legends, concerning those times, afford us but little satisfaction as to the true number and character of the British Christians, there seems reason to believe, that in the "churches of wattles," which, if any reader pleases, he may call cathedrals, there were many, who "believed to the saving of their souls," who were taught by the word and Spirit of God, and who lived to "show forth the praises of Him, who had called them out of darkness into his marvellous light."

MY SCRAP BOOK.

LEAF I.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SENECA.

ANECDOTE OF THE REV. OLIVER HEYWOOD.

IN 1664 came out a writ for apprehending him as an excommunicated person, but he was not taken. He acted with prudence and caution, in order to avoid a long imprisonment, keeping himself private; and it pleased God to protect him from his pursuers. He had now several children, and being deprived of his income, must have been in great straits. *Martha Bairstow*, a maid servant, who had lived in his family several years, would not desert her master and mistress in their distress. The little stock of money was quite exhausted, the provisions were entirely consumed, and Martha could lend no more assistance from the savings of former days. Mr. Heywood still trusted that God would provide, when he had nothing but the Divine promise to live upon. He said,

"When cruse and barrel both are dry,
We still will trust in God most high."

When the children began to be impatient for want of food, Mr. Heywood called his servant, and said to her, "Martha, take a basket and go to Halifax; call upon Mr. N. in Northgate, and tell him I request him to lend me five shillings; if he will be kind enough to do it, buy us some cheese, some bread, and such other little things as you know we most want; be as expeditious as you can, for the poor children begin to be fretful for want of something to eat. Put on your hat and cloak, and the Lord give you good speed; in the mean time we will offer up our requests to Him who feedeth the young ravens when they cry, and who knows what we have need of before we ask him."

Martha observed her master's directions; but when she came near to the house where she was ordered to beg the loan of five shillings, through timidity, her heart failed her. She passed by the door again and again, without having courage to go in and tell her errand. At length Mr. N. standing at his shop door, and seeing Martha in the street, called her to him, and said, "Are you not Mr. Heywood's servant?" When she had, with an anxious heart, answered in the affirmative, he added, "I am glad of this opportunity of seeing you; some friends at M. have remitted to me five guineas for your master, and I was just thinking how I could contrive to send it." Martha burst into tears, and for some time could not utter a syllable. The necessities of the family, their trust in Providence, the seasonableness of the supply, and a variety of other ideas breaking in upon her mind at once, quite overpowered her. At length she told Mr. N. upon what errand she came, but that she had not courage to ask him to lend her poor master money. The tradesman could not but be affected with the story, and told Martha to come to him when the like necessity should press upon them at any future time. She made haste to procure the necessary provisions, and, with a heart lightened of its burthen, ran home to tell the success of her journey. Though she had not been long absent, the hungry family had often looked wishfully out at the window for her arrival. When she knocked at her master's door, which now must be kept locked and barred, for fear of constables and bailiffs, it was presently opened, and the joy to see her was as great as when a ship arrives laden with provisions, for the relief of a starving town, closely besieged by an enemy. The children danced round the maid, eager to look into the basket, the patient mother wiped her eyes, the father smiled, and said, "The Lord hath not forgotten to be gracious; his word is true from the beginning; the young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing;" Martha related every circumstance of her little expedition, as soon as tears of joy would permit her; and all partook of the homely fare, with a sweeter relish than the fastidious Roman nobles ever knew, when thousands of pounds were expended to furnish one repast.

Dr. Fawcett's Life of Oliver Heywood, p. 34.

Union among Christians, how effected.—There are only two things that can unite us; the fear of a common evil, which drives us to the same refuge; or a zeal for a common good, which excites us to the same pursuits. The former hath often brought us together: O that the latter had generally the same effect!

Preface to Mason's Serm. ad fin.

Love of the World.—The world troubles and molests me, yet I love it; what, if it did *not* trouble me?

St. Austin.

Disputes about Religion.—If the sincere love of God and our neighbour were but once thoroughly kindled in our hearts, these pure and heavenly flames would in a great measure extinguish the unchristian heat of dispute and contention; as fires here below are ready to languish and go out when the sun in his full strength shines upon them.—*Tillotson*, vol. i, p. 425.

Necessity of Pious Dispositions.—Our ideas are but pictures and images of the things themselves: and as the picture of a feast cannot satisfy our hunger, nor the picture of a fire warm and enlighten us; so the finest ideas of virtue and religion, cannot make us good and happy, without those dispositions of heart, which should be raised and kept alive by them.

Leechman on Prayer, p. 24.

Tendency of the above.—All pious dispositions are fountains of pleasant streams, which by their confluence do make up a full sea of felicity.—*Barrow*, vol. i, p. 58.

Parental Example.—Let us take care of our children: children have every thing to learn, and they will learn every thing of those who are nearest to them. To them example is better than all the books in the world; and indeed it is the only book they study. Let us not cheat ourselves into a neglect of them, by chanting over, what nobody denies, that "God only can make a Christian," which is equal to saying, that God only can make a cucumber.—*Robinson's Serm.*, p. 411.

Christmas.—If one of the wise and virtuous Romans was to return into our world, he would judge from the conduct of some who call themselves Christians, and pretend to keep Christmas, that they were a worse sort of pagans; and that it was not an holy Jesus, but an impure Venus, or drunken Bacchus, whose festival they celebrated.—*Needham's Serm.*, p. 20.

S. J. B*****.

The power of Christ will be manifested in all: by the destruction of sin, or the sinner. The hearts which now yield to the impressions of the Spirit, are broken only in order to be formed anew, and to become vessels of honour fitted to the Master's use: those which continue stubborn and hardened, must be dashed in pieces by the stroke of eternal vengeance.—*Horne.*

THE REVERIE.

O! that in unfetter'd union,
Spirit could with spirit blend;
O! that in unseen communion,
Thought could hold the distant friend!
Who the secret can unravel,
Of the body's mystic guest?
Who knows how the soul may travel,
While unconsciously we rest?

While in pleasing thraldom lying,
Seal'd in slumbers deep it seems,
Far abroad it may be flying.
What is sleep? and what are dreams?
Earth, how narrow thy dominions,
And how slow the body's pace!
O! to range on eagle pinions
Through illimitable space!

What is thought? In wild succession,
Whence proceeds the motley train?
What first stamps the vague impression
On the ever-active brain?
What is thought—and whither tending
Does the subtile phantom flee?
Does it, like a moon-beam ending,
Shine, then melt to vacancy?

Has a strange mysterious feeling,
Something shapeless, undefin'd,
O'er thy lonely musings stealing,
Ne'er impress'd thy pensive mind—
As if he, whose strong resemblance
Fancy in that moment drew,
By coincident remembrance,
Knew your thoughts, and thought of you?

When at Mercy's footstool bending,
Thou hast felt a secret glow;
Faith and hope to heav'n ascending,
Love still lingering below;—
Say, has ne'er the thought impress'd thee,
That thy friend might feel thy pray'r?
Or the wish at least possess'd thee,
He could then thy feeling share?

Who can tell? the fervent blessing—
Angels, did you hear it rise?
Do you thus, your love expressing,
Watch o'er human sympathies?
Do ye some mysterious token
To the kindred bosom bear;
And to what the heart has spoken,
Wake a chord responsive there?

Laws, perhaps unknown, but certain,
Kindred spirits may control;
But what hand can lift the curtain,
And reveal the awful soul?
Dimly through life's vapours seeing,
Who but longs for light to break?
O this feverish dream of being!
When, my friend, shall we awake?

Yes, the hour, the hour is hasting,
Spirit shall with spirit blend;
Fast mortality is wasting,
Then the secret all shall end.
Let then thought hold sweet communion,
Let us breathe the mutual pray'r,
Till in heaven's eternal union,
O, my friend! to meet thee there!

CONDER.

THE INFANT TEACHER'S ASSISTANT,

For the use of Schools and Private Families; or Scriptural and Moral Lessons for Infants: with observations on the manner of using them. By T. Bilby and R. B. Ridgway, Masters of the Chelsea and Hart Street Infant Schools. Second Edition, price 3s.

Infant Schools we hope to see established in every populous neighbourhood of our country. In every point of view we regard them as beneficial to the poor; and much of their system of instruction may be adopted with incalculable advantage by the higher classes in the domestic training of their young. We consider Infant Schools as the best auxiliaries to Sunday Schools, and they have been worthily pronounced the "Nurseries of our Churches." Messrs. Bilby and Ridgway have laid the Public under great obligations by the publication of this volume, which we sincerely recommend to Parents, as well as the Teachers for whom especially it has been prepared.

THE RELIGION OF TASTE,

A Poem, by Carlos Wilcox. Reprinted from the American edition of his "Literary Remains." London, Hamilton, Adams, and Co. pp. 56.

This is an interesting little publication, and we doubt not it will be prized by many of its readers. Mr. Carlos Wilcox, its author, was devoted to the Christian ministry in New England; but his feeble constitution disqualified him for that arduous service. He died in the faith and hope of the gospel in the thirty-third year of his age. His message on his death-bed to his brothers deserves every attention. "Tell my dear brothers," said he, "to prepare, in the morning of life, for a sick bed. Tell them that the world all appears to me vanity now. Tell them that the religion of Christ is the only satisfying portion of the soul. Tell them to make the Bible their daily portion, and the throne of grace their daily resort."

As a specimen of the style of this poem, we transcribe the last of one hundred and seven stanzas.

"Rouse to some work of high and holy love,
And thou an angel's happiness shalt know,
Shalt bless the earth while in the world above:
The good begun by thee shall onward flow
In many a branching stream, and wider grow;
And seeds that in life's present fleeting hours
Thy hands unsparing and unwearied sow,
Shall deck thy grave with amaranthine flowers,
And yield thee fruits divine in heav'n's immortal bowers."

To CORRESPONDENTS.—We cannot possibly undertake to insert all the communications of our valuable friends: but the delay of their pieces does not imply their rejection.

E. C. C. and W. W. R. will find communications at the Publishers'.

The first volume of the Christian's Penny Magazine, from June to December 1832, is now complete, and may be had, neatly bound in canvass, price 3s. 6d. through any Bookseller or Newsman; and also any of the preceding Parts or Numbers. A specimen of the Embellishments in the First Volume is printed on a large Sheet, price 2*d*., which will be found to contain some beautiful articles for Books of Prints.

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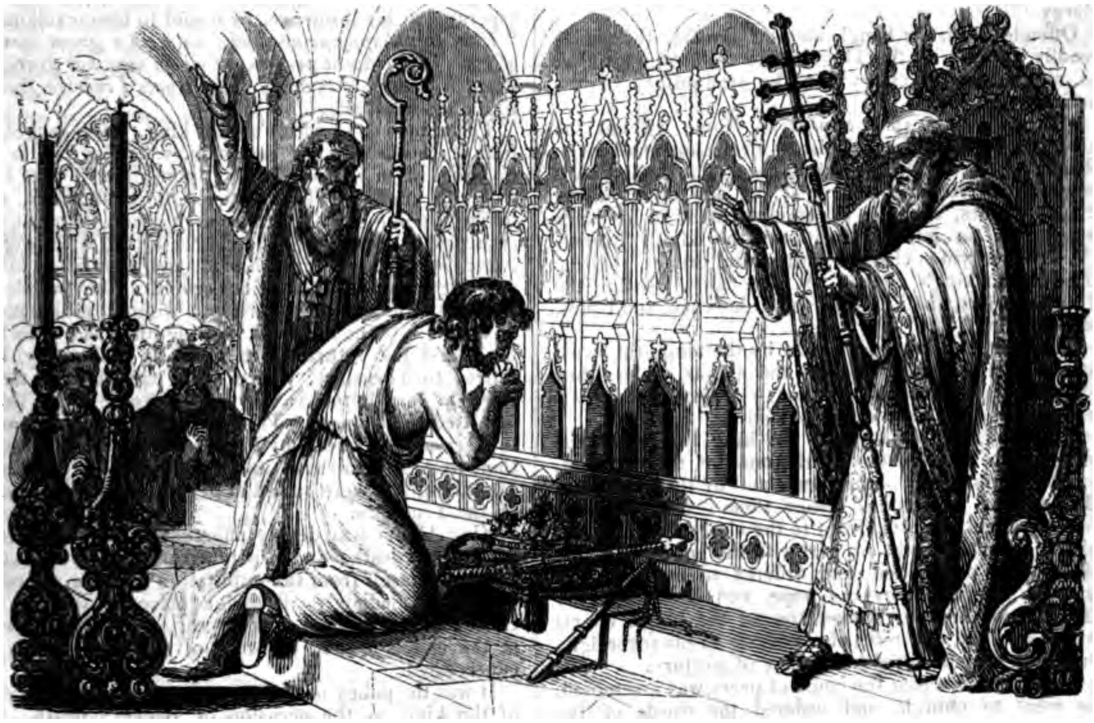

HENRY II, DOING PENANCE AT BECKET'S TOMB.

THOMAS 'A BECKET.

Thomas 'a Becket was one of the most extraordinary men of the twelfth century. The history of his birth s most remarkable. His father, Gilbert Becket, was sheriff of London; but while on pilgrimage in the Holy Land, he was taken prisoner by a Saracen. He succeeded in making his escape from the banditti, and the captain's daughter falling in love with him, followed him to England. Her singular and heroic affection deeply affected him; and having consulted some bishops, he determined on marrying her, she being baptized by the name of *Matilda*. From this union proceeded the celebrated Thomas à Becket.

Becket was educated for the bar: but gaining high reputation in his profession, he was induced to enter the *Church*, and made *Archdeacon* of Canterbury. Having some affairs to manage at the court, Henry II conceived a high opinion of his talents, and made him Lord Chancellor, on the recommendation of *Theobald*, archbishop of Canterbury. In the discharge of this office, Becket behaved to all around him with so much pride and haughtiness, as rendered him extremely troublesome to his equals, and insupportable to his inferiors. Above all things, he was a lover of pageantry and show. He is said to have maintained at his own expense, in the war of Thoulouse, where he attended the king, 700 knights, and 1200 foot soldiers. Upon all occasions Becket showed himself so entirely devoted to the will of the king, that he considered him as always ready to sacrifice every thing to his service.

Theobald, archbishop of Canterbury, dying while Henry was in Normandy, the king resolved on preserving the archbishopric for Becket; as, by that means, he might be serviceable to him in counteracting the power of the priesthood, so troublesome and injurious even to royalty. On the recommendation of the king, Becket was consecrated before Henry's return to England, when he sent the great seal to his royal benefactor, relinquishing the office of High Chancellor.

Becket's reason for this step was, his determination to uphold the usurpations and privileges of the priesthood, which Henry had purposed to abridge, as pernicious to the community. Among the greatest grievances to be redressed, one was the impunity of the priests in the commission of crime. By degrees, the clergy had acquired an absolute power over all that belonged to their body; and those accused, were tried in the Ecclesiastical Court, from which there lay no appeal. Their trials were carried on with such indulgence, that the most enormous crimes were punished with degradation only, others with a short suspension, or easy confinement. The laity were liable to the most grievous outrages, which they durst not repel, for fear of ruinous expenses or severe punishment. It was proved in the presence of the king, that during the eight years since his accession to the throne in 1155, *above a hundred murders* had been committed in the kingdom by the Ecclesiastics, of whom not one was punished so much as with degradation, the penalty enjoined by the canons. Astonishing as it may seem, the prelates gloried in this indulgence, supposing they could give no surer marks of their zeal for religion and the service of God, than by maintaining these immunities of the clergy.

Offended with the haughtiness of Becket, the nobles readily united with the king in the following articles, as regulations necessary for the tranquillity of the nation:—

"I. No person shall appeal to Rome without the king's leave. II. No archbishop or bishop shall go to Rome, upon the pope's summons, without the king's leave. III. No tenant in chief, or any other of the king's officers, shall be excommunicated, or his lands put under an interdict, without the king's license. IV. All clergymen charged with capital crimes, shall be tried in the king's courts. V. The laity, whether the king or others, shall hold pleas of churches, and tithes, and the like."

These articles, though signed by the temporal lords, were rejected by the bishops and abbots, unless they were neutralized with this clause:—"*Saving the rights and privileges of the clergy and church.*"

Provoked by this refusal, the king threatened the clergy with some further abridgment of their powers, and they apologized and signed; and by their entreaty, Becket was induced to follow them: but the pope rejected them, as prejudicial to the church. The archbishop recanted, and took part with the pope; on which Becket was prosecuted, and ordered to be tried as a traitor. Supported by the pope, and encouraged by the king of France, Becket treated the king's courts with contempt, and refused obedience to his sovereign; on which they declared him guilty of perjury.

When he knew that the court of peers was assembled, he went to church, and ordered the words of the second Psalm to be sung, "*The rulers take counsel against the* LORD, *and against his anointed.*" Then taking his cross in his hand, he daringly entered the room where the king and the lords were seated. The archbishop of York seeing him enter in that manner, severely reprimanded him for his presumption in the royal presence, which was bidding defiance to the king: and bade him consider, that his sovereign's weapon was sharper than his. Becket insolently replied, that "*It was true that the king's weapon could kill the body, but his destroyed the soul and sent it to hell.*" For this insult he was ordered to be imprisoned; but after other provocation, as they feared the daring priests, he was allowed to escape, and he departed in disguise to Flanders.

Becket was well received by the king of France and by the pope; to resent which, Henry ordered to be imprisoned or banished, all the relations of the archbishop, and of those who joined the traitor; on which Becket sent a threatening letter to the king. This dispute continued for six years; when Henry became indisposed, and in the prospect of death, he desired to be reconciled to the pope, and agreed to almost every article required by the archbishop. Accordingly he swore to Becket that he heartily forgave him, and would restore to him the same state he enjoyed before his banishment, and make restitution to all his relations and friends.

Although Becket had obliged the king to pardon all his coadjutors, he was not disposed to show the same generous spirit. Before he left France, he obtained the pope's license to suspend the archbishop of York, and to excommunicate the bishops of London, Durham, and Exeter, whom he supposed his enemies, and friendly to the king. This license he put in execution immediately on landing in England, and carried himself so haughtily towards all, even towards the king's eldest son, who had recently been crowned by his father's desire, that it was not possible for his tyranny to be endured. The excommunicated prelates carried their complaints to the king, still in Normandy; when, exasperated at his insolence, he is said to have exclaimed, "*I am an unhappy prince, who maintain a great number of lazy, insignificant persons, of whom none has gratitude or spirit enough to revenge the affronts I receive from a single wretched priest.*"

These indiscreet words of the king, were caught by four of the knights present, who, reflecting on the reproaches of their royal master, conspired to free him from his enemy. They hastened to Canterbury, and taking the opportunity of the archbishop being at the cathedral, they entered the church armed with swords. After reproaching him with pride and ingratitude to his sovereign, and with his various cruelties, they murdered him near the altar, and retired without molestation, A.D. 1171. The assassins, fearing they had gone too far, durst not return to the king in Normandy, but retired to Yorkshire, where every one shunned them. They at length took a voyage to Rome; and being admitted to penance by Pope Alexander III, they went to Jerusalem; where, by the pope's order, they spent their lives in penitential austerities, died in the Black Mountain, and were buried at Jerusalem, in the church of the Templars.

King Henry was deeply affected at the intelligence of Becket's death; and dispatched an embassy to Rome, to clear himself from the imputation of being the cause of it. Immediately all divine offices ceased in the church of Canterbury, for a year, except nine days; at the end of which, by order of the pope, it was reconsecrated.

It was the policy of the pope to aggravate the blame of the king, as the occasion of Becket's death; and Henry was summoned to meet the papal legates in Normandy, to be tried for that murder! Though the legates had orders to grant the king absolution, they took many depositions, endeavouring to prove him guilty, in order to enhance the favour he was to receive from his Holiness! In short, he was permitted to clear himself by a solemn oath, that he neither commanded nor consented to Becket's assassination. He publicly declared, that he was extremely sorry for having been the occasion of his death, by the words he had imprudently uttered, and was ready to undergo whatever penance should be enjoined by the legates. Upon this declaration, and his oath, he was absolved from the alleged crime, on terms denoting the *favour* of the pope more than the *innocence* of the king. To obtain absolution, King Henry bound himself,—I. Never to oppose the pope's will, so long as he was treated as a Catholic prince. II. Never to hinder appeals to the Holy See. III. To lead an army to the Holy Land against the infidels, and to remain there at least three years. However, he might send thither two hundred men instead, if he would rather go in person against the Saracens in Spain. IV. To recal all that were banished on account of the late archbishop of Canterbury, restoring them their estates and revenues. V. To abolish all laws and customs lately introduced to the prejudice of the ecclesiastics at Canterbury, or any part of England. To these, which were made public, a *secret* *article* was added, by which *the king obliged himself to go barefoot to Becket's tomb, and receive discipline from the hands of the monks of St. Austin.*

Dr. Southey gives the following account of King Henry's degradation:—

"Landing at Southampton, he there left his court, and the mercenaries whom he had brought over, and set off on horseback with a few attendants for Canterbury. When he came within sight of its towers he dismounted, laid aside his garments, threw a coarse cloth over his shoulders, and proceeded to the city, which was three miles distant, barefoot over the flinty road, so that in many places his steps were traced in blood. He reached the church trembling with emotion, and was led to the martyr's shrine; there, in the crypt, he threw himself prostrate before it, with his arms extended, and remained in that posture, as if in earnest prayer, while the bishop of London solemnly declared in his name, that he had neither commanded, nor advised, nor by any artifice contrived the death of Thomas à Becket, for the truth of which he appealed to God: but because his words, too inconsiderately spoken, had given occasion for the commission of that crime, he now voluntarily submitted himself to the discipline of the church. The monks of the convent, *eighty* in number, and *four* bishops, abbots, and other clergy who were present, were provided each with a knotted cord; he bared his shoulders, and received *five* stripes from the prelates, *three* from every other hand. When this severe penance had been endured, he threw sackcloth over his bleeding shoulders, and resumed his prayers, kneeling on the pavement, and not allowing a carpet to be spread beneath him: thus he continued all that day, and till the midnight bell tolled for matins. After that hour, he visited all the altars of the church, prayed before the bodies of all the saints who were there deposited, then returned to his devotions at the shrine till day-break. During this whole time he had neither ate nor drank; but now, after assisting at mass, and assigning, in addition to other gifts, *forty pounds* a year for tapers, to burn perpetually before the martyr's tomb, he drank some water, in which a portion of Becket's blood was mingled. He then set off for London, where he found himself in a state incapable of exertion, and it was necessary to bleed him!" We leave our readers to make their own reflections on the terrible power of the Papal hierarchy!

This prescribed humiliation was intended by the pope and his council to strike terror into the sovereigns of Europe, and to show how dangerous it was to contradict the pleasure of the blasphemous court of Rome, thus illustrating the prediction of the apostle Paul concerning this *Antichrist*, "who opposeth and exalteth himself above all that is called God, or is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. ii, 4.

Canonization of Thomas 'a Becket.

Miracles were reported by the priests at Canterbury, as having been performed at the tomb of Becket. Upon this the pope sent legates to Canterbury to inquire into the matter. To them the good people of the place testified many prodigious things, of which they were persuaded by the priests, as miraculous; upon which, his Holiness passed the decree of canonization of the archbishop, by the name of St. Thomas of Canterbury.

In 1221, fifty years after the murder, Becket's body was taken up, in the presence of Henry III, and a great concourse of the nobility and others, and deposited in a rich shrine, erected at the expense of Stephen Langton, archbishop of Canterbury. This shrine was soon visited from all parts of Christendom, as the pope had decreed that a *jubilee of fifteen days* should be solemnized in that church every fiftieth year. Gifts and offerings the most costly were presented at the tomb of Becket, as plenary *indulgences* were granted to all that visited the tomb; so that it is said 100,000 pilgrims were registered at one time in Canterbury. The devotion towards Becket had quite effaced in that town the adoration of the Deity, and almost that of the Virgin Mary. Of this superstition the following may be taken as illustrations. In one year the offerings were—

	£.	s.	d.
At the altar of God	3	2	6
At the altar of the Virgin	63	5	6
At the altar of St. Thomas	832	12	3

But the next year the disproportion was still greater for there was offered—

	£.	s.	d.
At the altar of God	0	0	0
At the altar of the Virgin	4	1	8
At the altar of St. Thomas	954	6	3

Louis VII, king of France, made a pilgrimage to this far-famed tomb, and bestowed on it a jewel, which was esteemed the richest in Christendom!

These are the "cunningly-devised fables," by which religion has been brought into contempt in the nations on the continent. Soon may every vestige of such superstitions be destroyed by the light of the Holy Scriptures!

SIR MATTHEW HALE'S JOURNAL.

The rules by which this great man endeavoured to regulate his daily life, will be read with lively interest.

Morning.

1. To lift up my heart to God in thankfulness for renewing my life.
2. To renew my covenant with God in Jesus Christ.
3. Adoration and prayer.
4. Setting a watch over my own infirmities and passions, over the snares laid in my way.

Day Employment.

There must be employment of two kinds:—

1. Our ordinary calling, to serve God in it, and perform it with *faithfulness, diligence*, and *cheerfulness*.
2. Our spiritual employment, mingling somewhat of God's immediate service in the business of the day.

If alone:—Beware of wandering, vain thoughts; fly from thyself, rather than entertain these. Let thy solitary thoughts be profitable: view the evidences of thy salvation, the state of thy soul, the coming of Christ, thine own mortality: it will make thee humble and watchful.

In company:—Do good to them. Use God's name reverently. Beware of leaving an ill impression of evil example. Receive good from them, if more knowing than thou.

Evening.

Cast up the accounts of the day. Beg pardon for every thing amiss. Gather resolutions of more vigilance. Bless the mercy and grace of God, which have supported and preserved thee.

Perplexity.—He that taketh his own cares upon himself, loads himself in vain with an uneasy burthen. The fear of what may come, expectation of what will come, desire of what will not come, and infallibility of redressing all these, must breed continual torment. I will cast all my cares upon God; he hath bidden me; they cannot hurt *Him*, he can redress *them*.—*Bp. Hall.*

ARGUMENTS ADVANCED BY THE JEWS,

TO PROVE THE AUTHENTICITY OF THE SCRIPTURES.

The Jewish nation, for proof of the Scriptures, allege the great and wonderful antiquity thereof. For as God, say they, was before idols, and truth before falsehood; so was the Scripture, which is the history of the true God, before the writings of pagans and infidels. Also, that the greater part of the things recounted in the Bible were done before most of the pagan gods were in existence; and that the very last writers of the Hebrew canon, which are Ezra, Haggai, Zechariah, and Malachi, were almost five hundred years before the coming of Christ, when the second monarchy *(i. e.* the Persian) was flourishing; and were before most of the ancient heathen historiographers; to wit, Hellenicus, Herodotus, Pherecides, Thucydides, and Xenophon. And although the Gentiles had some poets before, as Homer, Orpheus, Hesiod, and Lycurgus the lawgiver, who lived some time after, yet the oldest of these went no further back than Solomon's time, which was five hundred years after Moses, who wrote the first four books of the Bible; after whose time it was that the most part of the heathen gods were invented, as Vulcan, Mercury, &c. as the Gentile genealogies corroborate. And as for Abraham, who lived five hundred years before Moses, he was not only older than these gods, but also before the most ancient of them, as Jupiter, Neptune, and Pluto, who were called the most ancient of the race of gods. And yet the Scriptures record events of more than two thousand years prior to these heathen deities being in existence. This proves that the Hebrew Scriptures are the most ancient writings or records known in the world, and were partly translated into various languages previously to the time of the Persian monarchy. See Eusebius, lib. ix, cap. ii, iii.

The first four books of Moses were written from the word of God himself as declared to Moses; but the following books, such as Judges, the Chronicles, &c. were written by general consent, to record the miracles done by God for the Jewish nation; the acts, whether good or evil, of the rulers and kings; the prophecies, as to the future dealings, &c.; and were also written at the time when the events they record actually occurred, or at the time when the aforesaid prophecies were delivered.

When any thing was written or recorded, it was done with much care and extreme caution. For either the whole synagogue who had the approving thereof (and amongst whom were commonly divers prophets) did know most certainly the things and miracles to be true (as did also all the people) that were recorded in these writings, or else they saw the same confirmed from God by signs and wonders, as in the books of the prophets, and of their lawgiver Moses.

When any thing was to be recorded, first there were made twelve authenticated copies for the use of all the twelve tribes; and then again in every tribe there were so many copies made as there were particular synagogues within that tribe: all was done by special persons appointed to that office, called scribes. These copies, after diligent review, were laid up by the whole congregation in the treasure-house of the synagogue, under divers locks and keys, not to be touched but by men appointed, and not to be used but with singular reverence. To add, diminish, corrupt, or alter, was present death by the laws of the nation. Thus, how could it be possible, say the Jews, that among these writings either falsehood should creep in at first, or truth once received should afterwards by any means be corrupted?

W. L.

"THE WORM THAT NEVER DIES."

Several of our readers have expressed a wish to know the meaning of "that terrible expression of our Saviour," the "*worm that never dies,*" and the "*fire that is never quenched,*" with which the wicked will be punished in a future world. See Matt. xxv, 41; Mark ix, 44; Isa. lxvi, 24; Rev. xiv, 10, 11; and the "*second death,*" Rev. xx, 14, 15.

In reply we would observe, that it is not necessary, as some have maintained, to believe that a *living* and *sensible worm*, or *real*, *elementary*, *material fire* is intended. We believe that the expressions are allegorical and figurative. "I have used similitudes," says God, "by the ministry of the prophets," Hos. xii, 10. Jesus Christ also used similitudes, which are denominated *parables*. In this style the torments of hell are described by *fire* and the *worm*, both in the Old and the New Testament. Our Saviour makes use of this similitude, to represent the punishment of condemned souls, Mark ix, 44. He also speaks of the eternal fire prepared for the *devil* and his *angels*, with which the reprobate wicked will be punished, Matt. xxv, 41. *The sting and remorse of conscience* will constitute the worm that will never die; and *the wrath of God* upon the whole persons of the lost will be the fire that is unquenchable. Mr. Pollock describes these with much power of language.

"One I remark'd
Attentively; but how shall I describe
What nought resembles else my eye hath seen?
Of worm or serpent kind it something look'd,
But monstrous, with a thousand snaky heads,
Eyed each with double orbs of glaring wrath;
And with as many tails, that twisted out
In horrid revolution, tipp'd with stings;
And all its mouths, that wide and darkly gaped,
And breath'd most poisonous breath, had each a sting,
Forked, and long, and venomous, and sharp;
And in its writhings infinite, it grasp'd
Malignantly what seem'd a heart, swoln, black,
And quivering with torture most intense;
And still the heart, with anguish throbbing high,
Made effort to escape, but could not; for
Howe'er it turn'd, and oft it vainly turn'd,
These complicated foldings held it fast.
And still the monstrous beast with sting of head
Or tail transpierced it, bleeding evermore.
What this could image, much I search'd to know;
And while I stood, and gaz'd, and wonder'd long,
A voice, from whence I knew not, for no one
I saw, distinctly whisper'd in my ear
These words—'This is the Worm that never dies.'"

Eternal Death — The Second Death.

"Fast by the side of this unsightly thing,
Another was pourtray'd, more hideous still;
Who sees it once, shall wish to see 't no more.
For ever undescrib'd let it remain!
Only this much I may or can unfold.
Far out it thrust a dart, that might have made
The knees of terror quake; and on it hung,
Within the triple barbs, a being pierc'd
Through soul and body both. Of heavenly make
Original the being seem'd, but fall'n,
And worn and wasted with enormous woe.
And still around the everlasting lance
It writh'd, convuls'd, and utter'd mimic groans;
And tried and wish'd, and ever tried and wish'd
To die; but could not die. Oh, horrid sight!
I trembling gaz'd, and listen'd, and heard this voice
Approach my ear—'This is Eternal Death.'"

Make others to see Christ in you, moving, doing, speaking, thinking: your actions *will* speak of him, if he is in you.—*Rutherford.*

I never trusted God, but I found him faithful; nor my own heart, but I found it false.—*Dyer.*

Letters to a Mother, upon Education.

LETTER XVI.

On Rewards.

Dear Madam,

The aspect of this subject is more inviting than that of the last; but proper views of its nature are equally rare. Reward, you know, signifies payment for good conduct: it is therefore a species of *wages*. Like wages in other instances, it need not be a matter of precise stipulation, it may be only a tacit expectancy; and, like wages in other instances, it need not be paid in *money*. Hence then it appears to me, that a question of considerable importance arises; namely, will you *reward your child* for his good conduct? It appears to me to be decidedly objectionable to do so, for the following reasons.

1st. Whenever a child is rewarded, either with commendations or presents for his good conduct, an impression is thereby communicated to his mind, that he is *to be good* for the sake of what he can get by it. Thenceforward, virtue and duty represent themselves to his mind as marketable commodities; and the result will be, that when there are no buyers, he will become indifferent to the possession of such wares. You are aware, that it is of the utmost importance to the excellency of your child's character, and to his everlasting welfare, that he should be taught to love propriety of conduct from *principle*, and inclined to perform it independently of a view to consequences. He may indeed be taught that good conduct is *attended* with advantage, but every thing which is calculated to make him pursue good conduct for the mere sake of advantage, or with a considerable regard to it, should be avoided. Yet is not this the real tendency of the system of paying him, or giving him presents, or taking him on an excursion, *because* he has been a good boy?

2dly. The system of rewards for good conduct (I speak simply of the system as applied to *private* education, and to that stage of it which falls under the immediate superintendence of the parent), is calculated to increase the difficulties of education. If once you begin you must go on with it. At the same time *the appetite for reward* you have induced in the mind of your infant will increase, and you will find that your successive rewards must increase in value. Besides all this, it is troublesome to the last degree. How painful it is to see a parent purchasing the obedience of his child! How many words, and even hours, are wasted, in conference with the wilful infant! the parent promising and threatening on her part, and the child remaining reluctant or obstinate, till she has either bid high enough, or threatened deeply enough, to induce him to act. How distressing to see a parent reduced to this dilemma, or the child becoming mercenary, and artful, and disobedient!

Mrs. Child relates the following story in her book upon education.

"A mother was very busy in preparing for company. Her children knew by experience, that when she was in a hurry she would indulge them in any thing, for the sake of having them out of the way. George began—'Mother, I want a piece of mince pie.' The answer was, 'It is nearly bed-time, and mince pie will hurt you.' He repeated the request. You shall have a piece of cake, *if you will sit down and be still,*' was, at length, the reply. The boy ate his cake; and liking the system of being *hired* to sit still, he soon began again: 'Mother, I want a piece of mince pie.' The first answer was repeated. 'Mother, I want a piece of mince pie—I want a piece of mince pie'—was repeated incessantly. 'Will you leave off teazing, if I give you a piece?' 'Yes, I will—certain—true.' Soon afterwards, with his mouth half full, he began again—'I want another piece—I want another piece.' 'No, George, I shall not give you another mouthful. Go, sit down, you naughty boy! You always behave worst when I am going to have company.' George continued his teazing, and at last said, 'If you don't give me another piece, I'll roar.' This threat not being attended to, he kept his word. Upon this, his mother seized him by the shoulder, and shook him angrily. 'Hold your tongue, you naughty boy!' 'I will, if you will give me another piece of pie,' said he. Another small piece was given him, after he had promised that he certainly would not teaze her any more. As soon as he had eaten it, he of course began again, and with the additional threat, 'If you don't give me a piece, I'll roar after the company comes, so loud that all can hear me.' The end of all this was, that the boy had a sound whipping, was put to bed, and could not sleep all night, because the mince pie made his stomach ache."

This, it seems, is a true story. To me it appears a perfect illustration of the *whole system* of rewarding a child for good behaviour *in any way whatever*, and equally of the evil of offering him *an inducement to be obedient*.

Yet how perpetually is this done in almost every family. As soon as a child can understand, he finds himself praised, or scolded and threatened. He accordingly learns to *wait* before he will act, till he is *induced* or *driven*. What numberless words are thus thrown away, and what lamentable consequences are produced. It appears to me that a child would never expect such things, if they were not offered to him; but that a uniform system of judicious treatment being pursued, a family of young children would be as manageable as a flock of lambs.

With what delight have I witnessed, in a well-regulated family, a young boy coming to his father, and asking permission to accept an invitation to play, given him by the child of a neighbour; and upon the parent, after hesitating a few moments, mildly and without any thing marked in his manner, saying 'No,'—the child was silent. I looked at the expression of their countenances. The father's was that of mild authority: the child's that of unruffled cheerfulness. This was the result of good management, begun at the beginning, and pursued without deviation.

It appears to me that a parent should avoid the system of *paying his child to be good*, as the greatest of all evils. However kind she may be to him, whatever presents she may bestow upon him, never should she breathe the contaminating secret, that it is *because* he has been good. I disapprove of a parent giving her child *many* presents: let those *few* which she gives be apportioned to his age and pursuits, and be *very good* of their kind; but let them be tokens of her love, not *wages* for her child's obedience. Never should she kiss or caress her child after he has pleased her: this is a *reward*. Never should she *praise* him: this is of the same nature. Let the structure of education be reared as silently as was Solomon's temple. The materials were all prepared at a distance, and when brought to the spot were only adjusted; and thus this most beautiful edifice daily grew, but there was not the sound of an axe or a hammer heard within it. Education should be a *noiseless* process.

When I hear a mother and her children debating, when I hear her threatening or promising, and them entreating, even when I hear a command issued a second time, I feel persuaded that defective principles and practice of education have been pursued. Nothing, on the other hand, is so delightful and beautiful as the tranquillity of a well-disciplined household. This is indeed that

> "Dear retreat,
> Where polish'd friends and kind relations
> Meet, and mingle into bliss."

I am, dear Madam, yours, &c.

CLERICUS.

A VOICE OF PEACE FROM IRELAND.

DISTRACTED IRELAND demands the kindest sympathy of every Christian throughout the British empire. With its complaints and wrongs, and their causes, we do not meddle: we are content to leave them to the wisdom of the Legislature and the Government, praying that the distressed clergy and the suffering peasantry may find speedy relief. While we are hearing such reports of *cruelty*, *malevolence*, and *irreligion*, prevailing in unhappy Ireland, we are delighted to receive such a paper as the following from one of our IRISH Correspondents, we believe a LADY, whose life is devoted to do good. It breathes the genuine spirit of the Gospel of Christ, and may be read with profit by *British* Christians.—ED.

AN IRISH ADDRESS TO CHRISTIANS.

Dear Brethren and Sisters in Christ,

Permit me to call your attention to a few important facts at the present awful crisis. The enemy of mankind is abroad in the world, using every means in his power to deceive and ruin the souls of our unfortunate fellow-creatures. "He hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them:" and shall we, who by divine grace alone have been "made to differ," shall we not employ the talents committed to our care for their spiritual welfare? It is alone in the power of God to convert the heart of any human being; but He often works by means, and He has commanded us, "while we have opportunity, to do *good* unto all men;"—let me then, as a fellow-labourer with you in the vineyard of Christ, earnestly and affectionately entreat you all, to unite your efforts in making known to them the Gospel of the Redeemer, which is "the power of God unto salvation to every one that believeth." Time is rapidly passing; and while we, alas! are but too often spending it *in trifles*, the souls of those around us are perishing for lack of knowledge, *ignorant of Jesus Christ, as their only refuge from the wrath to come.* Oh! let us, my dear Christian friends, with these awful considerations in view, be more diligent than heretofore, in setting Him forth as the repentant sinner's friend. Let us, who have found Him precious, recommend Him to those who are unacquainted with his salvation. Let us "cast our bread upon the waters, for we shall find it after many days." We know not where, with God's blessing, it may be made instrumental in "winning souls to Christ." We have many opportunities of imitating the example of our Divine Master, who "went about doing good." Many words might be spoken in season, *where Christians are silent.* The fear of man, as well as the *mistaken idea* of wounding the feelings of our unconverted fellow-sinners, prove too often a hindrance to the believer, to speak the truth with all boldness. Let us then pray, that the Holy Spirit may remove every obstacle, and inspire our hearts with more love and zeal in the Redeemer's cause.

Permit me to offer a remark with respect to that bond of Christian union, which should ever *distinguish* the followers of the Lamb. It is very much indeed to be lamented, that the different opinions regarding the Millenium, as well as the variety of sects and parties which have for years distracted the church of Christ, are great causes of separation among those who are "born of the same Spirit." Dear friends, these things ought not so to be: for while "one saith, I am of Paul, and another, I am of Apollos, *are ye not carnal?*" The new commandment given by our adorable Redeemer was, "that ye love one another, as I have loved you;" and are we fulfilling this injunction when we allow subjects, comparatively of minor importance, to sever that bond of Christian union so emphatically enjoined. "Let every man be fully persuaded in his own mind;" and where a difference of opinion does exist, Christians should especially guard against entertaining any thing like animosity or party spirit, so unbecoming the followers of the "meek and lowly Jesus." If our hearts and minds were more engaged in the exercise of love to Him, and love to the souls of our fellow-creatures, there would not be so much schism in the church of Christ; and the observation made during the primitive ages of Christianity, "See how those Christians love one another!" would be as applicable to us, as it was to those who now surround the throne of the Lamb. Praying that the Holy Spirit may "increase your faith, and give you all joy and peace in believing," I remain, dear Christian friends, in the bonds of the everlasting Gospel,

YOUR FELLOW-LABOURER IN THE LORD.

Dublin, *Jan.* 16, 1833.

BRITISH SOLDIERS AND SAILORS.

LITTLE has hitherto been attempted to invite the attention of British soldiers to the saving realities of the Gospel of Christ. Appeals have been made to us repeatedly on their behalf, and we shall feel happy in contributing by the CHRISTIAN'S PENNY MAGAZINE to promote their spiritual welfare. We have before us a communication, in which the writer says —

"I have the great satisfaction of informing you, that the Soldiers' best interests are not wholly neglected; and I doubt not but you will feel a pleasure in making known the humble endeavours of a Society formed in Westminster, called 'The SOLDIER'S FRIEND SOCIETY for promoting the Knowledge of Religion in the British Army.' They have built for the Soldiers in London a convenient chapel, in White Horse Yard, Broadway, Westminster, where the Gospel is preached to them three times every Sunday, and once in the week; and many are in the habit of attending. This is the first object of the Society: but they have adopted other means, such as establishing Reading Rooms and Libraries for them; the distribution of Religious Tracts and Books; and by encouraging Meetings for Prayer. These various means have been blessed by God to the conversion of many Soldiers. The Society likewise employs a Missionary, who devotes his whole time to the Soldier's cause; and as this is but an infant cause, and does not lend its exertions to the establishment of sects or parties, but endeavours to act upon the broad principles of Christianity, they hope to meet with encouragement from the Religious Public. Good men of all religious denominations are more or less interested in our military population. Infidels are sowing their poisonous productions among them: we hope, by being able to distribute such publications as those of the Religious Tract Society, to counteract their wicked designs."

We shall be glad to hear more particulars of this interesting Society, and to announce the publication of a cheap little volume for Soldiers and Sailors, which is now in the press, entitled, "THE SAILOR AND SOLDIER'S CHRISTIAN FRIEND AND POCKET COMPANION." This work has been compiled by a well-known author, at the urgent request of several devoted friends of our fellow-subjects in the Army and Navy.

Why do I find such struggling in me, provoking me to sin, putting me back from that which is good? The answer is soon given — Thou art a wrestler, not a conqueror. — *Gurnal.*

Death-Bed Testimonies.

COLLECTED BY THE LATE REV. WILLIAM BUTTON.

No. III.

REV. RISDON DARRACOT,

WELLINGTON, SOMERSET.

In his last letter to me, dated Jan. 1, 1759, he says, after he had been ill eleven days, "I find somewhat infinitely soothing and charming in these four lines, which our dear tutor has put into the mouth of a child,

> 'If to correct me be his will,
> I'll bear it with submission still,
> A tender Father sure He proves,
> And but corrects because he loves.'
>
> DODDRIDGE.

Oh! what less than a thousand arguments in that one, for the most cordial, sweet, humble submission? O my dear brother, how sweet to see our comforts and our crosses, our mournful and our joyful circumstances, our life and our death, all in the hands of such a Father; all equally under his direction, and all evidently designed by him for our good; all proceeding from his everlasting love, terminating at last in our everlasting salvation. This lays an easy foundation for that precept, which is a strange one to a carnal world, '*in every thing give thanks.*'"

Through a tedious illness of three months, and with intervals of excruciating pain (arising partly from five stones found in his left kidney, and partly from such an inflammation in that kidney as occasioned its total putrefaction, which extended also to many adjacent parts), nothing was heard from his lips, but continued expressions of praise and thanksgiving. This led his apothecary to declare, "Of all the death-beds I ever attended, I never saw such an instance of holy resignation and triumph."

In a paper containing the choice of his funeral text, he says, "Before this will be communicated, I shall be gone to my Judge, and I can, and do rejoice, that he is my Saviour. I have good hope through grace, and I have once more tried the foundation of it, and I find it will stand in the prospect of eternity. I am able, blessed be God, and I would not for all the world be *unable*, to give a reason of the hope that is in me; and to my "SCRIPTURE MARKS" (a small tract of his, that has passed through several editions) I refer, as the solid evidence of my interest in Christ, who in point of all dependence, love, and esteem, is, and has been for more than twenty years, *my all in all.*

Some of his expressions a few weeks before his death, which a friend took down in writing, were these: "I am going to Jesus, whom I love, and whom I have so often preached." He then added to those that were with him, "I charge you, see to it that you meet me at the right hand of God at the great day."

At another time he said, "O what a mercy is it to have such a rock to build upon as the Lord Jesus Christ! I have found him to be a firm Rock that will never fail. What a mercy is it to have a covenant God to fly to!—a covenant that is ordered in all things and sure, which is all my desire, and all my salvation. I have found him to be a covenant-keeping God." He said to his wife, "My dear, do you speak of the goodness of God towards me, for I want a tongue to do it: I do not want a heart to praise him." At another time he said, "How good is God! He is all love, all goodness." Then added to those about him, "Hold out unto the end: I trust I have begotten you in Christ Jesus; may the Lord pour down plentifully of his Spirit upon you!" He then said, "What attendants have I got! Jesus is with me, angels are my guardians, the blessed Spirit is my comforter and supporter: and you, my dear Christian friends, waiting on me, and my dear wife." To a friend that came in, he said, "I have often sat with you at the table of the Lord here, but I am now going to sit around his board above. Those were days in which I took great delight, when I went to the house of God in company with you." He said to his wife, "I must leave you without any formality. When will the glorious day dawn, and these shadows flee away?"

The Monday before he died, he awoke very calm, and desired to know what the Apothecary thought of him; and when he gave but very little hopes, Mr. Darracot replied, "All is well: blessed be God, I know whom I have believed, and can rely on the promises: they are all mine, especially that, *I will never leave thee nor forsake thee*, and I am sure he will not."

The night before he died, he said, "Oh! what a good God have I, in and through Jesus Christ. I would praise him, but my lips cannot. Eternity will be too short to speak his praises." He then earnestly desired his tongue might be loosened to speak the praises of God; and the Lord heard and answered him. He was full of heavenly joy, and the faculties of his mind as strong and vigorous as ever. The apothecary coming in, he said, "O! Mr. K. what a mercy it is to be interested in the atoning blood of Jesus. You tell me I am dying. How much longer do you think it will be?" It was answered, that it was uncertain as to a few hours. "Will it be to-night?" It was answered, he might survive the night. "Well," said he, "all is well, I am ready. This, Sir, is agreeably to the doctrine I have at all times preached, that I now come to the Lord as a vile sinner, trusting in the merits and precious blood of my dear Redeemer. O *grace, grace, free grace!*

One of his Christian friends came to see him, to whom he said, "O I am glad to see you, you are some of the first fruits of my labours. Be stedfast, unmoveable, always abounding in the work of the Lord; your labour shall not be in vain in the Lord. *O! could I tell you what I now feel! No tongue can tell what I now enjoy. I want to be gone.* O! GLORY! GLORY! GLORY!" He then begged to see his dear people, to talk to them of Christ and his grace: but he was entreated to forbear, that he might not hurt himself. "Well," said he, "you must sew up my lips or tie up my tongue, if I must not speak of Christ. If you will not let me see my dear people, be my trumpeters, to tell them what God has done for my soul. I told you in my "*Scripture Marks,*" that my last work on earth should be praying for my people; and now would I pour out my whole soul in ardent prayer to God for them." He then offered a few petitions, but his spirits failed.

Upon recovering himself, he related the goodness of God to him in his sickness, and said, if he had a thousand lives to live he would live them all for Christ. He solemnly took his leave of all present, one by one, and said, "Watch your hearts, and keep them with all diligence, for out of them are the issues of life." Upon seeing his wife weeping, he said, "Weep not for me, nor yet for yourself, for you are a child of the covenant. I am going to see Abraham, Isaac, and Jacob, and all that are got to glory." He then repeated two stanzas from Watts's hymns, beginning with

> "My God, and can an humble child."

The morning he died, his wife said to him, "My dear, you are just on the borders of glory." He replied, "I could not have thought it, had not the doctor and Mr. K. told me so, the passage is so easy." He then lay in a slumber, while all around thought him dying, as there was no pulsation in his wrists. About twenty minutes after, he awoke and asked, "Is Mr. K. come?" Being answered that he was, "My dear friend (said he), did you not tell me last night that I was dying?" I did, replied Mr. K. "Surely (said he) it cannot be, it is so easy, it is so easy; what a mercy is it to be in Christ! Oh! precious, precious Jesus! Now I am hoping, and believing, and rejoicing, and *triumphing* too!" There were ten or twelve Christian friends around his bed: he asked them how they did? Then wishing them all well, he added, "You see, my friends, I am now dying in the same faith I have always preached to you, and would not die any otherwise for all the world: O keep close to Christ!" Presently afterwards he said with a smile, "Come, Lord Jesus," and again asked, "Is this dying?" Being answered yes, he replied, "It cannot be, *it is too good, it is too good.*" He then called for his wife and children, and took his leave of them with the utmost composedness, and serenity of mind. Observing them and all his friends weeping, he said to his wife, "My dearest, why do you weep? You shall rejoice. Rely on the promises. God will never leave nor forsake you. All his promises are true and sure. Well, I am going from weeping friends to congratulating angels and rejoicing saints in glory. Blessed be God, my dear friends, all is well. Mr. K., how long do you think it will be before I gain my dismission?" It was answered, not long. "Well, all is well, here I am, waiting. What a mercy it is to be in Jesus." He then threw abroad his arms, and said, "*He is coming! He is coming! But surely this can't be dying!* Oh! how astonishingly is the Lord softening my passage! Surely God is too good to such a worm! O speed thy chariot wheels, why are they so long in coming! I long to be gone." His last words were, "Faith and Hope."

> Funeral Sermon, preached by the Rev. Benjamin Fawcett, from Philip. iv, 1, "Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved."

"THEY SHALL STILL BRING FORTH FRUIT IN OLD AGE."

Many most remarkable illustrations of this beautiful descriptive prediction might be given, to demonstrate the infinite superiority of scriptural principles above the pernicious speculations of infidelity. We make our appeal to those who may be *tempted* to doubt the divinity of Christianity, to compare the *lives* and *benevolence* of "those who serve God, and those who serve him not." Christianity requires and demands the scrutiny of even its enemies; and it says of its *friends*, "By their fruits ye shall know them." We may refer to all the benevolent and religious institutions, formed to promote the welfare and happiness of mankind, as a proof of the divinity of their principles.

"Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to show that the Lord is upright." Psal. xcii, 13—15.

Mr. John Hill, who died in the hope of glory, at his house in Westminster, Nov. 12, 1832, aged 88, was a consistent professor of the Gospel for more than fifty years, illustrating the truth of the Psalmist's declaration by subscribing to most of our principal Societies during his life, and left, among others, the following legacies in his will.

To the Lock Asylum, 50*l*. London Female Penitentiary, 100*l*. British and Foreign Bible Society, 200*l*. Church Missionary Society, 200*l*. London Missionary Society, 100*l*. Moravian Missionary Society, 200*l*. Deaf and Dumb Institution, 100*l*. Female Penitentiary West), 50*l*. Religious Tract Society, 200*l*. Ranelagh) Infant's Friend Society, 50*l*. Hibernian Society, 100*l*. Westminster Hospital, 100*l*. Charles's Street Dispensary, 200*l*. Bristol Education Society, 100*l*. Baptist Missionary Society, 100*l*. Refuge for the Destitute, 100*l*. Emberton Schools, 50*l*. Aged Pilgrims, 50*l*. For an Annual Sermon at Ranelagh Chapel on Whitsunday morning, 100*l*. Home Missionary Society, 100*l*. Indigent Blind, 100*l*. Infants' School, Hereford, 150*l*. Schools at Hereford, 150*l*. Westminster New Charity School, 100*l*. London Orphan Asylum, 100*l*. Highbury College, 100*l*. Islington College, 100*l*. Christian Instruction Society, 100*l*. Friendly Alms-houses, Camberwell, 50*l*. Hans Town School, 50*l*. Philanthropic Society, 100*l*. Long Acre Schools, 50*l*. Long Acre Benevolent Society, 50*l*. Associate Fund (Poor Ministers), 100*l*. Penitentiary, St. George's East, 80*l*. Bromyard Meeting, in trust, 100*l*. Sunday Schools, Broadway Church, 100*l*. Pimlico Schools, 50*l*. Broadway Church Benevolent Society, 100*l*. National Benevolent, 50*l*. &c. &c.

THE SAILOR-LAD AND HIS BIBLE.

At a meeting of the Aberdeen Auxiliary Bible Society, the following anecdote was related by an eye-witness of the scene.

"Last year, a vessel from Stockholm, in Sweden, was driven upon our coast, in a tremendous gale, and became a total wreck. Her condition was such, that no human aid could possibly preserve the crew. In a short time after the vessel struck, she went to pieces. The persons on shore beheld with grief the awful state of those on board, but could render them no aid. They all perished, except one lad; and he was driven by the waves upon a piece of the wreck, entwined among the ropes attached to the mast. Half naked and half drowned, he reached the shore.

"As soon as they had rescued him, they saw a small parcel tied round his waist with a handkerchief. Some thought it was his money; others, the ship papers; and others said it was his watch. The handkerchief was unloosed, and, to their surprise, it was his Bible!—a Bible given to the lad's father by the British and Foreign Bible Society. Upon the blank leaf was a prayer written, that the Lord might make the present gift the means of saving his son's soul. Upon the other blank leaf was an account how the Bible came into the father's hands, with expressions of gratitude to the society from which he received it. To this was added, a request to his son, that he would make it the man of his counsel; and the remark, that he could not allow him to depart from home without giving him the best pledge of his love—a Bible; although that gift deprived the other parts of the family of so great a treasure. The Bible bore evident marks of having been often read with tears."

T. G. W. has been received, and shall be attended to at the earliest opportunity.

The first volume of the Christian's Penny Magazine, from June to December 1832, is now complete, and may be had, neatly bound in canvass, price 3*s*. 6*d*. through any Bookseller or Newsman; and also any of the preceding Parts or Numbers. A specimen of the Embellishments in the First Volume is printed on a large Sheet, price 2*d*., which will be found to contain some beautiful articles for Books of Prints.

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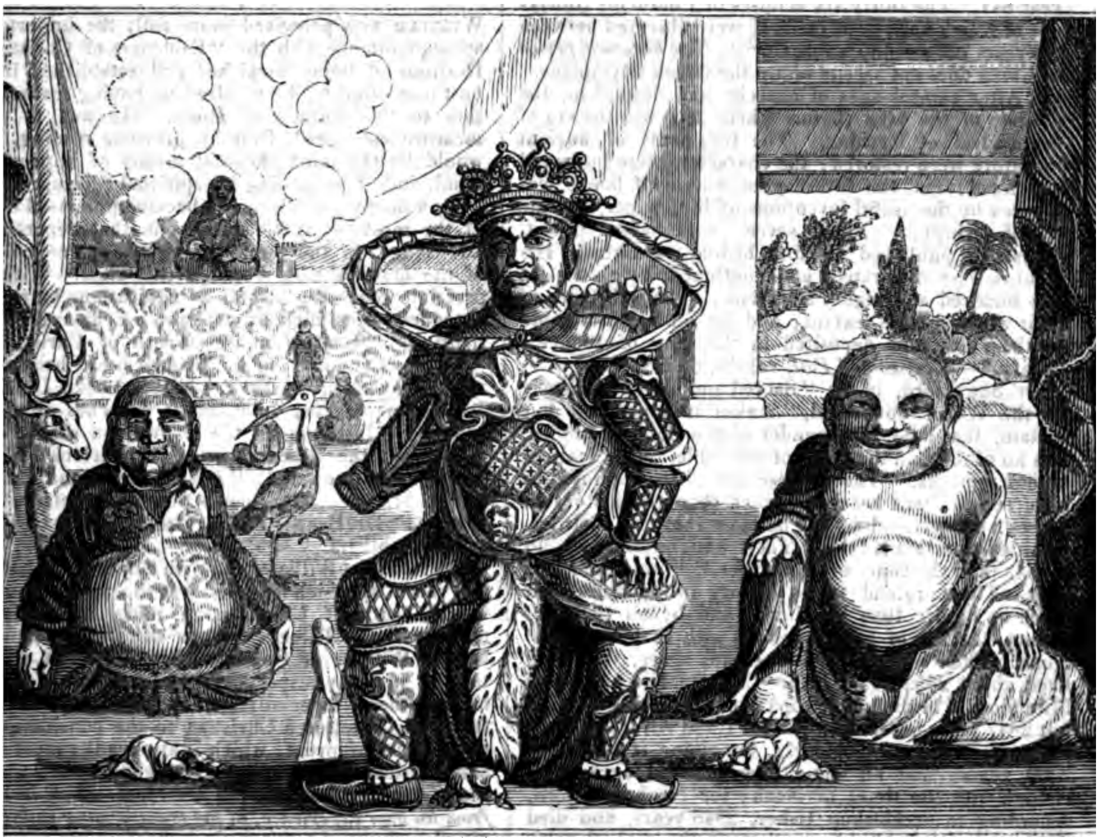

CHINESE IDOLS.

NOTICES OF CHINA.

ı, with its teeming population of idolaters, must s a generous sympathy in every Christian bosom. individual in Britain is reminded every morning ening of its fertility, while partaking of the re- ıg beverage of TEA, the whole of which, to the ıt of about 30,000,000 *lbs.* annually, is furnished ıt remote but interesting country. We purpose ng two or three articles to the illustration of the ers of that most ancient of all nations in the ; for they can trace up their history to the time : Deluge!

· engraving contains a representation of three of ıost celebrated idols of China, copied from the lid folio account of the Dutch Embassy of the teenth century. The first idol on the left hand sents *Immortality*, and is *twenty* feet high; the on the right hand is the image of *Pleasure*, of me height; and that in the middle denotes the *King Kang*, most gorgeously attired and crowned. ices of a costly kind were, at their festivals, d to these abominable representations.

na Proper is reckoned by Pinkerton 1,330 British from north to south, and 1,030 miles from east to west. Its population in 1794 was reported to the British Embassy, to be *three hundred and thirty three millions*; but Dr. Morrison, who acted as interpreter to Lord Amherst's Embassy in 1814, translated a statistical account of China, from which it appears that the population was less than half that number, being not quite *one hundred and forty-six millions*: still that is an immense multitude of immortal souls, living without the true knowledge of God, and of the only Mediator between God and man, Jesus Christ.

Infidels have availed themselves of the Chinese claims, in relation to the antiquity of their nation, with a view to overthrow the chronology of Moses, as contained in the book of Genesis: but it has been only to show more clearly the divinity of the Scriptures. Gibbon, whom no one will commend as a friend to religion, observes, "The original seat of the nation appears to have been in the north-west of China, in the provinces of Chen-si and Chan-si. Under the two first dynasties, the principal town was still a moveable camp: the villages were thinly scattered: more land was employed in pasture than tillage: the exercise of hunting was ordained, to clear the country from wild beasts; Pe-tcheli (where Pekin stands) was a desert; and the southern provinces were peopled with India savages.

The dynasty of the *Han* (before Christ 206) gave the empire its actual form and extent.

"The era of the Chinese monarchy has been variously fixed, from 2952 to 2132 years before Christ; and the year 2637 has been chosen for the lawful epoch, by the authority of the present emperor. The difference arises from the uncertain duration of the two first dynasties, and the vacant space that lies beyond them, as far as the real or fabulous times of Fohi, or Hoang-ti. Sematsien dates his authentic chronology from the year 841. The thirty-six eclipses of Confucius (thirty-one of which have been verified) were observed between the years 722 and 480 before Christ. The *historical period* of China does not ascend above the Greek Olympiads.

"After several ages of anarchy and despotism, the dynasty of the Han (before Christ 206) was the era of the revival of learning. The fragments of ancient literature were restored; the characters were improved and fixed; and the future preservation of books was secured by the useful inventions of ink, paper, and the art of printing. Ninety-seven years before Christ, Sematsien published his first history of China. His labours were illustrated, and continued, by a series of one hundred and eighty historians. The substance of their works is still extant; and the most considerable of them are now deposited in the king of France's library."—*Decline and Fall*, vol. iii, p. 328.

Dr. Shuckford, in his "Sacred and Profane History of the World Connected," makes it appear all but certain, that Fohi, the founder of the Chinese empire, was no other than the Noah of the Bible. That learned author remarks, "The Chinese have been supposed to have records that reached higher than the history of Moses: but we find by the best accounts of their antiquities that this is false. Their antiquities reach no higher than the times of Noah, for Fohi was their first king. They pretend to no history or memoirs that reach up higher than his times; and by all their accounts, the age of Fohi coincides with that of Moses' Noah. Their writers in the general agree, that Fohi lived about 2952 years before Christ. The author of Mirandorum in Sinâ et Europâ computes him to reign but 2847 years before our Saviour; and Alvarez Sevedo places his reign not so early, imagining it to be but 2060 years; and all these computations agree well enough with the times of Noah; for Noah was born, according to archbishop Usher, 2948 years, and died 2016 years before Christ; so that all the several computations about Fohi, fall pretty near within the compass of Noah's life. But we shall hereafter see many reasons to conclude Moses' Noah and the Chinese Fohi to be the same persons." Vol. i, 26, 27. The Doctor adds,

"There are many reasons, from the Chinese traditions concerning Fohi, to think him and Noah the same person. *First*, They say Fohi had no father, *i. e.* Noah was the first man in the postdiluvian world; his ancestors perished in the flood, no tradition hereof being preserved in the Chinese annals; Noah, or Fohi, stands there as if he had no father at all. *Secondly*, Fohi's mother is said to have conceived him encompassed with a rainbow; a conceit very probably arising from the rainbow's first appearing to Noah, and the Chinese being willing to give some account of his original. *Thirdly*, Fohi is said to have carefully bred seven sorts of creatures, which he used to sacrifice to the Supreme Spirit of heaven and earth: and Moses tells us that Noah took into the ark, of every clean beast by *sevens*, and of the fowls of the air by sevens; and after the flood, Noah built an altar, and took of every clean beast, and every clean fowl, and offered burnt offerings. *Fourthly*, The Chinese derive the name of Fohi from his oblation; and Moses gives Noah his name upon account of the grant of the creatures for the use of man, which he obtained by his offering. *Lastly*, The Chinese history supposes Fohi to have settled in the province of Xeusi, which is the north-west province of China, and near *Ararat, where the ark rested.*" Vol. i, pp. 90, 91.

(To be continued.)

THE BIRMINGHAM APPRENTICE.

His Mental Improvement, continued.

WILLIAM now perceived more fully the importance of an acquaintance with the "Evidences of Christianity." Desirous of being furnished and established in mind on those subjects, he resolved on paying further attention to that branch of study. He was in a good measure convinced, from his previous reading, that it would be the most effectual means of improving his mind, and of promoting his spiritual edification.

By a happy providence he became possessed of some of the most admirable authors in that department of knowledge, in the publication of a choice collection of the most valuable works of that class. With inexpressible pleasure, as well as edification, he read that extended series, including "Paley's Evidences of Christianity;" "Grotius on the Truth of Christianity;" "Porteus's Summary of the Evidences of Christianity;" with the excellent works of Addison, Locke, Doddridge, and Soame Jenyns, on different branches of the same subject; "Littleton on the Conversion of St. Paul;" "West on the Resurrection;" "Sherlock's Trial of the Four Witnesses;" "Drs. Douglas and Campbell on the Miracles;" "Jones's Catholic Doctrine of the Trinity;" Dr. Beattie on the "Immutability of Truth," and some others.

These works William read with considerable attention and care; by which his mind was thoroughly confirmed in the truth of Christianity; more especially after reading the "Three Sermons of Dr. Watts on the Inward Witness of Christianity." This last appeared to him, in many respects, far more valuable than any of the others, especially in one particular, as it leads the plain, unlettered Christian to the consideration of that species of proof, which is at once the most simple and satisfactory, peculiar to the godly man, and ever ready at his command—*the assurance which is derived from his own experience, in the transforming influence of the Gospel upon his own soul.*

Some of the remarks of Dr. Watts, to which William refers, are the following:—

"Many and glorious are the outward testimonies that God has given to our religion, both in the days when his Son Jesus Christ dwelt on earth, and in the time of the ministration of the apostles, who followed their blessed Lord. The miracles wrought, the prophecies fulfilled, and the various glories attending the ministration of the gospel, conspire to confirm our faith; each of them are evidences of the truth and divinity of this doctrine; and all of them joined together, bear such a testimony as cannot be resisted. We live now, in these latter days, at a long distance from those seasons wherein these miracles were wrought, and wherein God appeared in so immediate a manner from heaven, to witness to the gospel of his Son; but God has taken care to furnish every true believer with a sufficient witness of Christianity; we are not left void of evidence at this day. 'He that believeth, hath the witness in himself.' There is an internal testimony given to the gospel of Christ in the heart of every one that receives it in truth.—The gospel of Christ is like a seal or signet, of such inimitable and divine graving, that no created power can counterfeit it; and when the Spirit of God has stamped this gospel on the soul, there are so many holy and happy lines drawn or impressed thereby, so many sacred signatures and divine features stamped on the mind, that give certain evidence of a heavenly signet, and a heavenly operator.

"A Christian, who has well studied the doctrines and proofs of Christianity, can give sufficient reasons for the truth of them, and for his believing them. He finds what is sufficiently satisfactory to confirm his belief in the outward testimonies, in the miracles wrought in the world, and in the prophecies fulfilled. 'I have,' says he, 'in my understanding many arguments and evidences of the truth of the gospel, and my reason is convinced that it is a divine religion. But there is a miracle wrought in my heart, that is of more efficacy than this, and it is to me a more convincing proof of the gospel of Christ—eternal life is begun in me. I find my conscience, that was disturbed with the guilt of sin, established in peace upon solid hopes of pardon. I have an interest in the love of God, and lively sensations of that love; I have a hatred of all sin; I live above the world, and have a holy contempt of the trifles, businesses, and cares of this life; I delight in the company of Him who dwells in heaven; I find in my soul that I love him, and love those who are like him: I walk as seeing him who is invisible; and I have a zeal for his glory, and with active diligence I am employed for the honour of his name in the world. These things I find wrought in me by the gospel of Christ. I feel that I am quite altered from what I once was, I am a new creature, and the change is divine and heavenly. There is something within me, that bears witness, that my religion is from God.'

"It is a strong and powerful witness, and ever ready at hand to baffle the most learned sophisms, and the boldest temptations. It lies so near, and is always at hand, that it is a present shield against every flying arrow from the camp of infidelity. The quibbles of logic, against the sense and experience of a true Christian, are but as darts of straw and stubble against the scales of a leviathan.

"And though there are many and sufficient arguments drawn from criticism, history, and human learning, to prove the sacred authority of the Bible, and such as may give abundant evidence to an honest inquirer, and full satisfaction that it is the word of God; yet this is the chief evidence that the greatest part of Christians can ever attain, of the divine original of the Holy Scripture itself, as well as the truth of the doctrines contained in it, *viz.* that they have found such a holy and heavenly change passed upon them, by reading or hearing the propositions, the histories, the promises, the precepts, and threatenings of this book: and thence they are wont to infer, that the God of truth would not attest a book, which was not agreeable to his mind, with such glorious instances of his own power and grace."

Mrs. Hannah More urges upon those who have the education of ladies, to direct the attention of their pupils to the "Evidences of Christianity;" and, as one of the principal means of strengthening and improving their minds, that wise preceptress recommends "Bishop Butler's Analogy of Religion."

But perhaps no one has urged this course of mental improvement with greater force than the late Rev. Mr. Orme, in his discourse on "The Advantages of an extensive acquaintance with the Evidences of Revelation." In recommending to Teachers this course of training to their pupils, Mr. Orme observes, "With the greatest safety might they put into their hands some of the best works in support and illustration of the Christian scheme, and direct their course of reading; by which they would gradually be fitted for understanding the whole subject, and enabled to perceive the breadth and depth of the foundation on which the entire edifice of Christianity rests. This investigation would sharpen their acuteness, and stimulate their improvement. It would lead them to examine the different kinds of testimony and evidence; to discriminate the pretensions of imposture from the claims of truth; to appreciate the value of solid argument; and to scorn the wickedness of misrepresentation, and the impiety of levity and jesting on sacred subjects. It would induce a love of truth, a reverence for its claims, a hallowed regard to its authority, with a hatred of every thing opposed to integrity and honour, which might form the basis of moral habits of the most important description. It would be impossible to promote this acquaintance with the evidences of Revelation, without extending the range of their knowledge. An uninformed or ignorant person is not capable of estimating the full strength of the Christian cause. It supposes an acquaintance with many subjects, if its full amount is to be ascertained. History, criticism, science, and experience in argument, all furnish their aid in this important inquiry, and contribute their respective quotas to confirm or elucidate the claims of the word of God."

Upon the comfort and happiness to be derived from an extensive knowledge of the "Evidences of Christianity," Mr. Orme makes these striking remarks:— "The enjoyment which springs from an enlightened acquaintance with the great scheme of redemption, and from an extensive knowledge of its grand and overpowering evidence, is of the purest and sublimest order. In that divinely-accredited scheme, we perceive the infinite love of God pouring its exhaustless stores to effect the deliverance and happiness of the world:—providing a Saviour, revealing his character, accepting his work, and attesting his claims:—appointing an order of means suited to the nature of the plan, and the condition of the objects proposed to be benefited by it:—connecting with those means a system of effective influence to ensure success, and to carry forward the design:—and encouraging all who believe to labour actively, and to suffer patiently, by the promise of an inheritance of imperishable glory. To have the full satisfaction that all this is the truth of God which cannot lie, the work of God which cannot fail, the engagement of God which cannot disappoint, must afford to the heirs of salvation, who have fled to lay hold on the hope set before them, strong and everlasting consolation. The floods of tribulation may swell around, and threaten to engulph them; but their anchor will hold fast, 'being fixed within the vail.' The world may seek to ensnare and allure them; but its honours and pleasures will have no glory in their estimation, by reason of the 'glory which so far excelleth.' The workings of unbelief may occasionally darken and bewilder their mind, and endanger their peace; but the word and oath of God, confirmed by the sacrifice of his Son, when again contemplated, will restore confidence, and reinvigorate the life of godliness. The darts of Satan may fly thick, and both annoy and wound; but the shield of faith, formed by the testimony of God, will at length successfully repel them all. Bodily strength may decay, mental vigour may decrease, death may approach clothed in all its terrors; but the deathless principle of God's implanting, fed by the means of his own appointment, and nourished by the sweetest influences of his Spirit, will even in those circumstances increase in strength, and evince its unearthly nature and origin. It will resist the progress of time, the effects of disease, and the fear of death. It will pass unhurt through the dark and cheerless valley, survive the dissolution of nature, smile over the ruins of the universe, and reign and triumph in immortality."

BRITISH ECCLESIASTICAL HISTORY.

No. IV. *Christianity in Britain in the Third Century, until the Conversion of Constantine the Great, A.D.* 313.

Christianity doubtless made some progress in Britain after its revival in the time of Lucius, A.D. 164. But we have no information respecting its advancement until the close of the third century, when the tenth general persecution of the Christians arose under the emperor Dioclesian. Many were the martyrs to Christ in that season of trial, though we are not able to gain a perfect knowledge of the facts from the disfigured monkish legends in which they are recorded.

Alban, canonized by the superstitious with the title of "Saint," from whom his native town Verulamium, now St. Alban's, has been called, is mentioned as the first British martyr for Christ: we must therefore give a few brief notices of him. Alban had been seven years a soldier in the emperor's army; but returning to his native town, he entertained Amphibalus, a persecuted Welsh minister, by whose doctrines, prayers, and holy deportment, he was converted to the faith of Christ. His persecutors tracing the object of their pursuit, gave information to a magistrate, who sent to apprehend the Christian preacher. Alban generously put on the hairy cassock of his guest, and delivered himself to the officers, who led him to the tribunal. The judge demanding an account of his family, he replied, "To what purpose do you inquire of my family? If you would know my religion, I am a Christian." Then being asked his name, he said, "My parents named me Alban; and I worship the only true and living God, who created all things." Refusing to betray his pious guest, his spiritual father, or to sacrifice to the Roman gods, he was sentenced to be beheaded. Alban was first scourged, and then led to execution, as is said, on the spot where the Abbey now stands, which was erected to his memory, and called after his name. It is also said, that the soldier, who was appointed to put him to death, was so affected by the resignation and magnanimity of the virtuous Briton, that he chose rather to die with him than to be his executioner.

Amphibalus was soon discovered, and made to glorify his Saviour in shedding his blood, being first embowelled, and then stoned! The precise year in which these things occurred we cannot ascertain. Dioclesian ascended the throne of the Cæsars A.D. 284, and laid aside the purple A.D. 305. Some think the persecution under him raged but the two last years in Britain, though it continued nine years in most parts of the empire. Bede, and most of our old historians, place the martyrdom of St. Alban A.D. 286.

Aaron and Julius, two citizens of Caerleon, and many others, both men and women, suffered at the same time for the name of Christ; but most of their names have perished from the records in our old chronicles. Fuller, a church historian, has beautifully remarked concerning them, "It was superstition in the Athenians to build an altar to the unknown God; but it would be piety in us here to erect a monument in memorial of those unknown martyrs, whose names are lost. The best is, God's calendar is more complete than man's best martyrologies; and their names are written in the book of life, who on earth are wholly forgotten."

Divine Providence soon put a stop to these cruel persecutions, and the church enjoyed a large measure of tranquillity. Christianity in Britain henceforward received imperial protection. Constantine the Great, the first Roman emperor who embraced Christianity, is, by Dr. Anderson in his "Royal Genealogies," made not only a native of Britain, but son of a British princess! It is certain that his father, Constantius Chlorus, was at York, when, upon the abdication of Dioclesian, A.D. 305, he shared the Roman empire with Galerius Maximus, and that he died at York, A.D. 306, having first caused his son Constantine to be proclaimed emperor by his army and by the Britons.

That amiable prince expressed in his last moments his desire that his son Constantine should succeed him, as his filial affection to his mother Helena had been most exemplary. Constantius himself had steadily opposed the persecuting spirit of the times; and in reply to some courtiers, who urged him to dismiss from his service those who would not abandon the profession of Christianity, remarked, that "it could not expected of those who had forsaken their God, that they would prove faithful to their prince." Constantius is said to have recommended the Christians to the protection of his son Constantine with his expiring breath. We need not wonder therefore that he should embrace Christianity, especially when its principles were recommended by his pious mother Helena.

Constantine appears to have hesitated whether he should embrace Christianity or not: but in marching at the head of his army into Italy, it is said, that seeing the Christians so rapidly increase, and knowing their excellent principles and conduct, he retired to a place of solitude: revolving in his mind the consequences of the expected battle with his rival Maxentius, he implored the protection of the God of the Christians, when he beheld in the heavens the vision of a Cross, with this inscription in Greek, "CONQUER BY THIS." His pagan priests interpreted it as an ill omen, but the Christians were encouraged by it, and some of them recommended to him to have a standard made with that significant inscription. Constantine adopted the suggestion: a splendid banner was prepared, emblazoned with that motto: he marched against Maxentius, defeated him, and entered imperial Rome as conqueror.

At his triumph, he rejected the homage and applause of the multitude, pointing them to his new standard, as representing that by which he gained the victory; and when his own statue was afterwards erected in the Capitol, he caused an emblematical representation of the cross to be introduced, with this inscription: "By this victorious cross, Constantine has delivered Rome from tyranny, and restored to the senate and people their ancient glory."

From this period the profession of Christianity was honoured with all possible dignity and splendour. Helena, the mother of Constantine, became especially lavish in her contributions to honour the name of Christ; and though we have no particular account of her liberality towards Britain, the supposed land of her nativity, she is celebrated as having built a sumptuous edifice, or church, over the supposed site of the sepulchre of Christ at Jerusalem; for a particular account of which, see the "Christian's Penny Magazine," Vol. I, No. 22.

A REFLECTION AT SEA.

See how, beneath the moon-beam's smile,
  Yon little billow heaves its breast,
And foams and sparkles for a while,
  And murm'ring then subsides to rest.

Thus man, the sport of bliss and care,
  Rises on Time's eventful sea;
And, having swell'd a moment there,
  Thus melts into Eternity!

Moore.

Letters to a Mother, upon Education.

LETTER XVII.

On Habits of Order.

Dear Madam,

There is no need to explain to you the benefit of habits of order. You well know how much the beauty and the happiness of the universe result from the order which pervades it. You also know how important order is in the arrangement of our intellectual acquirements; and you have long ago experienced that it is essential to the quietude and well-being of a family. These sentiments must be common to every person who has arrived at maturity, and who has therefore had an opportunity of *experiencing* the comfort resulting from this principle, and of learning its value by having suffered from the want of it. But your child has no notion of all this; neither has he any inclination either to know, or still less to practise it. Habits of order must, like all other good habits, be early and habitually instilled.

As soon then as you give him a present, or entrust any thing to his keeping, tools, clothes, pencils, pens, paint-box, &c. let him be taught to have a particular place for every thing; and when he has done with it, let him be taught to return it, clean and in an orderly state, to its place. Let this rule be adopted, and pursued most rigorously. Never let him, for instance, go to bed, or out to walk, till he himself has put away the things which he had been using. Make him *very particular* about putting every thing into its place. Let the same rule be inculcated with regard to every thing relating to him, his books, his clothes, &c. &c.

In addition to the value of this rule, arising from the facility secured by it of finding every thing when it is wanted, and of having every thing in a constant readiness to be used, we may consider its influence upon the mind. Accustomed to arrangement in his conduct, he will insensibly learn to arrange his ideas. His mind, like his own little room, will be in constant order. He will know where to look for his knowledge, if I may so speak, and there he will find it. When he acquires a new idea, he will put it to the ideas of the same sort of which he is possessed already.

It may seem strange to talk of having a place for our *ideas;* but it is a mode of speaking respecting the subject which is common to writers, and we are all conscious of what it means. The benefit of it is incalculable. It enables us to pursue one topic of writing and of speaking *steadily*. It affords us the means of knowing the real amount of our information upon any topic, and the power of using it at will.

This mental habit is however only to be acquired and preserved by use; and in consequence of the sympathy between our habits of body and of mind, the observance of order in domestic arrangements is *in this respect alone* truly valuable.

Closely allied to this habit is that of *punctuality*. I am afraid that punctuality is a matter a good deal of disposition. Some persons are *naturally* punctual: others can scarcely ever acquire the habit, although suffering every day from the want of it. It seems essential to success in life. It is the girdle of all other good qualities. The celebrated Lord Mansfield is said to have declared, that he had known many men of great talent, who had never been successful because they were not prompt and punctual; and that, on the other hand, he had known many persons who were prompt and punctual, but who did not possess any particular talent; and that between these two causes, multitudes fail of reaching that point of utility to their fellow-men, which they would otherwise have attained.

The want of punctuality is often to be ascribed to an acquired listlessness of disposition, the want of order, thoughtlessness in making engagements, irresolution to withstand temptation, and, above all things, to a want of sacred reverence to a promise. Let all these things be cautiously attended to. Teach him to avoid making a promise as much as possible. Teach your child always to consider well before he makes an engagement, whether he shall be able, and in all probability inclined, when the time comes to fulfil it. Never permit him to drink of the fatal delusion, that in order to be agreeable he must comply with every body's request. Many persons suffer intensely from a spurious species of good-nature, in being unable to resist a solicitation which they see will gratify others. They would be much happier if they could learn to say "No" on proper occasions. Should you see this disposition exist in your infant, eradicate it as a weed of bitterness. Show him that the genuine *respect* of mankind is all that is worth having; and they never respect any thing but stability, prudence, and decision: that the listless, irregular, and unpunctual man, though often good-natured and pleasing and kind and inoffensive, is nevertheless the mere plaything of society, a mere means of amusement, often wanted, but little valued: that he is generally left behind in the race of human life, daily labouring under disadvantages which result from his habits; and that the rest of mankind, if they do not condemn or despise him, yet make him the object of their wayward pity.

I am, dear Madam, yours, &c.

Clericus.

A MOTHER'S INFLUENCE.

To whom was Sir William Jones almost exclusively indebted, in his most important, because earliest years, for all his future eminence? Who was it that bent the twig, or taught the young idea how to shoot? Who was it, that, to his incessant importunities for information on casual topics of conversation, and which were so watchfully stimulated, used kindly and constantly to reply, "*Read, and you will know?*" Who was it that cultivated his mind so that in his fourth year he was able to read any English book, and stored his mind from his birth to his ninth and tenth years? When, in his ninth year, he had the misfortune to break his thigh bone, which detained him at home more than a year, who was it that was his constant companion, and amused him daily with the perusal of such English books as were adapted to his taste and capacity? For all this, and much more than this, we are referred to only one individual, and that was his dear mother—an extraordinary woman, then a solitary widow, his father having died when William was only three years old.

C. A.

THE BLESSEDNESS OF THE SAINTS IN AN INTERMEDIATE STATE.

Above all sin and sorrow they are plac'd,
And with the sight of God Incarnate grac'd.
In outward courts at present they reside,
And at a distance from the throne abide:
There, longing for reunion to their dust,
For the full congregation of the just;
To hear the awful trump to judgment sound;
To be eternally absolv'd and crown'd;
With bodies glorified to be array'd;
Inhabitants of the bright temple made:
Their morning bliss no thought can comprehend,
Which their meridian beams shall far transcend.

Bishop Kenn.

SCRIPTURAL REFLECTIONS ON THE ALMIGHTY.

The greatest blessing that man can enjoy on earth, is the sense of reconciliation with God; to be enabled to hold sweet spiritual converse with the Author of his being, by that lively faith and apprehension of Him, which can be realized only whilst we view the Great Jehovah under the character given of him in the Scriptures:—a merciful Parent! an Almighty and a faithful Friend! All which and infinitely more he is through Jesus Christ. The Scriptures are full of consolation on these points. They reveal to man the means of access to God! They point to him "an open door," a "new and living way to the holiest of all by the blood of Jesus." Having taken God at his word, what scenes of glory and blessedness open for the contemplation and enjoyment of the soul! That God, who has been so imperfectly known, or recognized under characters only of vastness and majesty, perhaps as the Great Eternal! the Almighty! the Great Spirit of Nature! or by other of the more powerful attributes of Deity, now appears in a light of infinite love, attracting the sublimest regard of his creatures by developments of the unbounded goodness as well as greatness of his character. When discovered under such representations as those of "a Father"—"The God who is love"—"The Saviour"—The Sanctifier"—"The Holy One"—"The Husband"—The Vine"—"The Foundation"—"The fulness of Him that filleth all in all"—"The Shepherd"—The Friend of man"—"The Brother born for adversity"—"The Portion of his people"—and numberless other equally beautiful and tender, yet familiar designations;—who would not wish to love such a God? The way then is open: Christ Jesus is the way; and the Holy Spirit will be the guide to it; and eternity shall unveil the fuller irradiations of the glory of God, which flesh and blood cannot inherit. S. F. W.

DIFFERENT VIEWS OF DEATH.

A calm and placid reflection on death, is what few can attain; and to most, the very idea of the time when this last enemy shall have them within his grasp, is accompanied by an inward and involuntary shudder. Any attempt to place the character of death in its true light, and to inculcate principles, the acting on which can alone make sweet the hour of awful solemnity, when all earthly things are closing on us for ever, cannot, it is to be hoped, be altogether unprofitable.

But in considering the subject of death, we must look at it in two distinct lights, as relating to the righteous, and to the wicked.

First, then, we will consider the character of death, as relating to the righteous. By the true and established Christian believer, it cannot, if calmly reflected on, or at least ought not, to be viewed with any feelings, but those of satisfaction and welcome. It ought to be hailed by him as the messenger sent by God to free him from this world of sin and temptation, and exalt him to that heavenly rest which will prove so refreshing to his soul, which hath borne the heat and burthen of the day. Yet so deeply is our nature corrupted, so strong is the hold which the things of this world have obtained in our affections, that many even of true Christians do not look upon death with feelings altogether consistent with their character, as seeking a better country, even an heavenly. Were this subject oftener before their minds, and did they more frequently reflect on the necessarily short period which must elapse, before they must pass from time to eternity, how widely different would the transient things of this world appear. If it be asked, how such a blessed state of mind can be attained, as to be composed, calm, and happy in our last moments, the reply is, by a life of faith on the Son of God. O how many, and how great are the blessings with which such a life is attended, not only in the next life, as many perhaps may think, but even in this life. O how false is the idea (so common, alas!) that religion is an enemy to happiness. Certain it is, that true happiness and serenity of mind is alone to be found in a strict adherence to the commands of God, and a firm reliance on his infinite mercy, through the atonement of our blessed Saviour.

The second light in which we are to consider death, is as relating to the wicked. This is indeed an awful subject for contemplation. Well may the wicked man fly as it were from the very thought of death! Well may he shrink with horror when the thought flashes across his mind, that he too must soon be brought to pass through the valley of the shadow of death; for then the moment will have arrived when Justice shall execute her terrible work, and he will be left to mourn through all eternity the fatal effects of his infatuated conduct. As such will certainly be the consequence of a sinful life, let not the following blessed words of Scripture pass unheeded by us: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him turn unto the Lord and he will have mercy upon him, and to our God for he will abundantly pardon him." A. Y.

REFORMED GIPSIES IN ENGLAND.

No. 6 of the Christian's Penny Magazine contains some historical and statistical notices of this singular people. Every benevolent mind must feel a lively interest in this degraded class of wanderers, and anxious to promote their moral and religious improvement. The Home Missionary Society deserves the thanks of the nation for the attention its agents have been employed to call their minds to the consideration of the Bible, and to the saving doctrines of the gospel of Christ.

Our readers will feel pleasure in reading the following account of a Christmas meeting of reformed gipsies. "In Southampton, a small colony of reformed gipsies has been established five years, consisting of *twenty* individuals. The fourth anniversary was held at Springhill, on Friday, the 28th of December 1832, when one hundred and twenty-six wandering gipsies also attended. A great number of praying and benevolent friends assembled on the occasion. After Divine service had been performed, in which many of the gipsies appeared deeply interested, a pleasing account of the colony was given, and some interesting facts related respecting the moral improvement of these poor outcasts in Devonshire, Gloucestershire, Surrey, Scotland, and Germany. Their order at the dinner-table was pleasing, and their gratitude was strongly expressed, especially when every family was supplied with a blanket and with calico, and each person with a pair of stockings. On examination, it was ascertained *that not above five of the number were able to read*; but to each of these was given the word of life. A great number of the neighbouring gentry were present, and felt pleasure in waiting on these poor outcasts, and conversing with them. It was the general opinion, that if more attention were paid to them in imparting to them religious instruction, they would soon leave their present course of life. The reformed gipsies are respected by their friends and benefactors. Several of them have learned trades; and their improvement in reading and religious principle has rendered two of them fit to teach in a Sabbath school."

Friends of your country—friends of the Home Missionary Society, weigh with seriousness the closing observations of this interesting statement!

MY SCRAP BOOK.

LEAF II.

"The Bee that wanders, and sips from every flower, disperses what she has gathered into her cells."—SENECA.

REV. OLIVER HEYWOOD, *continued.*

IN this state of confinement, Mr. Heywood sometimes ventured to admit a few friends into his house, in whom he could confide, and preached to them with such fervour and affection as his present circumstances tended to inspire. Now and then he supplied vacant churches at a distance, when he could obtain permission of the churchwardens so to do. But the spirit of persecution raged so hotly against him, that this worthy man was under the necessity of taking leave of his dear family, and going he knew not whither. But the question was, how he should be equipped for his journey? He had a horse, but the little money that remained must be left for the support of his family, for whom he was much more concerned than for himself.

One winter's morning, while it was yet dark, the horse was saddled, and this good man, after bidding adieu to his wife, and saluting his children in their beds, set out, like Abraham, when he left his father's house, not knowing whither he went. He moved silently along in bye-ways for some time, for fear of being seen, till he got out of the neighbourhood. Having not one farthing in his pocket, he committed himself to the protection of Providence. He determined at length to leave his horse at full liberty to go which way it would; and thus travelled on for a considerable part of the day, till both man and beast stood in great need of refreshment. Towards evening, the horse bent its course to a farm-house, a little out of the road. Mr. Heywood called at the door, and a clean, decent woman came out to inquire what he wanted. I have reason, said he, to make an apology for giving you this trouble, being an entire stranger in these parts. My horse stands in need, as well as myself, of shelter and refreshment for the night; if you could any way make it convenient to furnish my horse with a little hay, and a stand under cover, and myself with a seat by your fire-side, I ask no more. The good woman, a little surprised at his request, told him she would consult her husband. After a few minutes, they both came to the door, and Mr. Heywood repeated his request, but told them he had no money to satisfy them for any trouble they might have on his account; yet he hoped God would reward them. They immediately desired him to alight; the master led the horse into the stable, and the mistress took the stranger into the house, invited him to sit down, stirred up the fire, and began to prepare him something to eat. Mr. Heywood told her he was concerned to see her give herself so much trouble, that being unable to make her any recompense, he did not require either a supper or a bed, but only that he might sit by the fire-side till morning. The mistress assured him, that for an act of hospitality she did not expect any reward, and that though the accommodations her house would afford were but indifferent, he should be welcome to them; and therefore she hoped he would make himself easy.

After supper, they all sat down before the fire, and the master of the house desired to know of the stranger, what countryman he was. I was born, said he, in Lancashire; but I have a wife and family in the neighbourhood of Halifax. That is a town, said the farmer, where I have been; and some years ago, I had a little acquaintance with several persons there. Pray do you know Mr. S. and Mr. D.? And is old Mr. F. yet alive? The stranger gave suitable answers to these, and many other inquiries. At length the kind hostess asked him if he knew any thing of one Mr. Oliver Heywood, who was formerly minister at some chapel not far from Halifax, but was now for some account or other forbidden to preach. The stranger replied, There is a great deal of noise and talk about that man; some speak well; others say every thing that is bad of him: for my own part, I can say little in his favour. I believe, said the farmer, he is of that sect which is everywhere spoken against; but pray do you personally know him? And what is it that inclines you to form such an indifferent opinion of his character? I do know something of him, said the stranger; but as I do not choose to propagate an ill report of any one, if you please, we will talk on some other subject. After keeping the farmer and his wife in suspense for some time, who were a little uneasy at what he had said, he told them, that he was the poor outcast of whom they had made so many kind inquiries.

All then was surprise, and joy, and thankfulness, that a merciful Providence had brought him under their roof. The farmer said, Mr. Heywood, I am glad to see you here, having long had a sincere regard for you, from the favourable report I have always heard of you. The night is not far spent: I have a few neighbours who love the gospel; if you will give us a word of exhortation, I will run and acquaint them. This is an obscure place, and as your coming here is not known, I hope we shall have no interruption. Mr. Heywood consented; a small congregation was gathered; and he preached to them with that fervour, affection, and enlargement, which attending circumstances served to inspire. On this joyful occasion, a small collection was voluntarily made to help the poor traveller on his way.—*Dr. Fawcett's Life of Oliver Heywood*, p. 38.

The Danger of Impenitence after Afflictions.—To be impenitent after severe corrections, is to poison ourselves with that which is intended for our physic, and by a miraculous kind of obstinacy to turn rods into serpents.—*Tillotson*, vol. i, p. 235.

The Joys of Heaven.—The joys of heaven, are without example, above experience, and beyond imagination; for which the whole creation wants a comparison, we an apprehension, and even the word of God a revelation.—*Norris's Serm.*, vol. ii, p. 191.

Popish Altar-piece.—I had a mind to see a picture, that, as I was told, is over one of the popish altars there [at Worms], which one would think was invented by one of the enemies of Transubstantiation to make it appear ridiculous. There is a windmill, and the Virgin throws Christ into the hopper, and he comes out at the eye of the mill all in wafers, which some priests take up to give to the people.—*Bp. Burnet's Letters*, p. 32.

Lord Chesterfield's Letters.—The substance of them is comprised in a few words. Adulation to those we despise; courtesy to those we hate; connections without friendship; professions without meaning; good-humour without benevolence; good manners without morals; appearances saved, and realities sacrificed.
Porteus's Serm., p. 377.

Compound and Simple Interest.—One penny put out at our Saviour's birth at five per cent. compound interest, would before this time have increased to a greater sum than would be contained in three hundred millions of globes of solid gold, each globe as large as the earth: but if put out at simple interest, it would have amounted to no more than seven shillings and sixpence.—*Price's Observ.*, edit. 1803, p. 314.

Dr. Price made this calculation in 1791.

S. J. B******.

ACROSTICS,

ON THE NAME OF GOD, IN TEN LANGUAGES.

ENGLISH. *(God.)*

G reat King of Saints, Almighty Lord!
O may we, trusting in thy word,
D efended be from Sinai's sword.

FRENCH. *(Dieu.)*

D escend, thou holy mystic Dove!
I nspire our souls with heavenly love:
E ternal source of light divine,
U pon our hearts for ever shine.

LATIN. *(Deus.)*

D eceiv'd by Satan, we in Adam fell,
E xpos'd through him to sickness, death, and hell;
U nknown of bitter woes, who can pourtray,
S ave those who trod the fearful, downward way?

ITALIAN. *(Idio.)*

I nflated man, how dost thou dare
D espise thy Maker's offer'd grace?
I nstead of robes, thy rags to wear.
O fool! thus clad, hell stares thee in thy face.

SPANISH. *(Dios.)*

D efence, secure from every ill,
I n thy kind arms I'll take my fill
O f all the joys that saints can taste,
S ince I upon thy Word may feast.

ASSYRIAN. *(Adad.)*

A rise, thou mighty King of Grace!
D isperse the clouds that hide thy face,
A larm'd by Sinai's threat'ning law,
D espair will else my conscience gnaw.

TURKISH. *(Alla.)*

A way with my fears:
L o! Jesus appears:
L o! Jesus the glorified Saviour now smiles,
A lert I'll march onward, nor fear Satan's wiles.

ETRURIAN. *(Esar.)*

E nough! the dying saint expiring cries,
S ecure on seraph's wings upborne he flies,
A nd bids adieu to earthly things,
R edeeming love alone he sings.

GREEK. *(Theos.)*

T he Great I Am,
H igh-priest and Lamb,
E xtol his name, ye wond'ring host:
O n earth he came! O sinner, boast,
S ince he has paid the debt thou ow'dst.

HEBREW. *(Elohim.)*

E ver-blessed God of love,
L et man on earth and saints above,
O f deeds divine that thou hast done,
H ymn one eternal, general song:
I n grateful adoration join
M ay this poor sinful heart of mine!

"It must be acknowledged, the Gospel of Christ is full of mysteries; and if it be a revelation of God, it must be so. Secret things belong to God; revealed things belong to us. It ought to excite no wonder in the weakest mind, that the ways of God are mysterious. If we look into creation, we may trace cause to effect, and effect to cause; yet we come to something at last that we cannot explain."

MISSIONARY REFORM;

Or, the Ability and Duty of Christendom to supply the World with Missionaries. By a Missionary. Second Edition, 12mo. pp. 40.

Missionary Institutions, as at present conducted, we are convinced, from many years' acquaintance with them, are the noblest of all systems of active benevolence. Much and sincerely as we regard them, we are not, however, satisfied that they are incapable of improvement. We believe that they may be newly modelled, and carried to a far higher degree of efficiency and extensiveness in their operations. We are decided Reformers, not merely *political* and *ecclesiastical*, but *personal, ministerial*, and *social*. Motives and rules for reform, in every respect, we find in the inspired institutes of our holy religion, which is essentially *reforming, regenerating*, and *sanctifying*, and destined to influence every *tribe* and *family* of mankind. "Does it never occur to the zealous friends of Missions, that the sum total of Protestant Missionaries supported by all the Missionary Societies in existence, does not perhaps exceed six hundred: and that these have no less a task to perform than the conversion of six hundred millions; that is, each Missionary has one million for his part of the labour?"

Most earnestly do we recommend this wise and faithful pamphlet, on one of the most interesting subjects, to every Christian philanthropist, especially to the officers and members of the several Missionary Societies.

OBSERVATIONS FOUNDED ON SELECT PASSAGES OF SCRIPTURE;

With Original Hymns adapted to the Subjects, intended as an Occasional Help to Domestic Devotion. By Thomas Bradshaw, Minister of Paragon Chapel, Bermondsey. 12mo. cloth, 3s. London, pp. 214.

These "Observations" of Mr. Bradshaw are properly short sermons on some of the most important subjects of the word of God. Their style is plain, their doctrine is sound, and their adaptation to the end designed is judicious. On these grounds the volume before us is entitled to our recommendation: but when we reflect upon the *gratuitous ministerial labours of the author*, in a populous neighbourhood lamentably destitute of the means of evangelical instruction, and that "the object of this publication is to assist in liquidating a debt on the Sabbath school connected with the author's place of worship, and that the profits arising from its sale will be applied to this purpose,"—we feel additional reasons for recommending this useful volume.

The first volume of the Christian's Penny Magazine, from June to December 1832, is now complete, and may be had, neatly bound in canvass, price 3s. 6d. through any Bookseller or Newsman; and also any of the preceding Parts or Numbers. A specimen of the Embellishments in the First Volume is printed on a large Sheet, price 2*d*., which will be found to contain some beautiful articles for Books of Prints.

The demand for the Sheet of Engravings having been much greater than was anticipated, it has been found necessary to reprint it. Subscribers and others can now be supplied through the usual channels.

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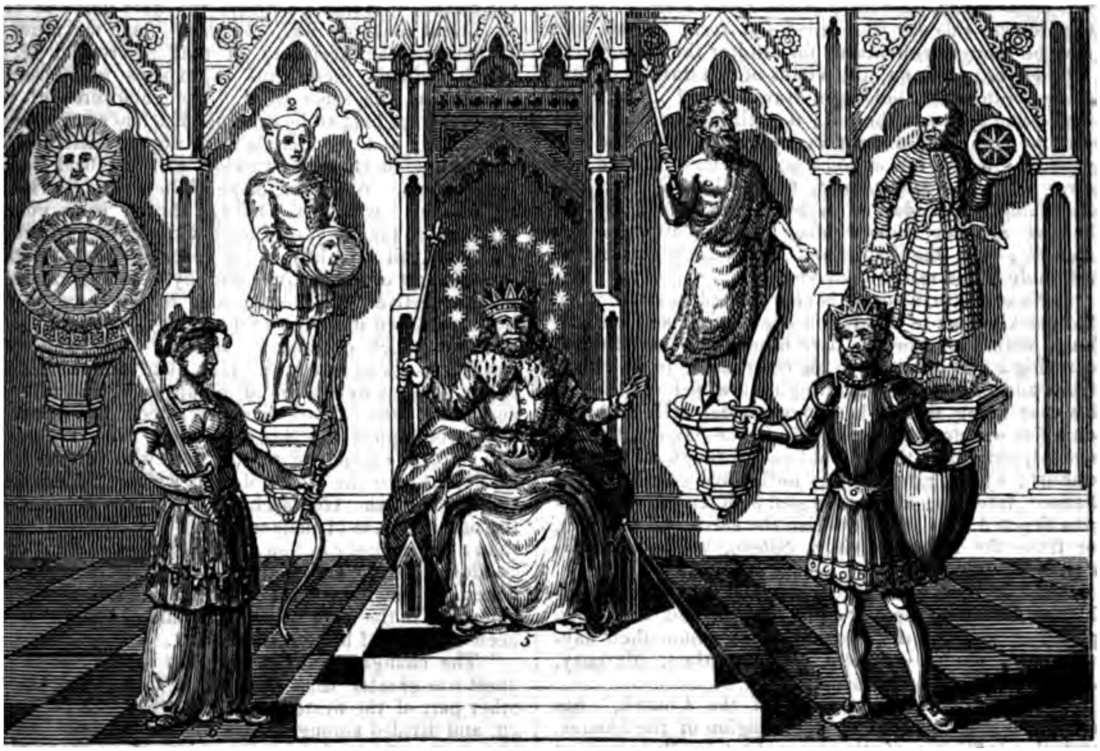
39. PUBLISHED EVERY SATURDAY. March 2, 1833



SAXON DIVINITIES, FORMERLY WORSHIPPED IN BRITAIN.

RELIGION OF THE SAXONS.

ritish Ecclesiastical History," requires some ice of the religion of the Saxons, by whom Britain s conquered in the fifth century. Our young readers mot but feel an interest in this subject of their ional annals, which will not fail to be the means exciting their gratitude for the blessings of the Holy iptures.

. **The Idol of the Sun**, from which *Sunday* is ived, *dies solis*, was placed in a temple by the Saxons. rifices were offered to it, as they believed that the co-operated with this image. He was repre- ted like a half-naked man, with his face resembling sun, holding on his breast with both hands a rning wheel, signifying his course round the world; fiery gleams denoting the light and heat with which warms and nourishes all things.

. **The Idol of the Moon**, from which comes our nday, *dies lunæ*, anciently *Moon-day*. This idol ap- rs singularly strange, being habited in a short coat e a man. Her holding a *moon* is a sufficient distinc- n; but the reason of her wearing a short coat, and ong-eared cap, is lost in oblivion.

. **Tuisco**, the most ancient and peculiar deity of Germans, is reckoned to have been the grandson of Japhet, the son of Noah, and to have peopled the north of Europe. He is represented in his garment of skin, according to the ancient manner of clothing by that people. Next to the sun and moon, the Saxons paid their adoration especially to this idol, and dedicated the next day to him, from which *Tuesday* is derived, anciently *Tuis-day*. The Romans called this day *dies Martis*. But this idol is very unlike Mars.

4. **Woden**, or **Odin**, was the supreme divinity of the Saxons who settled in Britain, and his marvellous exploits formed the greatest part of their mythological creed. He is supposed to have migrated from the east; but from what country is not known. He is represented as the god of battles, and as having slaughtered thousands at a blow. His image was prayed to, for victory over their enemies; which, if they obtained, they usually sacrificed to him the prisoners taken in battle. His palace in the invisible world is called Valhal, situated in the city Midcard, where, according to fable, the souls of heroes, who had bravely fallen in battle, enjoy supreme felicity, feasting on the choicest dainties, and drinking *mead* out of the skulls of those whom they had slain in the days of their flesh. Our *Wednesday* is derived from him; anciently called *Woden's-day*. The northern historians make him the father of Thor.

5. Thor is reckoned the eldest and the bravest of the sons of Woden, and his wife Freu, or Friga. He was represented as sitting in a large hall, on a bed canopied over, with a crown of gold on his head, and twelve stars over it, holding a sceptre in his right hand. The Saxons and Danes believed that Thor reigned over all the aerial regions, which composed an immense palace, consisting of 540 halls; and that, as he pleased, he launched the thunder, pointed the lightnings, and directed the meteors, winds, and storms; that he sent plagues or health, fair and seasonable weather, causing fertility. To him the fifth day of the week, *Thursday*, was consecrated, anciently called *Thors-deag*. Among the Romans this day was called *dies Jovis*, as this idol may be thought substituted for Jupiter the *thunderer*.

6. Friga, or Frea, the Venus of the Saxons, represented both sexes, holding a drawn sword in the right hand, and a bow in the left; denoting, that women as well as men should fight in time of need. She was generally taken for a goddess, and was reputed the giver of peace and plenty, the author of love and friendship. Her day of worship was called by the Saxons *Fri-deag*, now *Friday*: by the Romans *dies Veneris*: but the habit and weapon of this figure resemble Diana rather than Venus.

7. Seater, or Crodo, is represented as standing on the prickly back of a fish, having a visage and his hair long, with a long beard, bare-headed and bare-footed, carrying a pail of water in his right hand, in which are fruits and flowers, and holding up a wheel in his left; his coat being tied with a long girdle. His standing on a fish was designed to signify to the Saxons, that by worshipping him, they should pass through all dangers unhurt; by his girdle flying both ways was shown the Saxons' freedom; and by the pail with fruit and flowers was denoted his care to nourish the earth. From him, or from the Roman divinity *Saturn*, we have *Saturday*.

Some learned men have remarked a striking resemblance between these Saxon deities and the seven principal gods of the Romans, from whom their days were also named—Apollo, Diana, Mars, Mercury, Jupiter, Venus, and Saturn.

Dr. Southey, in his "Book of the Church," has some valuable remarks on the religion of the Saxons, and the influence of their conquest in Britain, and upon the state of Christianity as it was professed by many of the Britons. He says, "The Saxons, Angles, and other kindred tribes, to whom we are indebted for the basis and character of our fine language, and of our invaluable civil institutions, were at the time of their establishment here a ferocious people, but not without noble qualities; apt for instruction, and willing to be instructed. The heathenism which they introduced bears no affinity, either to that of the Britons, or of the Romans. It is less known than either; because while it subsisted as a living form of belief, the few writers who arose in those illiterate ages were incurious concerning such things: but it has left familiar traces in our daily speech, and in many of those popular customs which in various parts of the country still partially maintain their ground. They had idols wrought in wood, stone, and metals of different kinds, even in gold: this fact implies considerable proficiency in art, beyond that to which the ancient Britons had attained. One of these idols was designed as standing upon a fish, others as having many heads; a gross but intelligible mode of representing to the senses of a rude people, that the gods whom they worshipped, beheld the actions which were done on all sides. The latter images may be thought to imply by their fashion a Tartaric origin; the former may not improbably be referred through the same channel to India, and perhaps to the corrupted tradition of the Deluge, which seems to have been preserved wherever ancient traditions are found. They had temples, a ritual worship, and a regular priesthood. The rites were bloody. The Saxons on the continent are known to have decimated their prisoners for sacrifice. But there is some reason to infer, that the priests, when they accompanied the conquerors hither, had attained to that stage of intellectual advancement, wherein it became their wish so to direct their influence as to mitigate, rather than increase the evils to which their fellow-creatures were liable in an age of violence and incessant war. From the Saxons it is that we derive the holy name of God; its literal meaning was, *the good*; and we must acknowledge the propriety of that reverential feeling which induced them thus to express goodness and divinity by the same word. The enclosures of their temples were held to be profaned if a lance were thrown into them: and the priests were not permitted to bear arms; nor to ride like warriors on horseback,—only upon mares. When the image of their goddess Hertha, or mother earth, was borne abroad in a covered carriage, so long as it continued without the consecrated precincts, all hostilities were suspended, and nothing was thought of but festivity and joy. At the expiration of this festival, which otherwise might seem to have been instituted in favour of humanity, the vehicle, the garment which covered it, and the idol itself, were washed by slaves in a lake which none but the servants of the goddess were allowed to approach, and after this ceremony, the slaves were sacrificed by drowning. They worshipped the Sun and Moon, the Thunderer, and Odin, the favourite god of those who settled in this island, because he was a deified warrior, from whom the kings of the Heptarchy traced their descent. Of the other objects of their mistaken worship, little more than a few names can now be ascertained. That of the goddess Eostre, or Eastre, which may probably be traced to the Astarte of the Phœnicians, is retained among us in the word Easter, her annual festival having been superseded by that sacred day.

"The change produced in Briton by the Saxon conquest was greater than that which took place in any other part of the western empire, when it was broken up, and divided among the Gothic conquerors. Everywhere else they soon conformed to the religion, and intermingled with the inhabitants of the conquered provinces, so that a mixed speech presently grew up, retaining more traces of Roman, than of its Barbaric origin. But the Roman tongue, and the Roman religion, the unfashionable and unpatronized rites of its perishing Paganism, as well as the flourishing forms of its corrupted Christianity, were at once swept away from that largest and finest portion of Britain in which the conquerors fixed themselves; and the Saxons established their heathen superstition and their language, without any compromise or commixture. The Britons themselves were divided into an unknown number of petty kingdoms, and their princes were animated with as much hostility against each other as against the invaders. But they were too high-minded to brook that forced and ignominious incorporation to which the Gauls, and Spaniards, and Italians, had submitted; and gradually retiring to the western peninsula, to the land of Lakes, and to the Highlands of Scotland, their language ceased to be spoken in that great division of the island which now obtained the name of England, from its Anglian conquerors. The priests and monks withdrew with them, as well as the less placable votaries of the old Druidical faith; and Christianity, as a public establishment, disappeared from the kingdoms of the Heptarchy for about a hundred and fifty years."

BRITISH ECCLESIASTICAL HISTORY.

No. V. *Christianity in Britain, from the Conversion of Constantine, A. D.* 313, *to the arrival of the Saxons, A. D.* 449.

CONSTANTINE THE GREAT publicly professing Christianity A. D. 313, multitudes were induced to follow the imperial example. The ministers of the gospel became more zealously active in prosecuting their labours, and numbers, especially among the Britons, it is said were led to embrace the faith of Christ. Even before he left Britain he gave proof of his kindness to the Christians, and showed them more favour than his father had done, though he was tolerant. Encouraged by these favourable dispositions of the new emperor, the British chieftains came out of their lurking-places, rebuilt their sacred edifices which had been demolished, and observed their holy solemnities with joyful hearts.

Imperial favour shone upon the ministers of Christ, and wealth and honours were largely heaped upon them. Christianity being now the principal path to preferment, persons of rank sought its dignities and emoluments, and a hierarchy was framed corresponding with the civil government, and consisting of many orders of ministers unknown to the former ages of the church, perverting the divine institutions of the New Testament.

Dr. Henry, in his "History of Great Britain," observes, "After the conversion of Constantine, he and his successors interested themselves greatly in the administration of ecclesiastical affairs, and acted as the supreme heads on earth of the church, as well as of the state. By their authority the hierarchy was brought to an almost perfect conformity with the civil government of the Roman empire. In order to this, several new ecclesiastical dignitaries, as *patriarchs, metropolitans,* and *archbishops,* were established in the church, to correspond ro the *præfecti, prætorii, vicarii,* and *præsides provinciarum* in the state. According to this model, there should have been one *metropolitan,* and first three, then four, and at last five archbishops in Britain. But it seems probable that this model of church government was never fully established in Britain, on account of the unsettled state of the country, and the poverty of the British churches, which could not well support so many prelates of so high a rank agreeably to their dignity."

Dr. Henry remarks, "While the churches of Christ were obnoxious to the civil power, and every moment in danger of persecution, they performed the rites of their religious worship with much privacy and little pomp. This was most agreeable to the pure and spiritual nature of the Christian worship, and most conducive to real piety. But after they came to enjoy security, wealth, and royal favour, they began to embellish their worship with many new-invented ceremonies, and even adopted some of the Pagan rites and practices with little alteration. Great numbers of magnificent churches were built, and adorned with the pictures of saints and martyrs, in imitation of the Heathen temples; the Christian clergy officiated in a variety of habits, not much unlike those of the Pagan priests; fasts, festivals, and holidays, were multiplied; and, in one word, an ostentatious and mechanical worship, hardly to be distinguished in its outward appearance from that of their heathen neighbours, was introduced in the place of pure and rational devotion. The Christian clergy were betrayed into this criminal and fatal imitation of their Pagan predecessors, partly by their vanity and love of pomp, and partly by their hopes of thereby facilitating the conversion of the heathens. There was, indeed, an almost infinite variety in the forms of religious worship in the Christian church at this time, and almost every particular church had something peculiar in its way of worship. The British churches differed considerably from those of Gaul, and still more from those of Italy, in their public service, and had not as yet departed so far from the genuine simplicity of the Gospel. The British Christians, however, of this age did not want their share of superstition, of which it will be sufficient to give one example. About this time it began to be imagined that there was much sanctity in some particular places, and much merit in visiting them. The places which were esteemed most sacred, and were most visited, were those about Jerusalem, which had been the scenes of our Saviour's actions and sufferings. To these holy places prodigious numbers of pilgrims crowded from all parts of the Christian world, and particularly from Britain. 'Though the Britons,' says Jerome, 'are separated from our world by the intervening ocean, yet such of them as have made any great progress in religion, leaving the distant regions of the West, visit those sacred places at Jerusalem, which are known to them only by fame, and the relations of Holy Scripture.' Nay, some of these deluded and superstitious vagabonds, who had more strength or more zeal than others, went as far as Syria to see the famous self-tormentor, Simeon Stylites, who lived fifty-six years on the top of a high pillar. 'Many people came to see him,' says Theodoret, his historian, 'from the most remote corners of the West, particularly from Spain, Gaul, and Britain.'"

Corruption in every form, both in doctrine and worship, sprung up among the Christians, from the time of Constantine especially. Some affirm that the British churches were infected with Arianism, which now arose; and that some bishops from Britain were present at the council at Nice, A. D. 325, in which that system was considered and condemned.

Pelagianism certainly prevailed among the British Christians. Its author was Pelagius, or Morgan, a native of Wales. It is not necessary to enumerate all the opinions of Pelagius; but the most important and plausible we here state, which were these:—"That Adam was mortal by his creation, and would have died though he had not sinned: that Adam's sin affected only himself, but not his posterity; and that children at their birth are as pure and innocent as Adam was at his creation: that the grace of God is not necessary to enable men to perform their duty, to overcome temptation, or even to attain perfection; but they may do all this by the freedom of their own wills, and the exertion of their natural powers." These notions, so soothing to the pride of man, were disseminated in Britain by Agricola, whose father, Severianus, was a bishop; while Pelagius himself, and his coadjutors, Celestus a Scotsman, and Julianus a Campanian, were employed in the same work at Rome, about A. D. 430.

The orthodox bishops perceiving the increase of these opinions, sent to their brethren in Gaul to assist them in rooting out the pernicious infection. Touched with sympathy for their brethren, the Gaulish bishops assembled in council appointed Germanus bishop of Auxerre, and Lupus bishop of Troyes, to proceed to Britain. Extravagant accounts are given of the miracles which they are said to have wrought. "Germanus had, it seems," as Dr. Henry remarks, "brought with him a very large and valuable cargo of relics of all the apostles, and of many martyrs, which he deposited in the tomb of St. Alban!"

These zealous bishops are said to have preached sometimes in the churches, and sometimes in the highways and fields; and so filled the whole island with the fame of their virtues, learning, and eloquence. At Verulam they held a conference with the Pelagians, and confuted their opinions; but after their departure, the condemned sentiments revived. Aged Germanus undertook a second voyage into Britain, accompanied by Severus bishop of Troyes: but despairing to convince the Pelagians by argument, he caused them to be condemned as obstinate heretics, and to be banished by the edict of Valentinian III.

Germanus, before he left Britain, is said to have founded several schools, which afterwards produced many bishops famous for their piety and learning. But the country being ravaged by the Caledonians, called *Scots* and *Picts*, and the Saxons, the natives entreated the assistance of Germanus and his colleagues: many of them, being instructed, desired baptism, and a great part of the army received that ordinance at Easter, in a church which they made of boughs of trees twisted together. The festival being over, they marched against the enemy with Germanus at their head; and he, having been a captain in early life, posted his men in a valley through which the enemy were to pass, surprized and defeated them; after which they returned to the continent.

From this period to the arrival of the Saxons, we have no account of religion in Britain; but the Scots and Picts, ravaging the northern parts of the country, out of enmity to the Britons and their new religion, destroyed many of the churches. By this means much corruption of manners arose among the clergy, who had declined from the purity of their faith. Gildas and Bede however state, that the peace with these marauders, and the consequent plenty, occasioned much depravity among the people, and that gluttony, drunkenness, avarice, and luxury, reigned among the ecclesiastics, so that they no longer preached the gospel to their flocks, nor regarded the claims of their professed religion.

Britain thus became an easy prey to the Saxons, the character of whose idolatry we have shown in the preceding article.

THE BIRMINGHAM APPRENTICE.

His Mental Improvement, continued.

TRANSACTIONS of trade in Birmingham, brought William into contact with some of the disciples of the late Dr. Priestley. Though, after the "disgraceful riots," he had removed to America, where he died, many who had attended his ministry in Birmingham, cherished a high degree of respect for his memory, as a man of vast learning, as a great philosopher, and as a diligent instructor of the youth in his congregation. The splendid medal of their friend, engraved by Mr. Halliday, one of his pupils, is a worthy memorial of their veneration. Some of these were diligent in training their young people in the anti-scriptural principles of that great philosopher. With several of these Unitarians, who soon noticed the serious disposition of William, he was occasionally drawn into conversation on religious subjects. They were persons of considerable intelligence, and of courteous, gentlemanly manners; but decidedly hostile to those articles of faith which William had embraced as the doctrines of his salvation. They made repeated attacks upon his principles, apparently for the sake of triumph; their objections were new, and threw a temporary gloom over his spirit. Being unaccustomed to that kind of controversy, he felt incapable of answering their objections to their conviction, or to his own satisfaction. On one occasion he was affected even to tears, on reflecting upon their insinuations and declarations against those doctrines which he believed to be the very truths of God.

Although at first William was unable to defend himself in ready argument against his Socinian friends, he perceived that their sentiments rendered it impossible for them, in their conversations upon religion, to adopt the common expressions and uniform language of the New Testament writers. The wonderful love of Christ in coming into our world, giving himself for sinners,—eternal redemption by his atoning blood,—regeneration by the Holy Spirit,—and free salvation by his grace,—were sentiments which they derided, and the terms used by apostles when speaking on these things, they could by no means employ. Besides, he reflected, that the principles which supported the martyrs in their controversies with the papists, and in their painful sufferings and triumphant deaths, were the very opposite to the doctrines of these Unitarians; and on these grounds he concluded they must be errors.

But the awakened and inquisitive mind of William was not satisfied with this general conclusion. He wished to understand the subject better. He implored the direction and blessing of God upon his inquiries relating to the controversy, which he determined, as he might be able, on examining thoroughly for himself. He consulted a worthy Christian friend, with whom he became acquainted very seasonably at that period, by whom he was introduced to the THEOLOGICAL LIBRARY, which was being commenced. United with the founders of that most valuable institution in Birmingham, he became interested in its treasures, and read Dr. Pye Smith's "Discourse on the Sacrifice of Christ;" "Dr. Outram on Sacrifices," translated by Allen; Dr. Magee on the "Atonement and Sacrifice of Christ;" Mr. A. Fuller's "Calvinistic and Socinian Systems Compared;" Dr. Wardlaw's "Discourses on the Socinian Controversy;" Dr. Pye Smith's "Scripture Testimony to the Messiah;" Dr Nares's "Review of the Socinian Version of the New Testament;" and Mac Gowan's "Twenty Letters to Dr. Priestley," besides several other works of the same class, with the liveliest interest, from which he derived the most substantial edification, and the most delightful satisfaction. In these inestimable volumes, he found, not only the momentous sentiments of the word of God, but the glorious truths, which, as themselves declared in their writings, sustained and consoled the martyrs in prison and at the stake; and feeling their adaptation to the necessities of his own mind, as a transgressor, guilty before God, he was persuaded they were the "principles of the doctrines of Christ," the pure essentials of the gospel, the doctrines of salvation.

Besides these works on those great subjects of controversial divinity, William read many volumes of the standard writings of Owen, Hervey, Leighton, Bunyan, Witherspoon, Newton, Cecil, and others of that class, with "Middleton's Evangelical Biography," by which his mind became established in the great doctrines of Protestant Theology.

Ecclesiastical History was a branch of knowledge with which William desired to become familiar. He read "Fox's Book of Martyrs," which at once produced astonishment in his mind, at the power of divine grace in their triumphs, and a determination to search the records of the church through successive ages. This subject also he found involved, and strongly recommended, in most of the works on the Evidences of Christianity which he had read; indeed, works of that class constitute, as he found, a very considerable portion of those evidences. This study, therefore, appeared to him of the greatest possible importance to Christians, especially as giving an exhibition of true religion in the holy lives and triumphant deaths of its most distinguished ornaments, from the apostles downwards, and as pointing out the origin and progress of the various errors and corruptions, which have disgraced the Christian name.

The Theological Library in Birmingham contained several valuable works in that department, and William read them with his accustomed avidity and interest. Among the works of this class, he read Milner's Church History; in which he was delighted to see an edifying exhibition of the power of the gospel, through successive ages, from the ascension of Christ to the Reformation in Germany. Dr. Mosheim's Ecclesiastical History he found equally valuable with Milner's, but written upon a different plan. He had met with a remark of Dr. Johnson, in which he pronounced it, in his day, the only work of the kind that deserved that title. Though it speaks far less of the peculiarities of spiritual religion, it seemed a necessary companion to Milner's; as he exhibits more fully the rise and progress of the innumerable abominations, which have been practised by an ambitious and worldly priesthood, under the abused name of Christianity. Mosheim brings down the history of the church to the early part of the *eighteenth century*. "Dr. Haweis's Impartial Church History," he found more brief than either of the others; but it appeared in most respects worthy of its title, and it carries down the history to the opening of the *nineteenth century*, and the establishment of the London Missionary Society, to whose directors it is dedicated. "Jones's History of the Waldenses," opened a new field of contemplation in the existence, piety, and sufferings of that people, connected with a brief view of Ecclesiastical History from the time of the apostles. "Neal's History of the Puritans," presented to his mind an affecting portraiture of Christian integrity on the one hand, in the sufferings of that people from the time of the Reformation; and on the other of prelatical intolerance and cruelty, until the Revolution, when the Act of Toleration rendered the forms of worship among the Dissenters lawful. He also read "Bogue and Bennett's History of Dissenters," which he found might be considered as a kind of continuation of "Neal's History," to the beginning of the *nineteenth century*, a work apparently indispensable to show the advancement of the cause of Christianity in England. Besides these, William read the Church Histories of Brown, Gregory, Sabine, and some others; from all which, he was still more firmly established in the belief of the doctrines of the gospel which he had embraced, in love with religious liberty, which he perceived to be a peculiar and distinguishing characteristic of the Christian dispensation, while he was led to cherish a cordial esteem for good men of every denomination of professing Christians, who lóve our Lord Jesus Christ in sincerity.

In addition to the histories already mentioned, William read "Hume's History of England;" "Gibbon's Decline and Fall of the Roman Empire;" "Dr. Robertson's History of Charles V, of Scotland; of America; and of India;" and a considerable part of "Dr. Mavor's Universal History," with many others, for the purpose of the cultivation of his mind; and though he felt considerable interest in works of a generally improving character, he cherished the most lively interest in those which related to the things of Jesus Christ and his universal kingdom, which the prophets of God declare shall include all the nations upon earth.

"The dread and dislike of death do by no means prove that a person is not a child of God. Even a strong believer may be afraid to die. We are not in general fond of handling a serpent, even though its sting is drawn, and we know it to be so."—*Mr. Martin.*

Letters to a Mother, upon Education.

LETTER XVIII.

On exciting Fear.

Dear Madam,

FEAR, you are aware, means *the dread of evil.* It must be distinguished from the mere *apprehension* of evil, by the *disquieting aversion* from the event or object apprehended, and which, instead of prompting exertion to avoid it, induces a listless horror, which occupies the soul, and wears out its energies. There are degrees in this passion proportioned to the qualities of the object by which it is excited. But the passion in any degree is generally useless, and frequently injurious. The susceptibility of fear may exist in different degrees in different constitutions; but, as it appears to me, always requires in the first instance an exciting cause to awaken it into action. It is also evident that these exciting causes may be of such a nature, or so numerous, as to augment this susceptibility, till at length timidity shall be excited upon the prospect of almost *every* contingency, and often in the prospect of none whatever; a habit of mental watchfulness and foreboding may be established, which may paralyse the capacity, induce a dread of action, and contribute to cast a gloom over much of such a person's existence. This habit of mind becomes more forcible with the advancing infirmities of age, or with the augmenting cares of human life; and at length, and often at a premature period, the feverish existence terminates by death. Such persons resemble the hare couching in its form, sleeping with its eyes open, and listening with retracted ears to the approach of every pursuer. But the person I am describing is even less happy than this creature, which, in the absence of hostile sounds, is perhaps incapable of *imagining danger*, and during the night steals forth, and in its sports by moonlight enjoys an hilarity which makes up for the suspicion to which it is doomed by day.

Fear, as defined above, may be directed to any and every object, real and imaginary. But towards any and every object it is improper. It originates in the existence of improper associations or circumstances. I hope in a future Letter to show, that through the influence of Revelation, the Supreme Being himself ought not to be the object of fear, as above defined.

In the mean while it may be observed, that the passion of fear and a fearful state of mind are often exhibited towards mankind, such as robbers, thieves, murderers, child-stealers; towards animals, insects; towards water, darkness, woods; and above all these, perhaps, towards the inhabitants of the invisible worlds.

It appears to me, that a parent should most carefully beware of ever making his child afraid, or of imagining he could be so, by any real or supposed circumstances.

It is an unhappy practice to read accounts of thefts and murders and robberies by footpads in the hearing of a young child. Alas! how few parents are there who know how to select what ought to be read, even from a newspaper, before their families. Let him steal a glance from the newspaper to his young child, and see those earnest prominent eyes, that flushed cheek, which all betoken an alarmed imagination. Let him know, that the mind of his child will people every field and lane and meadow with thieves and kidnappers, and then farewell for ever to the bliss and the improvement to be derived from scenes of nature, and to which quietude of heart is indispensable. I have known a child, by hearing such stories, rendered perfectly miserable. He could not walk a mile from home without a beating heart, or see a strange traveller on the road without dread. Nor should your child be taught to dread the superior strength of a playmate who has become a foe. You will have early taught him, that "the righteous Lord loveth righteousness," and that when he has done moral wrong, then only should he be afraid: that then he should acknowledge it, and make restitution as soon as possible, and then dismiss fear. Above all things, guard against making him fear to do and assert what is right, because he is liable to suffer from the superior power of others. Teach him rather to suffer than to give up his own principles. Teach him the dignity of suffering in such a cause.

The dread of animals and insects originates in the silly habit of nurses, who in order to keep a child quiet, tell him of a mouse, or of a rat, or of a bear, or of some terrible creature, who will come and eat him, or take him away. All this told an infant, with tones of aversion and horror, by the nurse, causes *that* disgust at certain animals and insects, which some persons cannot overcome in after-life. Never let your child be taught to call any creature, even a toad, ugly and disgusting. Teach him that the same Creator formed him and them: that they have all their use: that in each other's view they are not offensive. It is to the use of such epithets in early life, that the habit of cruelty to such helpless creatures, or indifference to their sufferings, may be traced in manhood.

I was once walking with a father and his children. *The father belonged to a learned profession.* One of the boys called out that there was a toad by the side of our path. The father turned out of our way, and seizing a large flint stone, dashed the wretched creature into a writhing mass of suffering. In vain I expostulated: one stone after another was heaped upon it; and when it was supposed that all was over, the rolling down of some of the stones attested that the throes of agony were not extinct. What was the fault of this miserable creature? What mighty fault had this being done, which was formed by the hand of Him who made the seraph? It was a toad! The blind and inconsiderate man who had destroyed it had early learned to hate a toad.

It is important to disabuse the mind of a child of all mal-associations with any creature, or to prevent their existence. Teach him the real character of obnoxious creatures. Tell him that a toad is perfectly harmless: that a bee or a wasp will not sting unless provoked; or that if they sting when undesignedly injured, it is owing to their want of sufficient intelligence to discriminate. Teach him (and show him a plate of the ear), that the earwig cannot get into the head by the ear. Tell him that the earwig is a very amiable insect, which broods over its young ones after the manner of a hen over her young: that it is remarkable for its attachment to its progeny. Teach him to regard even the meanest creature as a complication of wonders, as the result of infinite wisdom, as the object of almighty care and goodness. Tell him that even venomous snakes and serpents do not voluntarily attack man: that their poison is intended to dispatch the mice and rabbits upon whom they feed, sooner than could be done by the crush of the teeth, and therefore is a provision of benevolence: that a snake stings a man or a child only in the same circumstances and from the same causes as does the wasp. Teach him too, that the poison of every species would not generally be fatal of itself upon man; and that in all countries where they abound, the God of nature has caused the antidotes to grow abundantly which are to be applied, when any of these snakes *accidentally* sting a human being. In a word, never let a prejudice or a fear of *any creature*, and especially of the lower orders of beings, exist in his mind. He will otherwise regard such ranks of being as his enemies, and will extend to all the aversion and the disgust with which he has erroneously been permitted to regard a few. But I see that my paper is filled up. I have yet many more observations to make upon the other objects of fear alluded to in a former part of this Letter, and with which I hope to present you in my next.

I am, dear Madam, yours, &c.
Clericus.

SCRIPTURE GAZETTEER.

Intelligently to read the Holy Scriptures, it is necessary to possess a tolerable idea of the Geography of the countries to which the sacred writers refer. A Scripture Gazetteer, therefore, must be of much value to our younger readers, for whose instruction we have made preparation; and we shall occasionally devote a page to this interesting purpose.

Abarim, *(passages, or passengers)*, mountains of; the northern boundary of the land of Moab. They are an exceedingly high ridge of desolate mountains, no otherwise diversified than by a succession of naked rocks and precipices, rendered in several places more frightful by a multiplicity of torrents which fall on each side of them. This ridge is continued all along the eastern borders of the Dead Sea, as far as our eye can carry, affording all the way a most lonesome, melancholy prospect, not a little assisted by the intermediate view of a large stagnating, unactive expanse of water, rarely, if ever, enlivened by any flocks of water fowl that settle upon it, or by so much as one vessel of passage or commerce that is known to frequent it. Nebo and Pisgah were some particular parts of these mountains, whence Moses beheld the land of Canaan, before he was gathered to his people. Num. xxvii, 12, 13.

Abel-Shittim *(mourning of the thorns)*, or **Shittim**, a city situate in the plains of Moab beyond Jordan, opposite to Jericho. Eusebius says, it stood in the neighbourhood of Mount Peor. Moses encamped at this city some time before the Hebrew army passed the river Jordan. Here the Israelites fell into idolatry, and worshipped Baal-Peor, for which God punished them so severely by the hands of the Levites.

Abilene *(the father of mourning)*, the country of; the eastern boundary of Galilee. It was so named from its chief city Abila, and is thought by some to have lain with the borders of Naphthalim, though it was never subdued by that tribe. Mr. Maundrel tells us, that the next day after he left Damascus, in his return towards Tripoli, they came to a small village called Sinic, just by which is an ancient structure on the top of a high hill, supposed to be the tomb of Abel, and to have given the adjacent country in old times the name of Abilene. The tomb is thirty yards long, and yet is here believed to have been but just proportioned to the stature of him who was buried in it.

Accad, or **Archad** *(a vessel, a pitcher)*, according to the LXX, a city built by Nimrod, the situation whereof is not very well known; but some footsteps of its name Archad, are, according to Dr. Wells, thought to be preserved in the river Argades, mentioned by Ctesias, as a river near Sittace, lying at some distance from the river Tigris, and giving name formerly to Sittace, &c., a country lying between Babylon and Susa; and because it was very usual, particularly in these parts, to have rivers take their names from some considerable city they run by; hence it is not improbably conjectured, that the city Sittace was formerly called Argad, or Archad, and took the name Sittace, and Psittace, from the plenty of pistachias, a sort of nut, which grow there.

Accho *(inclosed, or pressed together)*, afterwards called Ptolemais, lay north of Mount Carmel, with a harbour to the sea. It fell to the tribe of Asher upon the division. The Israelites would not extirpate the inhabitants of Accho, and it continued in the hands of the Canaanites.

Achaia *(grief, or trouble)*, a province of Greece. The Romans distinguished all the countries which went under the general name of Greece into two provinces, *viz.* Macedonia and Achaia; under the former of which they comprehended Epirus and Thessaly; under the latter, Greece properly so called, and the Peloponnesus. The word is taken in the Old Testament in the largest sense, so as to include Macedonia; but in the New, it is plainly taken exclusively of Macedonia, and as equivalent to Achaia in the Roman acceptation of it; *i. e.* so as to include not only Greece, properly so called, but also the Peloponnesus, wherein lay Achaia Propria, whereof Corinth was the capital. In this city St. Paul preached, (Acts xviii, 12), and St. Andrew suffered martydom.

Adramyttium *(the court or mansion of death)*, a sea-port town in Mysia, in the Lesser Asia, lying over against the Isle of Lesbos, and not far from Troas. St. Paul, in his first voyage into Italy, embarked in a vessel which was going to that port. Acts xxvii, 5.

Adria (Acts xxvii, 27); the Adriatic Sea, whereby was denoted all the sea lying between Crete and Sicily, together with the lower parts of Italy. It received its name from Adria, a city upon the Tartaro, in the state of Venice.

MY SCRAP BOOK.

LEAF III.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—Seneca.

ARCHBISHOP TILLOTSON.

Mr. Robert Tillotson went up to London on a visit to his son, when he was Dean of Canterbury, and being in the dress of a plain countryman, was insulted by one of the Dean's servants, for inquiring if *John Tillotson* was at home. His person, however, being described to the dean, he immediately exclaimed, "It is my worthy father," and running to the door to receive him, he fell down upon his knees in the presence of his servants, to ask his father's blessing.

Dr. Fawcett's Life of Oliver Heywood, p. 139.

The celebrated Mr. John Howe was particularly intimate with Dr. Tillotson (afterwards Abp) in respect to whom the following anecdote is worthy of notice. The Dean, as he was then (1680), preached a sermon at Court, on Josh. xxiv, 15; in which he asserted, that "no man is obliged to preach against the religion of a country, though a false one, unless he has the power of working miracles." King Charles slept most of the time. When the sermon was over, a certain nobleman said to him, "It is a pity your Majesty slept, for we have had the rarest piece of *Hobbism* that you ever heard in your life." "Have you?" said the king, "he shall print it then;" and immediately called the Lord Chamberlain to give his command to the Dean for this purpose. When the sermon came from the press, the Dean, as was usual with him, sent it as a present to Mr. Howe; who, on the perusal, was grieved to find a sentiment which had so ill a tendency, and drew up a long letter, in which he freely expostulated with the Dean for giving such a wound to the Reformation; and carried the letter himself. The Dean, upon the sight of it, proposed a little journey into the country, that they might talk the matter over without interruption. Mr. Howe enlarged upon the contents of the letter as they travelled in the chariot. The good Dean at length wept, and said, it was the most unhappy thing that had befallen him for a long time; owned that what he had asserted was not to be maintained, and urged in his excuse, that he had but little notice of preaching that day, and none of printing the sermon.

Chalmers's Biog. Art. Till., and Palmer's Noncon. Mem., 2d. edit. vol. ii, p. 85.

The certainty of Death, a poor remedy against the fear of it.—Some consider death no otherwise than as it is common to all men, and they think it reasonable enough to submit to what they cannot avoid. 'Tis true this is a reflection that may contribute something to lay the disturbances of the mind when death approaches; but this alone is a very poor argument against the fear of death; they ought to think it as true, that all men *must be judged*, as that all men *must die*.—*Lucas's Serm.*, p. 198.

RULES FOR RELIGIOUS DISCOURSE.

1st. Never to talk of religion but when you think of it. There are a sort of people in the world that have such a lazy, unthoughtful, listless, yawning way of talking of religion, that one would almost think they talked in their sleep. They have a road of pious expressions, and are got into a certain set of good words, such as "*Lord Jesus Christ*"—"*What pleases God*"—"*The Lord's will be done*"—"*Please God I live*"—"*We are all mortal,*" &c., which upon all occasions they go over by rote, just as a seaman doth his compass, or rather as a bellman doth his godly rhimes, without thinking what they say, or being at all affected with it. Methinks when I hear such people talk of religion, I fancy the chimes going to the tune of a psalm. The truth is, there is but too much resemblance between them; they both go as they are set, and one almost as mechanically as the other; only there is this unhappy difference in the case, that the bells oft-times call people to their devotions, whereas these sleepy, dreaming talkers of religion, do but make them sick of it.

2dly. To talk of it seriously, gravely, and soberly.

3dly. Practically.

4thly. Seasonably. There is prudence and management in all things; and if we make choice of a convenient time to give physic to a man's body, much more should we when we administer it to his soul. That is a convenient time, when it is likely men will be the better for what is said to them. For there are times when men are not likely to be the better but rather the worse, and to talk religion to them then, is both to spill your physic, and injure your patient.

5thly. To join along with it the great advantage of a good life, which will give weight to our words.

Norris's Serm., vol. iv, p. 38.

In prosperity, *prepare* for a change; in adversity, *hope* for one.—*Burgh's Dignit. Hum. Nat.*, p. 82.

The devil tempts the active and vigorous into his service, knowing what fit and proper instruments they are to do his drudgery: but the slothful and idle, nobody having hired them or set them to work, lie in his way, and he stumbles upon them as he goes about, and they do, as it were, offer themselves to his service; and having nothing to do, they even tempt the devil himself to tempt them, and to take them in his way.

Tillot., vol. iv, p. 464.

S. J. B*****.

INSCRIPTION UNDER THE PICTURE OF AN AGED NEGRO WOMAN.

Art thou a woman? So am I; and all
That woman can be, I have been, or am;
A daughter, sister, consort, mother, widow.
Whiche'er of these thou art, O be the friend
Of one who is what thou canst never be!
Look on thyself, thy kindred, home, and country;
Then fall upon thy knees, and cry, "Thank God,
An English woman cannot be a slave!"
Art thou a man? Oh! I have known, have lov'd,
And lost, all that to woman man can be;
A father, brother, husband, son, who shar'd
My bliss in freedom, and my woe in bondage:
A childless widow now, a friendless slave.
What shall I ask of thee; since I have nought
To lose but life's sad burthen; nought to gain
But heaven's repose? These are beyond thy power.
Me, wretched! thou canst neither wrong nor help.
What then? Go to the bosom of thy family,
Gather thy little children round thy knees,
Gaze on their innocence, their cheerful eyes
All fix'd on thine, and in their mother mark
The loveliest look that woman's face can wear,
Her look of love beholding them and thee;
Then at the altar of your household joys,
Vow one by one, vow altogether, vow
With heart and voice, eternal enmity
Against oppression by your brethren's hands:
Till man nor woman under British laws,
Nor son nor daughter born within her empire,
Shall *buy*, or *sell*, or *hold*, or *be*, A SLAVE!

MONTGOMERY.

THE BLASPHEMER CUT OFF IN HIS SIN.

MR. EDITOR,

The following awful instance of unprepared death was related as a recent fact by the clergyman of the place where it occurred. Thinking it may be useful to some of your Readers, I beg to send you the particulars, as nearly as I can recollect them.

Sir ——— is in the habit of visiting the village of ——— annually, and bringing with him about half a dozen young men, profligates like himself. While these misnamed gentlemen continue in the place they are the pest of the neighbourhood, polluting all the young people who come in their way. One of these dissolute young men was sitting drinking with a party of others. In a state of intoxication, he and another agreed, for a sum of money, to try their skill in blasphemy; the prize to be given to him who should be unanimously considered to have poured out the most horrible imprecations and blasphemies. The above-mentioned young man, having been more accustomed to the scenes of high life than his antagonist, and being also perfectly familiar with all kinds of sea-slang, was unanimously acknowledged conqueror.

Crowned with this hellish honour, he left the place; but not reaching home so soon as was expected, a person was dispatched in search of him. The wretched man was found in a field near a ditch, QUITE DEAD, and a scythe near him. From the position of the body, it was supposed, that he had taken up the scythe, intending either to throw it into the ditch for a frolic, or to try his skill at a stroke; but, being in liquor, he had fallen over on the scythe's sharp edge: for he was found lying in a pool of his own blood, with the main artery of his thigh completely cut through. He must have died in a few minutes after the cut. Thus, in a fit of drunkenness, and bearing off the prize as the most accomplished blasphemer, he was hurried into eternity!

E. DAW.

SCRIPTURAL EDUCATION,

A HINT TO TEACHERS.

Individual and national happiness, it is admitted by every intelligent person, depends principally on a proper education. Admitting the Bible to have been given by divine inspiration, that education must be seriously defective, if not in many respects pernicious, which is not grounded on an extensive training by the *Holy* Scriptures. Infidels, in all cases, are grossly ignorant of the contents of the sacred volume: and though we are not of opinion that Infidelity is *solely* the fruit of ignorance, we are certain it is so in a very great degree. Infidelity arises from the natural alienation of the heart from God: but this fatal principle is nourished by ignorance, and especially by the absence of pure scriptural knowledge.

There is one work, WATTS'S SCRIPTURE HISTORY, which especially we wish to recommend to the Teachers of Youth of both sexes, as *an invaluable lesson book*. It is probably the most instructive of the kind, and well adapted to serve as an introductory Commentary on the Bible. It may now be purchased in a very neat form for a couple of shillings, with the explanatory plates annexed. At least once a week this might be read with incalculable advantage to the young: and though we do not undervalue the Histories of England, Greece, and Rome, as necessary class books, we are persuaded that Watts's little volume is beyond comparison superior in importance.

A FATHER, AND TEACHER.

THE MOMENT OF DEATH.

"How wilt thou do in the swelling of Jordan."—Jer. xii. 5.

When on the verge of death I stand,
With Time's dread confine close at hand,
As then I pause on being's brink,
Assist me, Saviour, as I sink.

Speak but the word, in mercy say
Thou art my hope, my soul's blest stay:
Oh! gently whisper I'm forgiv'n,
And point my parting soul to heav'n.

There's not a cloud shall dim the way,
If thus I hear my Saviour say.
Though lightnings flash, though thunders roll,
Though earthquakes break from pole to pole,

My soul serene shall then abide,
If God my Saviour be my guide;
To meet Him, joyful I will fly,
Scarce heeding life's last fleeting sigh.

Though dark, though drear, I'll hail the road
Which leads my spirit to its God;
And Death shall not a victory cry,
For I am conqueror when I die.

S. F. W.

"GOD is a substitute for all things: nothing is a substitute for GOD."

"Peace is a lovely thing; but truth is better than peace. We must be men of war for the truth."

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MISSIONARY INSTITUTION AT BASLE, IN SWITZERLAND.

GENERAL NOTICES OF SWITZERLAND.

Switzerland, the ancient Helvetia of Cæsar, by whose conquests and writings it has been rendered famous, is bounded by France, Germany, Austria, and Italy. It has been celebrated by travellers as the most picturesque and romantic country in Europe. It is considered the most mountainous district in the globe; though the Andes in South America, and the Himalayas of Nepaul, in Northern India, may be more stupendous and elevated than the Alps. The towering Alps, crowned with everlasting snows, and rendered still more dreary by immense fields of ice, resembling a stormy sea, are contrasted with valleys of the most luxuriant fertility and beauty; and the varied surface of the whole, is such as would be sought in vain in any other country upon earth.

Switzerland is about 200 miles long from east to west, and about 130 broad from north to south. In the southern division especially, the mountains Titlis, Yungfrahorn, Shruckhorn, Monch, Eiger, Finsteraar, Glockner, and Ostele, raise their lofty summits from 10,000 to 12,000 feet above the level of the sea; and Mont Rasa, and Mont Blanc, are computed as having an elevation of more than 15,000 feet.

Switzerland is equally famous for its lakes: they are numerous, and some of them of considerable magnitude, exhibiting on their borders the most enchanting landscapes, whose beauties have repeatedly been celebrated by writers of great respectability. The larger lakes are those of

Constance,	length 45 miles,	breadth 15 miles.
Geneva	40	9
Neufchatel	25	4
Zurich	25	4
Lucerne	15	5

From its mountains and valleys, Switzerland, as may be expected, possesses almost every variety of climate, yet the air is reckoned pure and salubrious. Delicious fruits of various kinds, and excellent corn, abound in this country; but the principal wealth of the inhabitants consists in their cattle.

Switzerland is divided into twenty-two provinces, called *Cantons*, which form a confederacy for their mutual support and defence; and the government is administered by a General Diet, the President of which is styled the *Lundamman*. The population of this country in 1828 amounted to 2,037,030.

Literary and Religious Notices of Switzerland.

Switzerland, in a *literary* and *religious* point of view, will be most interesting to the readers of the Christian's Penny Magazine. Its learned writers have been considerable, in consequence of liberty having been extensively enjoyed by its inhabitants. Several of the name of Gesner have acquired great celebrity; among whom, Conrad Gesner, called the *German Pliny*, one of the greatest writers on Natural History; and Solomon Gesner, a poet, called the *German Theocritus*. Paracelsus, Bonnet, Hirzel, Haller, and Zimmerman, are names well known as Physicians: the Bernoullis and Euler, celebrated mathematicians, were natives of this country. Moser, a native of Schaffhausen, originated the Royal Academy of Arts in London, of which he died the keeper. Necker, the French financier, and De Lolme, author of the "Constitution of England," were natives of Switzerland: and Lavater, the physiognomist, is known in every part of Europe.

Among its celebrated divines and preachers, are reckoned Zuingle, Calvin, Bullinger, Beza, and the Turretines, father and son.

.Religious professors in Switzerland are divided into two classes, Protestants of the Reformed or Calvinistic creed, and Roman Catholics. Of the former there are said to be 1,218,110, and of the latter 817,110, besides 1,810 Jews. The standard creed of the Protestants, is the *Helvetic Confession of Faith*, agreeing in substance with the doctrinal articles of the Church of England, and with the Confession of Faith of the Church of Scotland; and their discipline is Presbyterian, similar to the latter establishment.

"While Luther was labouring to promote the noble work of reformation in Germany, God graciously caused the light of evangelical truth to shine upon Switzerland. In 1516, Zuinglius, a canon of Zurich, of learning perhaps superior to Luther, and of like intrepidity of spirit, expounded the Scriptures, and testified against the abominations of popery. Samson, an Italian monk, selling indulgences in Switzerland in 1617, roused the indignation of Zuinglius, who, being encouraged by some learned colleagues, who had been educated in Germany, boldly opposed the impious traffic.

"Pope Adrian in vain endeavoured to gain Zuinglius by promises. He employed Faber, afterwards bishop of Vienna, to dispute with him; but the reformer, appealing to the word of God, was unconquered. He published his sentiments in 1523, in sixty-seven particulars, all confirmed by passages of Holy Scripture.

"At Basil, in 1520, Wolfgang, Capito, and Œcolampadius, introduced the doctrines of the Reformation with success.

"In 1522, Hofmeister published them in Schaffhausen, and Haller maintained them in Berne.

"The Cantons of Zurich, Basil, Berne, Schaffhausen, and also parts of Appenzel and Glaris, having embraced the Reformation, were obnoxious to the nine popish cantons, who took up arms to compel them to return to the Catholic church. They were resisted by the troops of the reformed party. Zuinglius accompanied them as chaplain, in 1531, and fell in one of their engagements. The papists found him lying among the wounded, with eyes uplifted to heaven; and as he would not comply with their wishes, to confess to the Virgin Mary, they murdered him. The same year, many having perished on both sides by the sword, a peace was concluded, on the condition that each canton should retain its own form of religion. The celebrated Helvetic Confession of Faith was prepared and adopted by their synod in 1566.

"Zuinglius was succeeded in the church of Zurich, by Bullinger, a man worthy of that age. After labouring for the faith of Christ, he died in the assured hope of glory, in 1575. Death approaching, among other delightful things, he said, 'I rejoice exceedingly to be taken from this corrupt age, to get to my Saviour Christ. I am sure that I shall see my Saviour Christ, the saints, patriarchs, prophets, apostles, and all the holy men who have lived from the beginning of the world. Since I am sure to partake of their felicity, why should not I be willing to die, to enjoy their perpetual society in glory?'"—*Church History through all Ages*, p. 205, 206.

Geneva was favoured with the last twenty-eight years of the ministry of the great French Reformer. "Calvin was singularly endowed, by the Father of lights, for eminent services in the church of Christ. He was a man of extraordinary genius, immense learning, and flowing eloquence; to which were added the most elevated piety, and indefatigable industry. All his talents were consecrated to the cause of Christ, from 1534, when he embraced the doctrines of the Reformation. He endured various persecutions from the king of France; to whom he dedicated his famous work, entitled, 'Institutes of the Christian Religion,' and in 1536, settled at Geneva. His numerous, learned, and orthodox commentaries, and other writings, rendered his name high authority; and, by his learning and wisdom, he became the principal director to all the reformers, in every nation throughout Europe, after the death of Luther."—*Ibid.* p. 208.

The Protestant doctrines continued to be taught at Geneva, and through the several reformed cantons, especially under Beza, who succeeded Calvin and died in 1605, and Turretin, another theological professor, who died in 1687, and his son, who died in 1737. But infidelity raging in France, scriptural religion declined in Switzerland, through the lukewarm professors of divinity becoming inclined to speculations rather than to serious godliness. They gradually fell therefore into a system of neology, resembling Socinianism, whose infidel creed many of them publicly countenanced. This was especially the case at Geneva: but a better state of things is arising in that lovely and romantic country.

"The canton of Berne has been distinguished for activity in the cause of Christ, by circulating the Scriptures, and promoting a missionary spirit. A Bible Society was formed at Bâsle in 1804, and others have since been instituted at Berne, Zurich, and several other places.

"An evangelical Missionary Society has been formed at Bâsle, from which several worthy missionaries have been sent forth, six of whom were ordained in 1822, to labour among the ignorant people on the shores of the Caspian sea.

"Dr. Malan, an evangelical minister of Geneva, has been for many years a zealous and successful labourer in that city, but not without molestation. On account of his noble stand for the gospel of Christ, 'he was deposed from his office as regent of the college, deprived of his ministerial character in the church, and he is indebted to the indulgence only of the government for the degree of toleration he has enjoyed, in being suffered to preach in a chapel which has been built for him without the walls.' Many religious tracts have been composed and circulated in great numbers, both in Switzerland and in France, by Dr. Malan, and chiefly at his own expense. But the visits of that distinguished preacher to England, have excited a lively interest in favour of the Swiss, and considerable assistance has been rendered to them by British Christians.

"Persecution in vexatious forms has arisen in various parts of Switzerland, and some of those ministers who have dared to preach the gospel, have drawn down upon them the frowns of their lukewarm brethren, whose influence with a worldly, irreligious magistracy, has generally prevailed. Thus a very numerous body of Dissenters has arisen and increased, and the pure truth of the gospel of Christ is extensively prevailing, not only by the direct ministry of zealous pastors, but by itinerant preachers, and by several periodical publications, which are eagerly read by the people.

"Notwithstanding this hostility, vital godliness is rapidly advancing in Switzerland, not only among dissenters, but among those of the established church. Sunday schools, and others on the British system, have been established in several cantons, and they are greatly flourishing, auxiliary to the gospel."—*Church History through all Ages*, p. 419—421.

Missionary Institution at Basle.

Bâsle is the largest city in Switzerland, though not so populous as Geneva, the latter city containing about 25,000 inhabitants, while the former is supposed not to contain much more than 16,000. The origin and progress of the Bâsle Missionary Institution, of which we give an engraving in the first page of this Number, we extract from No. 37 of the Church Missionary Society's Papers.

"It was in the last calamitous war, in the year 1815, that the spirit of Missions struck its first roots in the hearts of some Christian friends at Bâsle, in Switzerland. In this eventful year, a Russian army encamped on one side of our town; and, on the other side, the fortress of Huningen began to pour out a dreadful torrent of bombs against our dwellings. In these sorrowful moments, the Lord of the elements sent a very violent east-wind, which had a wonderful effect on the fire of the enemy. The bombs were exhausted in the air before they could reach our homes, without injury to any life of the inhabitants. While the fire of the fortress was, in a remarkable manner, quenched by the wind of God, a holy flame of missionary zeal was kindled in the hearts of some Christian friends. They resolved to establish a Missionary Seminary, as a monument of this most remarkable salvation of our town, and to train up a number of pious teachers for the instruction of the Heathen and Mohammedan tribes, who were sent from the interior of Asia to be our deliverers."

The Rev. Theophilus Blumhardt, in 1822, stated in his speech, from which the above was taken—"In the *first year*, 1816, we had only a few rooms, inhabited by a small number of missionary scholars: by the *sixth year*, the blessing of God had enabled our Committee to prepare a Missionary College. In the *first year*, we had an income of little more than 50*l*.: in the *sixth year*, the blessing of our Lord increased it to about 5000*l*. In the *first year*, our Society consisted only of a small number of Christian friends at Bâsle: by the *sixth year*, more than forty Auxiliary Societies had been established, in Switzerland, in Germany, and among the Protestants of France, to support the work of our God. In the *first year*, a very small number of Christian friends met together in our monthly prayer meetings: and *now*, the grace of the Lord has opened, in many parts of the Continent, cathedrals, and churches, and halls, to the heavenly influence of the Missionary spirit. This is the work of our gracious God, and unto Him alone be all the praise and the glory for ever!"

The number of students also greatly increased. Mr. Blumhardt began, in 1816, with two. These soon increased to ten. In the latter part of 1818, nine more were received: in the beginning of 1821, thirteen: towards the close of 1822, twelve: and about the end of 1823, eleven; making a total of fifty-five.

The course of studies continues four years, and the whole of each week-day is laid out for study, except necessary recreation, from five in the morning till ten at night. Mr. Blumhardt has the direction of the Biblical and Theological studies. The Rev. Mr. Haeudel is rector of the Institution, and the Rev. Mr. Schlatter instructs them in languages and general knowledge.

One who had been a student in this seminary for three years, writes of it: "It is an Institution of God—a house of peace and love—an altar, from which daily ascend fervent prayers, both for the salvation of him who prays, and for the perishing souls of the Heathen: and so long as the spirit of prayer, zeal, love, and humility, remains thus therein, so long will it be a house of God, and a blessing to thousands."

Surely every Christian will include this Institution in his supplications at the throne of the heavenly grace, when he bears upon his heart the Church Missionary College at Islington, with the Colleges of the London, Baptist, and other kindred Societies for the promotion of the same glorious object, in every part of the world!

THE WISE TAKEN IN THEIR OWN CRAFTINESS.

Mr. Editor,

Considering that any communications relative to the first circulation of the Holy Scriptures in English would be acceptable to your Readers, I send you the following. H.

"Tunstal, bishop of London, with Sir Thomas More, being sorely grieved by Tyndal's translating the New Testament, anno 1526, at Antwerp (in which place Tyndal had sought refuge), devised how they might destroy that false, erroneous translation, as they called it. It happened that one Augustine Packington, a mercer, was then at Antwerp, where the Bishop then was. This man favoured Tyndal, but showed the contrary unto the bishop. The bishop being desirous to bring his purpose to pass, communed how that he would gladly buy the New Testaments. Packington hearing this, said, 'My lord, I can do more in the matter than most merchants that be here, if it be your pleasure; for I know the Dutchmen and strangers that have bought them of Tyndal, and have them here to sell: so that, if it be your lordship's pleasure, I must disburse the money to pay for them, or else I cannot have them; and so I will assure you to have every book of them that is printed and unsold.' The bishop, thinking he had the matter secured, said, 'Do your diligence, Mr. Packington: get them for me, and I will pay whatever they cost; for I intend to burn and destroy them all at St. Paul's Cross.'

"Then Mr. Packington went unto Tyndal, and declared the whole matter; and so, upon comport made between them, the bishop had the books, Packington the thanks, and Tyndal the money.

"After this, Tyndal corrected the same New Testament again, and caused them to be newly imprinted, so that they came thick and threefold over to England. When the bishop perceived that, he sent for Packington, and said to him, 'How cometh this, that there are so many New Testaments abroad?' Then answered Packington, 'Surely I bought all that were to be had; but I perceive they have printed more since. I see it will never be better so long as they have letters and stamps: wherefore you were best to buy the stamps too, and so you shall be sure.' At which answer the bishop smiled, and so the matter ended."

IGNORANCE OF DEISTS,

THE CAUSE OF THEIR OPPOSITION TO REVEALED RELIGION.

"I have often wondered," says Bishop Watson, "what could be the reason that men, not destitute of talents, should be desirous of undermining the authority of revealed religion, and studious in exposing, with a malignant and illiberal exultation, every little difficulty attending the Scriptures, to popular animadversion and contempt. I am not willing to attribute this strange propensity to what Plato attributed the atheism of his time—to profligacy of manners—to affectation of singularity—to gross ignorance, assuming the semblance of deep research and superior sagacity;—I had rather refer it to an impropriety of judgment, respecting the manners, and mental acquirements, of human kind in the first ages of the world. Most unbelievers argue as if they thought that man, in remote and rude antiquity, in the very birth and infancy of our species, had the same distinct conceptions of one eternal, invisible, incorporeal, infinitely wise, powerful, and good God, which they themselves have now. This I look upon as a great mistake, and a pregnant source of infidelity. Human kind, by long experience—by the institutions of civil society—by the cultivation of arts and sciences—by, as I believe, divine instruction actually given to some, and traditionally communicated to all; is in a far more distinguished situation, as to the powers of the mind, than it was in the childhood of the world.

"The history of man is the history of the providence of God; who, willing the supreme felicity of all his creatures, has adapted his government to the capacity of those, who in different ages were the subjects of it. The history of any one nation throughout all ages, and that of all nations in the same age, are but separate parts of one great plan, which God is carrying on for the moral melioration of mankind. But who can comprehend the whole of this immense design? The shortness of life, the weakness of our faculties, the inadequacy of our means of information, conspire to make it impossible for us, worms of the earth! insects of an hour! completely to understand any one of its parts. No man, who well weighs the subject, ought to be surprised, that in the histories of ancient times many things should occur foreign to our manners, the propriety and necessity of which we cannot clearly apprehend.

"It appears incredible to many, that God Almighty should have had colloquial intercourse with our first parents; that he should have contracted a kind of friendship for the patriarchs, and entered into covenants with them; that he should have suspended the laws of nature in Egypt; should have been so apparently partial, as to become the God and governor of one particular nation; and should have so far demeaned himself, as to give to that people a burthensome ritual of worship, statutes, and ordinances, many of which seem to be beneath the dignity of his attention, unimportant and impolitic. I have conversed with many Deists, and have always found that the strangeness of these things was the only reason for their disbelief of them: nothing similar has happened in their time; they will not, therefore, admit that these events have really taken place at any time. As well might a child, when arrived at the state of manhood, contend that he had neither ever stood in need of, or experienced the fostering care of a mother's kindness, the wearisome attention of his nurse, or the instruction and discipline of his schoolmaster.

"The Supreme Being selected one family from an idolatrous world; nursed it up by various acts of his providence, into a great nation; communicated to that nation a knowledge of his holiness, justice, mercy, power, and wisdom; disseminated them at various times through every part of the earth, that they might be a 'leaven to leaven the whole lump,' that they might assure all other nations of the existence of one Supreme God, the creator and preserver of the world, the only proper object of adoration.

"With what reason can we expect, that what was done to one nation, not out of any partiality to them, but for the general good, should be done to all? that the mode of instruction, which was suited to the infancy of the world, should be extended to the maturity of its manhood, or to the imbecility of its old age? I own to you, that when I consider how nearly man, in a savage state, approaches to the brute creation as to intellectual excellence; and when I contemplate his miserable attainments, as to the knowledge of God, in a civilized state, when he has no divine instruction on the subject, or when that instruction has been forgotten (for all men have known something of God from tradition), I cannot but admire the wisdom and goodnesss of the Supreme Being, in having let himself down to our apprehensions; in having given to mankind, in the earliest ages, sensible and extraordinary proofs of his existence and attributes; in having made the Jewish and Christian dispensations, mediums to convey to all men, through all ages, that knowledge concerning himself, which he had vouchsafed to give immediately to the first.

"I own it is strange, very strange, that he should have made an immediate manifestation of himself in the first ages of the world; but what is there that is not strange? It is strange that you and I are here,—that there is water, and earth, and air, and fire,—that there is a sun, and moon, and stars,—that there is generation, corruption, reproduction. I can account ultimately for none of these things, without recurring to Him who made every thing. I also am his workmanship, and look up to him with hope of preservation through all eternity; I adore him for his word as well as for his work: his work I cannot comprehend, but his word hath assured me of all that I am concerned to know, that He hath prepared everlasting happiness for those who love and obey him."

PROVIDENCE ENGAGED FOR CHRISTIANS.

"All things work together for good, to them that love God."—Rom. viii, 28.

To love my God is bliss below,
To see his face is heav'n above.
O blessed thought! I there shall know
That truth of truths, that *God is love!*

Yes, I shall see that love sublime
Watch'd o'er each earthly scene I knew;
And every woe that chequer'd time,
As proofs of love I there shall view.

O teach me *now* thy word to trust,
To see thy ways in heaven's own light,
And feel, although a child of dust,
That I am precious in thy sight.

Then shall my joyful lips proclaim
The wonders of a Saviour's love:
My rising soul shall catch the flame
That glows throughout the hosts above.

But stay, my soul, thou canst not here
Soar up with seraph's burning wing:
O let me gain their glorious sphere,
And I as loud as they will sing!

S. F. W.

Letters to a Mother, upon Education.

LETTER XIX.

On exciting Fear.

Dear Madam,

In my last Letter I made a few observations upon the nature of fear, and the impropriety of its being excited in the mind of your child in reference to *any being*. Some of the objects were adverted to, such as thieves, murderers, child-stealers, animals, and insects. The remaining objects remain to be alluded to.

The water is an object, respecting which fear is often excited by the nurses. In order to preserve a young child from being drowned, the nurse tells him about certain horrible and dangerous creatures, who, if he goes too near the water, will seize him by the pinafore, drag him in, and devour him. This is *her* theory of death by drowning. Hereby, however, that venerable personage has perverted the imagination of her innocent pupil, and has rendered him the subject of a timorous dread in reference to water. Be it *your* enlightened task to show him, that we live by breathing the fluid called air, but that we could not live in the fluid called water, because we could not breathe in it. I will suppose, however, that, agreeably to a former Letter, you have taken care that swimming should be an accomplishment early acquired, and that the management of a boat should follow as soon afterwards as possible. Happy the parents who reside on the sea-coast, where their children, while almost yet infants, learn to sport with the spray and to laugh at the rolling billows; and at an early period to ply the adventurous and easy arm, and rise and fall with the restless flood, and with a bosom to which fear is a stranger, enjoy the sublime emotions of the experienced swimmer! Compared with the coward boy bred in an inland county, unused to this exercise, and cautioned whenever he stirs abroad against going near water, and who is afraid even of a ditch of more than ordinary dimensions, *such* children seem to me to have acquired a new faculty, a new mechanical force, by which they avail themselves of health, of enjoyment, of mental exhilaration, and even of mental grandeur, which to *him* must be unknown. Let your son learn to swim *very early*, and you will save him and yourself much anxiety arising from this source.

Darkness is another object by which fear is often excited in the mind of children. This is to be traced to the same source: the child is threatened to be put into the dark hole, into a dark room, or darkness is peopled with a host of imaginary beings.

A child ought to be taught to know no difference, and to dread no inconvenience from the darkness, except that he cannot find things so well, and must use a little more caution in going about the house, the fields, the public roads, &c. lest he should injure himself by contact with different objects. Owing to improper treatment in childhood, the late Dr. Priestley, who certainly as a philosopher deserved that celebrity of which he was not worthy as a theologian, confesses, in one of his later letters, that he had never remembered to have felt "quite at ease in the dark." No force of reasoning in after-life can conquer or eradicate an early impression. Unhappy impressions! which, to serve some transitory and insignificant use of making a child obedient, prevent perfect tranquillity for much of the rest of his time on earth. If a child is not taught to dread darkness, he will never have the idea; and if he never has the idea till after twelve years old, I think he will be secure from it for ever.

The ideas of danger usually associated with darkness are those of being surprised by thieves and murderers, who the child may have been led to imagine likely to conceal themselves in his bed-room, under the bed, amid the folds of the curtains, and even up the chimney. I believe every observer of children has seen or heard of children the wretched slaves of such terrors. They have arisen from the cruel habits of the nurse, who has intimidated her helpless charge by telling him of "The Old Man," who will have him if he is not good, and a variety of similar disastrous methods of conducting education. But the chief cause of the dread of darkness in the mind of a child arises from the representations often made to him respecting fairies, genii, witches, ghosts, and evil spirits. The darkness becomes literally peopled with such terrors in his imagination; and many an unhappy infant has lain awake half the night, with a beating heart, unable even to look out of bed, for fear of seeing a ghost standing "all in white" at the end of his bed, or in the act of "drawing his curtains." Hence, the impression of the existence of invisible beings, which is perhaps almost instinctive, and of the possibility of the appearance of dying friends, which cannot be disproved, but which I really believe to be supported by some invincible facts, becomes the *torment* of a child before reason has gained ascendancy, nor does it cease to afflict him even when it has.

The poet Burns is an instance of this nature. I quote the following passage from his Life, written by himself. Although the passage is by him used in a different sense, it is equally applicable to my present purpose. "In my infant and boyish days too, I owed much to an old woman who resided in the family, remarkable for her ignorance, credulity, and superstition. She had I suppose the largest collection in the country of tales and songs concerning devils, ghosts, fairies, brownies, witches, warlocks, kelpies, elf-candles, dead-lights, wraiths, apparitions, cantraips, giants, enchanted bowers, dragons, and other trumpery. This cultivated the latent seeds of poetry; *but* had so strong an effect upon my imagination, that to this hour, in my nocturnal rambles, I sometimes *keep a sharp look-out in suspicious places*; and though nobody can be more sceptical than I am in such matters, yet it often takes an effort of philosophy to shake off these idle terrors." There have been and still are many persons in the world suffering from the same causes. You will, I am sure, agree with me, that the less they influence your offspring the better. *Yourself* will never exhibit fear of this kind. You will labour to keep *his* mind free from its tormenting influence. He shall be able to move about in darkness with the same tranquillity as in the light — to dread no evil which man can do to him, because he shall be conscious of not having injured any one — and certainly not to dread any fabulous being. *Neither will you ever tell him stories in order to disprove the reality of such things: these will do mischief.* You will teach him to endeavour to remove a coming evil by every allowable means within his power, and then, if inevitable, to submit to it as the will of God. You will teach him not even to fear death, because it is an *inevitable* evil, the will of God, and the entrance to a new stage of being. Foreboding will be always a forbidden employment in your code, it being, in the language of Johnson, "a nobler employment of the understanding to obviate the evils which actually befal us, than to anticipate those which may." I have heard a story of Nelson when young (I know not whether it be authentic or not), who in one of his earliest voyages, which was to the arctic regions, having been absent till an undue hour upon the ice, was reproved by his captain, who added, that he wondered "fear did not drive him home." Nelson is reported to have said, "I do not know what fear is."

May your child be as ignorant of it, in reference to every object, real or supposed.

I am, dear Madam, yours, &c.

Clericus.

THE PRESERVATION OF THE JEWS.

> "Fear not thou, O my servant Jacob—I will save thee from afar off—I will make a full end of all the nations, but I will not make a full end of thee."—Jeremiah xlvi, 27, 28.

The preservation of the Jews through so many ages, and the total destruction of their enemies, are wonderful events, and are made still more wonderful by being signified beforehand by the spirit of prophecy, as we find particularly in the passage before us. The preservation of the Jews is really one of the most signal acts of divine Providence. They are dispersed among all nations, and yet they are not confounded with any. The drops of rain which fall, nay, great rivers which flow into the ocean, are soon mingled and lost in that great body of waters: and the Jews, in like manner, it might have been expected, would have been mingled and lost in the common mass of mankind; but, on the contrary, they flow into all parts of the world, mix with all nations, and yet keep separate from all. They still live as a distinct people, and yet they nowhere live according to their own laws, nowhere elect their own magistrates, nowhere enjoy the full exercise of their own religion. Their solemn feasts and sacrifices are limited to a certain place: and that has now been for many ages in the hands of strangers and aliens, who will not suffer them to come thither. No people have continued so long unmixed as they have done; not only of those who have sent forth colonies, but even of those who have remained in their own country. The northern nations have come in swarms into the southern parts of Europe: but where are they now? The Gauls went forth in great bodies: but what traces of them are now remaining anywhere. In France, who can separate the race of ancient Gauls from other people who have settled there? In Spain, who can distinguish between the first possessors, the Spaniards, and the Goths and Moors who conquered and kept possession of the country? In England, who can pretend to say with certainty which families are derived from the ancient Britons, and which from the Romans, Saxons, Danes, and Normans? The most ancient and honourable pedigrees can be traced only to a certain period, beyond which, there is nothing but conjecture, obscurity, and ignorance. But the Jews can go up higher than any other nation, and can deduce their pedigree from the beginning of the world. They may not know the particular tribe and family, but they know certainly that they all sprung from Abraham. And yet the contempt with which they are treated, and the hardships they have undergone, should, one would think, have made them desirous to forget and renounce their original; but they profess to glory in it: and after so many wars, massacres, and persecutions, they still subsist, they still are very numerous. What but a supernatural power could have preserved them in such a wonderful manner? Nor is the providence of God less remarkable in the destruction of their enemies, than in their preservation. For, from the beginning, who have been the great enemies and oppressors of the Jewish nation? The Egyptians, the Syrians, the Babylonians, the Syro-Macedonians—especially Antiochus Epiphanes—and the Romans. And where are now these great monarchies? Have they not vanished as a dream? The Egyptians, Assyrians, and Babylonians, were overthrown and subdued by the Persians; and the Persians were the restorers of the Jews, as well as the destroyers of their enemies. The Syro Macedonians were swallowed up by the Romans, and the Roman empire was broken into pieces by the northern nations; while the Jews are subsisting as a distinct people up to this day. What a wonder of providence is it, that the vanquished should so many ages survive the victors, and the former be spread all over the world, while the latter are no more. Nay, not only nations have been punished for their cruelties to the Jews, but single persons likewise. The first-born of Pharaoh was destroyed, and Pharaoh himself, with his host, drowned in the Red Sea. Most of those who oppressed Israel in the days of the Judges, came to an untimely end: Nebuchadnezzar was stricken with madness—Antiochus Epiphanes and Herod died in great agonies, Flaccus, governor of Egypt, was banished and slain—Caligula was murdered in the flower of his age.

But where are now, since they have absolutely rejected the gospel, and been no longer the peculiar people of God—where are now such visible manifestations of a divine interposition in their favour? The Jews would do well to consider this point; for, rightly considered, it may by divine grace be an effectual means of opening their eyes, and of turning them to Christ our Saviour.

But though the above two verses in their primary and more extensive sense, undoubtedly relate to the continued preservation of the Jews in general, as a people distinct from all others, yet, in a secondary point of view, they may have respect to God's constant and peculiar care of his spiritual seed, styled Jacob and Israel, being the small remnant in the church of Christ, whereof Jeremiah, Baruch, &c. then in Egypt, were a part; which favoured remnant (though while here they are in a state of captivity and tribulation among their enemies, the ungodly men of this world, with Satan at their head) have a comfortable and gracious promise given them, that their faithful God and Saviour will never forsake his elect, but will gather them to himself out of all kingdoms on the earth, and keep every individual of them to the end of time, by the almighty power of his grace, through faith unto eternal salvation.

S. T.

ILLUSTRATION OF ACTS VII, 59.

"AND THEY STONED STEPHEN."

A cryer went before him who was to die, proclaiming his name, his crime, and who were the witnesses against him. When they were come within two or three yards of the place of execution, they stripped the criminal naked, except a small covering for decency about his middle. The place of execution from which they threw down the malefactor was above twice the height of a man, upon which he was made to ascend, with his hands bound. When he had ascended, the witnesses laid their hands upon him, and then stripped off their upper garment, that they might be fitter for going through the execution. (Thus the witnesses who stoned Stephen committed their upper garments into the hands of "a young man, named Saul.") From that high place one of the witnesses threw down the criminal, and dashed his loins against a great stone, which was laid there for that purpose. If that did not kill him, then the other witness threw from the same height a great stone upon his heart as he lay on his back and was stunned with his fall. If that dispatched him not, then all the people fell upon him with stones till he died.

"The love of Christ was a self-denying love. It did not cost him nothing. He gave his life, his death, his time; he was hungry, weary, and spent whole nights in watchfulness: how much do *we* think of giving up a meal or sleep. But his was a self-denying love."

MY SCRAP BOOK.

LEAF IV.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SENECA.

ORIGINAL LETTER OF THE REV. ROBERT HALL, to the Rev. William Button, on his Resignation of the Pastoral Office at Dean Street, Southwark.

My Dear Brother, October 7, 1815.

I am pretty certain I did give you information respecting*********, and am surprised the letter should have miscarried. I am sorry you should have felt any perplexity about it.

But to hear of your labouring under such anguish of mind in consequence of the treatment of your people, gives me much more concern. I had previously heard of your resignation of the pastoral office, and supposed it to have been an entirely voluntary act on your part. Not a breath to the contrary had transpired to me till last night, through the medium of Mr. James of Bristol, in a letter to his wife, now upon a visit to us at Leicester. I now find the step you took was at the suggestion of part of the people. Their conduct towards you is certainly extremely unnatural and ungrateful; especially when we consider that you were the former of the congregation, and have continued in the relation you stand in to them, so long*. But let not this unkind usage, my dear brother, affect you too much. It is but a part of the church, I find, and the smaller part, which have betrayed this insensibility to your merit and to your services. There are not a few who still cherish towards you the sentiments of esteem, affection, and gratitude you are entitled to. I hope, my dear Sir, you will not fall into a state of depression on account of this fresh instance of the ingratitude and unsteadiness of mankind. You are not the less esteemed and beloved by your real friends. The wise and good will not think worse of you on account of what has occurred; you will have a larger share, if not in their esteem, in their sympathy, and in their prayers, than ever. Permit me also to remind my highly revered friend, that he has experienced nothing but what some of the greatest and best of men have experienced in an equal degree. Witness the illustrious Edwards, who was repelled with every mark of scorn and contumely, and cast off by a congregation in which he had been most eminently useful, of which he had long been the pride and ornament. Witness a still greater, St. Paul, who, after he had been instrumental in the salvation of the Galatians, came to be regarded as their enemy. What unspeakable indignity did our Saviour meet with, what base ingratitude both from enemies and friends, amidst the most unparalleled displays of benevolence! It may be well for us to meditate upon such things, lest we be weary and faint in our minds. You have just reason, my dear Sir, to be thankful that the Lord has preserved you holy and ornamental through such a series of years, and that you have been enabled to serve God, so long and so faithfully, in your day and generation. You have also, I have no doubt, many souls for your hire.

One of the objects of my writing at present is, to request you will take an early opportunity of paying us a visit at Leicester. We shall esteem ourselves greatly favoured by your company as long as you find it convenient; and it will be the endeavour of Mrs. Hall, not less than myself, to make you as happy as lies in our power. We shall be extremely happy to see Mrs. B. with you. I am, dear Sir,

Your affectionate Brother,

ROBERT HALL.

P. S. Mrs. James desires to be most affectionately remembered to you and Mrs. Button.

Calamities, God's extraordinary means of reforming sinners, may penetrate that heart, which the common occurrences of life could not reach, or affect: because though God's hand may be legible in the latter, yet it is only so to an attentive observer: but violent afflictions will rouse the soul, just as a hurricane does the body, from the most profound repose.

Seed's Serm., vol. i, p. 200.

Riches oft beget in us a fondness for the present scene of things, and a deadness of affection towards God and heavenly things. But afflictions set the soul free, and leave it disencumbered in the pursuit of heaven. Convinced by melancholy proof of the insufficiency of worldly things, we take sanctuary in the fulness of the Divine sufficiency. Finding ourselves disconsolate in a barren and dry land, where no water is, we desire those rivers of pleasure, which flow at God's right hand for evermore.

Seed's Serm., vol. ii, p. 33.

What I understand in Scripture, is excellent; and I do not question but what I do not understand, is so too.—*St. Austin.*

Dangerous Consequences of the Sins of our Youth.—How just reason have we oft, with Job [ch. xiii, 26], to suspect, that in the strokes that fall on us in riper years, God is making us to possess the iniquities of our youth? How much reason have we, with holy Augustin [Conf. lib. i], to confess and mourn over the sins of childhood, and trace original corruption in its first out-breakings, even up to infancy. I here observe, what an exact register, CONSCIENCE, God's deputy, keeps; how early it begins to mark, how accurate it is, even when it seems to take no notice, and to what length it will go in justifying God's severity against sinners at the last day; how distinctly and clearly it will read it out, and how far up it will fetch its accounts of those evils which we mind nothing of, when God shall open its eyes to read what is written, and discern those prints, which, as Job says, *God sets upon the heels of our feet*, and give it a commission to tell us of them, when the "books shall be opened, and the dead, small and great, shall be judged out of them." Rev. xx, 12.

Life of Halyburton, p. 16.

Death of a Christian.—A Christian that walks with God here, when he leaves the world (to use the words of a dying saint) changes his room, but not his company. God was always with him on earth, and he shall be ever with God in heaven.—*Dr. Bates*, p. 392.

S. J. B*****.

PSALM LXXXVII, 7.

"All my springs are in Thee."

As streams, that from their fountains part,
Soon parch'd and dry must be,
So, Lord, will this poor helpless heart,
Unless supplied by Thee.

But, like a river, peace shall flow,
And bright each pathway shine,
Whilst I my Father's presence know,
And call the Saviour mine.

S. F. W.

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* The chapel in Dean Street, was built for Mr. Button in 1774, and he was pastor of the church assembling there, more than forty years.

"THE PRINCE OF PEACE."—ISAIAH IX, 6.

Who merits this more glorious name
Than e'er was gain'd by deeds of fame?
His victories more than Cyrus won,
Philip, or Philip's warlike son?
The Cæsars in their proudest hour,
Or Alfred in his height of power?

Spain's mightiest monarch we can bring[*];
And Sweden's mad, but bravest king[†];
Peter of Russia, he whose sway
Brought that rude country forth to day;
Henry of France, of just renown;
And he[‡] who wore an emperor's crown.

The Prince of Peace! but how can we
Show forth his power and dignity?
Or contemplate the glorious plan
Which sent Him forth both *God* and *Man*,
And has affix'd to that bright name
Titles which God alone can claim?

The government on Him shall rest,
Wonderful Counsellor, and best:
Wondrous Himself—his wondrous love,
The highest heights it soars above!
His dying and his rising power!
His Gospel in its brightest hour!

He is a Prince by rightful claim,
Jehovah was his ancient name.
No monarch e'er so great and brave,
But He that power and wisdom gave.
King of all earthly *kings* is He;
His realm extends o'er land and sea.

Uniting all those names in one,
Which were of old bestow'd on men:
David, a *Prophet* and a *Prince*;
There have been *Priests* and *Prophets* since:
But all united were in Him,
Prophet and *Priest*, as well as *King*.

Lord of all spirits He shall reign:
Unperishable shall remain
His laws, which were ordain'd before
Time on his flight began to soar;
And indestructible his power,
It shall not know a closing hour.

He was a *Prince*, in that He bore
The guilt of sin we all deplore.
He conquer'd when he died, and rose
And triumph'd o'er his people's foes.
He reigns in power and glory now,
And heavenly hosts before him bow.

The Prince of Peace to Gentile lands,
Pre-eminently Jesus stands;
And will *his own* again restore
To all their ancient rights, and more.
Th' expected day we know is near,
And Judah's *King* shall soon appear.

Then shall remotest nations know
The Prince of Peace, who will bestow
Freedom from all the woes entail'd,
Since Adam in obedience fail'd;
For He, that second Adam, paid
The heavy debt which sinners made.

Oh! for that bright, that glorious hour,
When *He* shall come in pomp and power;
Whether in *person*, while the sky
Shall ring with hallelujahs high;
Or by *His Spirit*, to maintain
Within the heart Messiah's reign.

An awful, and more distant day,
When Heaven and Earth shall pass away,
Involv'd in one consuming fire,
His word declares, and we desire:
His saints shall rise, and on him call,
Who is their Prince, their All in All!

S. Hopkins.

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[*] Charles the Fifth, King of Spain and Emperor of Germany.
[†] Charles the Twelfth.
[‡] Napoleon.

MEMORIALS OF THE LATE REV. T. STEVENSON,

Minister of Gate Street Chapel, London. 12mo. pp. 83.

These "Memorials" present a singularly interesting portraiture of the evangelical ministry of the late Mr Stevenson. The "Address" delivered at his interment, by the Rev. Caleb Morris, of London, and the "Funeral Sermon," by the Rev. James Sherman, of Reading, are worthy of the piety, talents, and reputation of those esteemed ministers of Christ. But the Appendix of Papers and Letters of the deceased servant of God, especially the Correspondence between him and his Bible Class and the Young People of his congregation, are most edifying. We think it an admirable book for Sunday School and Village Libraries.

"THE GOOD SAMARITAN."

Allegorical and fanciful interpretations of particular passages of the word of God, have done incalculable injury to the cause of scriptural knowledge. And those who have been accustomed to neglect the obvious meaning of the Scriptures, in searching diligently for their "spiritual" signification, have seldom been remarkable for a clear and comprehensive understanding of the plan of salvation, and for their steady walking in the ways of God.

The parable of the "Good Samaritan" has been a favourite subject for spiritualizing. The interpretation may be fraught with no particular injury: but it cannot be commended; as, however *ingenious*, it is not *correct*. Calvin, one of the Reformers, in his Commentary on this parable, observes—

"Neither is there any sufficient evidence for another allegorical application, which has however been found so generally agreeable, that it has been almost universally received, even with a revereuce due only to a revelation from heaven. Certain persons have entertained the fancy, that, by this Samaritan, Christ is represented, because he is our deliverer. They have represented the application of oil and wine, as signifying the healing work of Christ, by repentance and the promises of his grace. They have also invented a third secret; namely, that Christ does not restore converted souls to spiritual health all at once; but that he commits them to the care of the Church, as the benevolent Samaritan to the host of the inn, that they may be properly attended to, and in due time restored to health. All this, I confess, is very pretty: but it is our duty to maintain a greater reverence for the Scriptures than that we should take leave thus to disguise their true and natural sense."

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THE CHRISTIAN'S PENNY MAGAZINE.

Nº 41. PUBLISHED EVERY SATURDAY. March 16, 1833

MARTYRDOM OF LATIMER AND RIDLEY, AT OXFORD.

BRIEF NOTICES OF THE MARTYRS, LATIMER AND RIDLEY.

Fully to compute the amount of obligation, under which we have been laid by the British Martyrs, is impossible. To them we are indebted, under God, for the restoration of the Gospel in its purity, and for the translation and publication of the Holy Scriptures. The venerable names of *Hamilton, Tindal, Wishart, Rogers, Hooper, Latimer, Ridley, Cranmer, Bradford, Philpot*, and *Saunders*, ought to be dear to every Briton, and their *characters, writings*, and *principles*, ought to be familiarly known to the present and future generations of Christians. We cannot but rejoice in the publication of the writings of the British Reformers and Martyrs, by the Religious Tract Society; and we take this opportunity of recommending them to our readers.

Latimer and Ridley took a principal share in the Reformation in England; and our young friends especially will be interested in an account of their labours and martyrdom.

1. Dr. Hugh Latimer, was born A. D. 1480, and educated at the university of Cambridge. At the commencement of the Reformation by Luther, Latimer was a determined enemy to the truth of the gospel: but Bilney, who was afterwards a martyr for Christ, hearing his violent oration against Melancthon, declared to him the ground of his own scriptural belief. Fox observes, "Latimer was, through the good Spirit of God, so touched, that he forsook his former studying of the school doctors, and other such fopperies, and became an earnest student of true divinity: so that, whereas before he was an enemy and almost a persecutor of Christ, he was now a zealous seeker after him." Latimer's zeal exposed him to the power of Cardinal Wolsey; by whom, however, he was licensed to preach.

Henry VIII, quarrelling with the pope, favoured the Reformation, and appointed Latimer, in 1535, to be bishop of Worcester: but in 1539, Gardiner and the popish bishops obtained the passing of the *Six Acts*, which restored some of the chief errors of popery, and Latimer resigned his bishopric. Gardiner would not allow him to retire to private life; but contrived to have him imprisoned in the Tower of London, during the six remaining years of Henry's reign. On the accession of Edward, Latimer was released from prison, and pressed to resume his episcopal dignity, which he refused; choosing rather to exercise his ministry as an itinerant, preaching round the country as a Home Missionary.

Fox describes these labours of Latimer thus: "As the diligence of this man of God never ceased, all the time of King Edward, to profit the church, both publicly and privately; so among other doings in him to be noted, this is not lightly to be overpassed, but worthy to be observed, that God not only gave unto him his Spirit, plenteously and comfortably to preach his word unto his church, but also by the same Spirit he did evidently foreshow and prophesy of all those kinds of plagues which afterwards ensued. And as touching himself, he ever affirmed that the preaching of the gospel would cost him his life; to which he cheerfully prepared himself; and felt persuaded that Winchester (Bishop Gardiner) was kept in the Tower for that purpose, as the event too truly proved."

Queen Mary succeeding Edward, Latimer was imprisoned in the Tower: passing through Smithfield, he said, "that place had long groaned for him;" and during his confinement, he said to the Lieutenant of the Tower, that, "unless they allowed him a fire, he should deceive them; for they purposed to burn him, but he should be starved with cold."

Cranmer, Ridley, and Bradford were confined in the same apartment with Latimer, on account of the number of prisoners for religion. They were removed to Oxford, to dispute with the popish doctors on these three questions:—

"1. Whether the natural body of Christ was really present in the sacrament?

"2. Whether any other substance did remain, but the body and blood of Christ?

"3. Whether in the Mass there was a propitiatory sacrifice for the sins of the dead and living?"

These were affirmed by the papists, but denied by the reformers: for which, after much mockery and insult, they were condemned. They were kept in prison for more than a year and a half; and a new papal commission was granted to examine and condemn them. On the morning of Oct. 16, 1555, Latimer and Ridley were led to the place prepared for their execution, in the front of Baliol College at Oxford. Every thing being ready, a fagot was brought and laid at Ridley's feet. Latimer then turning, addressed his fellow-sufferer in these memorable words: "*Be of good comfort, Master Ridley, and play the man;* WE SHALL THIS DAY LIGHT SUCH A CANDLE, BY GOD'S GRACE, IN ENGLAND, AS I TRUST SHALL NEVER BE PUT OUT."

2. DR. NICHOLAS RIDLEY, was born about A.D. 1500, and educated at Cambridge; but he studied some years at the University of Paris and Louvain. After his return in 1529, he applied himself to the study of the Scriptures. In 1537, Cranmer appointed him one of his chaplains, on account of his learning. In 1547, he was made bishop of Rochester, and in 1550, translated to the see of London. On the accession of Mary, Ridley was soon committed to the Tower, as already noticed, and executed with his venerable friend Latimer. At the stake, he kissed the aged confessor, saying, "*Be of good heart, brother*, for God will either assuage the fury of the flame, or else strengthen us to abide it." Being fastened, he lifted up his hands towards heaven, and prayed, "O heavenly Father, I give Thee most hearty thanks that thou hast called me to be a professor of Thee unto death. I beseech Thee, Lord God, have mercy upon the realm of England, and deliver her from all her enemies."

PRINCIPLES FOR WHICH THE BRITISH MARTYRS DIED.

A thousand profitable reflections will naturally arise in the pious mind, on perusing the account of the martyrdom of Latimer and Ridley. We leave these to our readers, and entreat them to consider especially the glorious principles of Protestantism, for which the British Martyrs died. These were the grand essentials of the gospel of Christ, in which the Reformers throughout Europe were substantially agreed, and not the externals, or mere ceremonials of religion. Those glorious doctrines of the Christian faith, have been since held by the renowned advocates of later times: Hall and Baxter, Rutherford and Usher, Doddridge and Romaine, Whitfield and Edwards, Wesley and Dwight; and they will be regarded as sacred and divine, even to the latest generations.

The Principles for which the British Martyrs died, were essentially the following:

1. The sole and exclusive authority of the Holy Scriptures, and the right of the people to read them for matters of faith and worship, in opposition to the assumed authority of the pope or councils, by whom the people were forbidden to read the word of God; and that every doctrine and custom which would not bear examination by the inspired word of God, deserved utter rejection.

2. The full and perfect atonement of the Son of God incarnate, once offered on the cross, sufficient for the sins of the whole human race, commemorated in the ordinance of the Lord's Supper; in opposition to the pretended sacrifice for the sins of the living and the dead in the popish mass.

3. The propriety and necessity of all the public services of religion, especially of preaching and prayer, being conducted in the language of the people for their edification and salvation; in opposition to the use of the Latin language in the forms and observances of the mass, and of all the public worship, as imposed by the Romish church.

4. That intelligent faith in the perfect atonement and righteousness of Christ, is what the gospel requires of all men, as the means of salvation; in opposition to the doctrine of any works of merit in the ancient saints, or of confessions and purgatory, with the various penances and duties prescribed by the priests.

5. That true faith is inseparably connected with good works, as the necessary fruits of holiness; in opposition to the superstitious services enjoined by the Romish church.

6. That Jesus Christ alone is our all-sufficient Mediator with God; in opposition to the numerous mediators recommended by the Roman Catholic church, in the persons of the Virgin Mary, some of the angels, and many of the departed saints.

These imperishable principles are summarily given by Bishop Burnet, in the third volume of his "History of the Reformation," and which we shall here give, with the reason of their publication after the mockery and condemnation of Cranmer, Latimer, and Ridley, at Oxford.

"The prisoners in London, hearing they intended to insult over them, as they had done over those at Oxford, set out a paper, to which the late bishops of Exeter, St. David's, and Gloucester, with Taylor, Philpot, Bradford, Crome, Saunders, Rogers, and Lawrence, set their hands on the 8th of May.

"The substance of it was; that they, being prisoners neither as rebels, traitors, nor transgressors of any law, but merely for their conscience to God and his truth, hearing it was intended to carry them to Cambridge to dispute, declared they would not dispute, but in writing, except it were before the queen and her council, or before either of the Houses of Parliament, and that for these reasons:

"1. It was clear, that the determinations of the universities were already made: they were their open enemies, and had already condemned their cause before they heard it, which was contrary both to the word of God, and the determination they had made in King Edward's time.

"2. They saw the prelates and clergy were seeking neither to find out the truth, nor to do them good, otherwise they would have heard them, when they might have declared their consciences without hazard; but that they sought only their destruction, and their own glory.

3. They saw that those who were to be the judges of these disputes were their inveterate enemies: and from what passed in the convocation-house last year, and lately at Oxford, they saw how they must expect to be used.

"4. They had been kept long prisoners, some nine or ten months, without books or papers, or convenient places of study.

"5. They knew they should not be heard to speak their minds fully, but should be stopped as their judges pleased.

"6. They could not have the nomination of their notaries, who would be so chosen, that they would write and publish what their enemies had a mind to. Therefore, they would not engage in public disputes, except by writing: but they would give a summary of their faith, for which they would be ready to offer up their lives to the halter, or the fire, as God should appoint.

"They declared, that they believed the Scriptures to be the true word of God, and the judge of all controversies in the matters of religion: and that the church is to be obeyed, as long as she follows this word. That they believed the Apostles' Creed, and those creeds set out by the councils of Nice, Constantinople, Ephesus, and Chalcedon, and by the first and fourth councils of Toledo; and the symbols of Athanasius, Irenæus, Tertullian, and Damasius. That they believed justification by faith; which faith was not only an opinion, but a certain persuasion wrought by the Holy Ghost, which did illuminate the mind, and suppled the heart to submit itself unfeignedly to God. That they acknowledged an inherent righteousness; yet justification, and the pardon of sins, they believed came only by Christ's righteousness imputed to them. They thought the worship of God ought to be in a tongue understood by the people; that Christ only, and not the saints, was to be prayed to; that immediately after death, the souls pass either to the state of the blessed, or of the damned, without any purgatory between; that baptism and the Lord's supper are the sacraments of Christ, which ought to be administered according to his institution: and therefore they condemned the denying of the chalice, transubstantiation, the adoration of the sacrifice of the mass; and asserted the lawfulness of marriage to every rank of men. These things they declared they were ready to defend, as they often had before offered: and concluded, charging all people to enter into no rebellion against the queen, but to obey her in all points, except where her commands were contrary to the law of God."

THE MARTYR'S CREST.

'Tis a lovelier crest than the blood-stain'd blade,
Or the hand stretch'd out to slay;
Than the oak-twined wreath, or the laurel braid,
Or the bird or beast of prey:
It was proved by deeds more lofty far
Than the shields of victory and war.
'Twas nobly done, to fear not kings,
To dare their feeble ire;
To smile at all terrestrial things,
The rack, the scourge, the fire!
Now to a cold, damp dungeon driven,
Then wrapt in thought on things above,
Gazing upon a Saviour's love,
Pass through the flames to heaven!
Say, aged warrior, when thy breath
Was struggling with the gasp of death,
When every tortur'd nerve was rending,
And death with life in bitter strife
And agony contending,—
Wert thou not borne in soul away
Far from the weak, consuming clay?
And o'er thy calm, unruffled soul,
Did not celestial visions roll?
The martyr's stake is strewn with flowers,
And earthly and infernal powers
May try their little force in vain,
To plant a thorn or cause a pain!

'Tis true we are not call'd, like thee,
To dungeon cells and martyry;
But yet the spirit is not dead
Through which the saints of Jesus bled;
For though 'tis bound with many a chain,
It would resist to blood again.

THE BIRMINGHAM APPRENTICE.

Sunday School and other Engagements.

Already it has been observed, that William, in 1802, assisted as a Teacher in the Methodist Sunday-school. When released from his apprenticeship in 1810, and having united with a Christian society, he immediately engaged again in the work in which he had been initiated. Into this service, to promote the best interests of the rising generation, he entered with his accustomed ardour, and found in this employment the rich reward of his labour. Among his associates in the good work of instruction, he found several matured Christians, from whom he gained much spiritual edification, and frequent helps, encouraging him in the divine life. Instances of usefulness of various kinds appeared in the course of the Sabbath school duties, and several of the scholars died in the faith, giving manifest evidence of their having "received the grace of God in truth."

Interested in the progress of religion in the world, especially from having heard Dr. Buchanan deliver his sermon relating to the East, as before mentioned, William took in the Evangelical Magazine for 1811. By the communications in that periodical, he became more deeply affected with the degraded condition of the Pagan world; and his mind was roused to contrivance in support of the cause of missions, by means of two papers in the Evangelical Magazine for April, 1812, "*The Claims of the Heathen World,*" and "*The Humble Prayer of the Perishing Heathen, an Address to Young People.*"

From the former of these papers, the following passages produced a deep impression: "When we compare the real state of the Heathen with that of many other objects of benevolent attention, I think we shall conclude that none can deserve our regard so much as they. I would not have the poor and the ignorant at home neglected; I would not wish one effort less to be used in their behalf: and certainly charity begins at home; but it must not end there. Charity has long been exercised at home, with great and good effects; and it is still extending more and more throughout the British empire;—but we are not to confine our regard to our own island. Our country is full of churches, and chapels, and meeting-houses, in which, under a pleasing variety of forms, adapted to the various views and classes of mankind, religious instruction is daily communicated. Our land abounds with Bibles, and the poor are taught to read them. Compare the state of Heathen countries with that of ours. There, for hundreds and thousands of miles, is no Christian church, no Christian minister, no Christian school, no Christian parents to instruct the rising race; but all is gross darkness, abominable idolatry, horrid vice; there, men live and die without God, without Christ, without hope. And is it possible for us calmly to behold this horrid scene, and see men, age after age, passing into eternity, without wishing, praying, and endeavouring to evangelize them?"

"If persons disposed to do good saw the matter as I do, they would be desirous of affording far more efficient aid. The Directors of the Missionary Society should themselves set the example, and enlarge their subscriptions. The greater part of the subscribers might with ease *at least double* their subscriptions, or give five guineas per year instead of one. Every subscriber, probably, could prevail on one or two of his friends to subscribe, who have not yet done it. Ministers of the gospel, in town and country, might in most cases make an annual collection, and thus procure 5000*l.* a year. Auxiliary Societies might be formed in most congregations, where small sums, of a penny a week, would produce a great amount. The children and young people might be desired to contribute a portion of their pocket money for the same purpose; and while these efforts would raise a vast sum, great good would be effected at home; for every shilling so bestowed would excite a sentiment of gratitude to God for the inestimable blessings of his gospel enjoyed by the donor."

From the latter paper, "An Address to Young People," the mind of William was led to determine on making an appeal to his fellow-labourers in the Sunday school; and, with their permission, to all the children. "Highly favoured youths, be it known unto you, that more than six hundred millions of your fellow-creatures know nothing of the blessed God, who made you and them; and have never heard the delightful story of that dear Redeemer, who came down to bleed and die for us, which has so often drawn tears from your eyes. Many of them, therefore, are worshipping great blocks of wood or stone, cut into horrid forms, with gaping bloody mouths. Others have nothing but the name of God written in great letters, which they worship, by burning before it pieces of paper. Millions are praying to a dead man; myriads to a living one. Some adore the stars, and others the beasts. Many offer up their children to a river, which they worship as a god, by putting the poor little creatures into baskets, and throwing them into the water to be devoured by crocodiles. Not a few burn widows alive, with the corpses of their departed husbands. Some bring their poor aged sick parents to the banks of the river at low water, and leave them there, that when the tide rises it may wash them away; but others even eat them, and choose that time of the year when limes and salt are cheap, because they use these to season the flesh of their parents and make it palatable.—O! could you behold some of these horrid scenes, surely you would exclaim,

> Lord, I ascribe it to thy grace,
>   And not to chance as others do,
> That I was born of Christian race,
>   And not a Heathen or a Jew."

William proposed to his fellow-teachers, the making of an appeal to the children of their Sunday schools on behalf of missions to the Heathen, to which they readily agreed, and at the close of the afternoon exercises, William read that "Address," giving them other information concerning pagan idolatry, cruelty, and impurity. Trade in many branches being good, and the children having much spending money, a collection was made, and a Sunday school Missionary Society was thus formed; the first, it is believed, in Birmingham, if not in the kingdom; so that when the Rev. Rowland Hill, and the Rev. T. Jackson, came in the autumn, as a Missionary deputation to that town, besides the collection in the chapel, the first half year's contributions were paid, amounting to 17*l.* 12*s.* 6*d.* the Society having been extended to the congregation. This led to the formation of the noble Missionary Society for the counties of Warwick, Worcester, and Stafford, in July 1814, by a deputation consisting of the Rev. Messrs. Waugh, Townsend, Burder, and Bogue, and William had the honour and gratification of being one of its Committee.

Missionary charity increased Christian charity at home: and union in the glorious work of evangelizing the Heathen, promoted union at home; and thus a determination was formed to establish a "Sunday School Union" in Birmingham. This work was resolved and done. "Ministers and friends of different denominations," says the printed "*Account of the Formation of the Birmingham Sunday School Union,*" "met in King Street Meeting House, on the 25th of January last (1815), to consider the practicability of forming an Union, similar to those established in London, Bath, Bristol, Nottingham, Sheffield, &c., having for its object the excitement and encouragement of the Managers and Teachers of the different schools already formed, and, as far as possible, to give effect to any plan that may be approved of, to extend the usefulness of Sunday schools in this town and neighbourhood: when it was unanimously resolved, That notice should be given at the different places of worship, that a public meeting would be held in Cannon Street Meeting-house, on Monday the 13th of February, at seven o'clock in the evening, for the purpose of forming the Union."

The Meeting was held, and the Union seemed to be formed with the united hearts of a very large assembly of friends to Sunday schools. The Rev. Mr. James's speech on the occasion was most animating: and a few passages from it will be worthy of record here, as they had considerable influence on the mind of William.

"I hope," said that friend of Sunday schools, "I shall not be thought tedious, if I enumerate a few of those benefits which have already been found to spring from Sunday School Unions, and which it may be expected will result from ours.

"*First.* By confidential intercourse, our methods of instruction will be improved. *Secondly,* By means of frequent meetings of the friends and teachers, the great object of the system will be kept more clearly and constantly in view. *Thirdly,* The same means will tend at once to *purify* and *stimulate* our zeal. *Fourthly,* Another most important benefit which will result from this Union, is the establishment of new schools in those parts of the town and neighbourhood, where they are most needed." "Let us form a Union of our Sunday schools; nor let it ever be said that the Birmingham Christians, the first to associate in support of the Birmingham Foreign Bible Society, were the last to unite in aid of that system, without whose preparatory exertions, even that glorious and gigantic Institution must be arrested in its career, and sit down unemployed, because a deep, wide chasm of ignorance obstructs its progress."

"Noah and his family dreading the approaching deluge, had taken God's appointed refuge. They believed the threatening promise. By faith they entered in, and were safely conducted till they reached the top of Ararat. What an apt emblem of a sinner coming to Christ! The Lord shuts him up in Christ, and he is safe."

Letters to a Mother, upon Education.

LETTER XX.

On Self-Education.

Dear Madam,—Having offered you some observations on the principal topics comprised under the *moral* branch of education, I shall presume, before proceeding to the consideration of the *intellectual*, to submit some remarks upon the topic prefixed to this Letter. You will, I doubt not, acknowledge its importance. You know that your lessons and precepts will be worse than useless, if not sanctioned and illustrated by your own conduct. You are also aware, that in order to add the benefit of example to the rules which you inculcate, you need to approve things which are excellent from *principle*, decidedly and cordially, and to exhibit the influence of such sentiments *consistently*. I doubt not you will allow with me, that one transport of passion, one proud expression, one defect in your own punctuality, will materially retard the process of education, and tend considerably to relax the force of those principles, which you have endeavoured to implant in the mind of your child. You will also allow, that should such deviations from the conduct which you recommend occur frequently, your child may listen to your lessons on good conduct, as a duty, as an employment, as an amusement, but that the *practical influence* of your recommendations is past all hope. Oh! never may you endure the hopeless anguish and the confusion to which that parent must be doomed, who is conscious that her child is remembering the contrast between her instructions and her own conduct! You will however agree with me, that through the surprise of sudden temptation, the devices and assaults of the enemy of our souls, or constitutional temperament, some event in your own behaviour *may* very speedily occur, which may reduce you to this lamentable dilemma: and conscious of the weakness of our nature, and dreading the possibility of such consequences, you will, I doubt not, accept the observations which I may offer with a view to prevent such a calamity.

The first thing which a parent ought to guard against, is the inculcation of principles and practice, which she has not first fully considered, and which she does not entirely approve. It is very possible to *adopt* sentiments in religion and morals, and even to give them a superficial approbation; but if these sentiments have not first habitually and thoroughly influenced ourselves, we shall soon act inconsistently with our avowed principles. It is possible to act for a short time from imitation of others, or from the impulse of newly-acquired ideas; but soon or late, all human beings act according to their real *character*. Nothing is more dangerous, and fruitless, than to attempt to act upon views and sentiments which are not in this highest sense *our own*.

The advice of Bishop Burnet to the penitent courtier is inestimable. "I warned him," says the prelate, "not to undertake a holy and religious life, unless fully and heartily able to approve and desire it; for otherwise he would feel the restraint so intolerable, as speedily to return to his former courses." The same may be said to every mother who reads treatises of education. The formation of principles is *slow* and *progressive*. She who only begins to acquire right habits and principles, relative to education, after she has become a mother, has begun too late; a truth which reflects supreme importance upon the *early education* of every female, in every station of society.

2. The next evil to be guarded against, is the prevailing inconsistency of human nature, which consists in understanding what is right, but in possessing neither the courage nor resolution to practise it. The source of this inconsistency is our native indolence. The generality of parents *know* what is right, to a far greater extent than they practise. But the mental effort requisite to the perpetual selection of our conduct, the self-denial requisite in order to pursue the best measures, amid the solicitations of weariness, ultimately in many instances cause them to discontinue the effort. Then they abandon their procedure to the direction of their native propensities, or sink down into adoption of the common practice, and not unfrequently derive a miserable anodyne from the reflection, that, after all, the best systems of education often fail to secure the desired results; that the character of a child depends more upon natural tendencies, upon destiny, or upon certain uncontrollable causes, than is generally imagined; and support themselves by the remembrance of cases in which the best systems were pursued to no purpose, or of other instances in which no system at all was pursued, and yet the child "*turned out*" a pattern of excellence, and a prodigy of acquirements. Miserable palliatives of human indolence, are these and all similar reflections!

Yet where is the parent who is not in danger of ultimately adopting them, with whatever motives and views she may commence the education of her offspring. How many have been hindered who once ran well, and have perhaps looked back with a smile of scorn, or of pity, upon those utopian notions, as in their mental degradation they may deem them, which they once entertained; and then they make certain sage reflections upon the folly of attempting to be wiser than our forefathers, upon the vast probability that their maxims are the result of the trial of all systems, and that the attempt to improve is equally culpable as an act of delusion or of presumption.

> "So hearts that once beat high for praise,
> Now feel that pulse no more."

How shall such a frequent yet lamentable termination of the maternal career be avoided? To me the only means appear that the mother herself should have been in her time *a properly educated child, and subsequently an earnest suppliant before the footstool of God, that He by his Spirit would grant to her perpetually those dispositions which may enable her to approve and steadily to pursue the dictates of an enlightened understanding, and the suggestions of a sanctified prudence.* To this you will feel perpetually urged by your sense of the difficulty and responsibility of the charge of educating a child.

I have often thought, that the responsibility of certain offices, might well induce the considerate almost to wish they had never sustained them. Of this kind are the monarch, the general of an army, the minister of the gospel, and the parent. But the heaviest weight of responsibility devolves upon the last-named office. The responsibility of the monarch is comparatively supportable, because it is diffused upon the different orders of which the constitution is composed: that of the military commander, because he acts frequently as the agent of counsels in which he had no part: that of the minister of religion, because the generality of his hearers *see* him only, and see him in his best circumstances, namely, while occupied in his public engagements: but the parent is the immediate, and sole origin of the character of the child. The influence of the parent is *perpetual*, from morning till night, from the dawn of life till the character is complete: it has a greater effect upon his present and future happiness, than any other cause whatever. How awful then to think, that when the parent is laid low in the grave, the child must either be walking in the way of happiness, or toiling in the path of misery, as the effect of the parent's influence! and still more awful to reflect, that the future everlasting condition of your offspring greatly depends upon yourself! I will not pursue this agonizing topic further than to request that you will in every instance act towards your child with a view to your own reflections in after-life, and your emotions in the last interview with him at the final inquest before the Judge of quick and dead.—I am, dear Madam, &c. CLERICUS.

ON THE DIVINE ATTRIBUTES.

No. III.—THE OMNIPRESENCE OF GOD.

One cause of the increase of crime, and all that carelessness which men in the present day manifest about the rectitude of their conduct in the sight of God, arises either from ignorance, or a misapprehension of that attribute of the Deity, which is to form the subject of the present article. My view of it is simply this: that God, in all the perfections of his nature, is always, night and day, present in every corner of the universe; so that wherever any thing is, God is there also; and consequently, that he is always beside us, reading our thoughts and scrutinizing our actions. Now I cannot but think, if this definition be true, that there must be a great mistake somewhere. Is it credible, that creatures formed of dust, and depending every moment of their existence on the mercy of their Creator, would dare to tempt that mercy, to insult that Creator, and disobey all his commandments in his very presence? Can we, consistently with the principle of self-preservation which is lodged in every breast, conceive it to be possible, that men, otherwise careful and prudent, would knowingly do every thing likely to bring them to eternal misery, if they knew and believed that He, who has the power to cast them soul and body into hell, was looking at them, and watching their every movement? I must confess I do not think it possible. Yet let it be borne in mind, that whether men believe or disbelieve this doctrine, it is indeed the truth: and if there be one of us who is living a life, which he would be afraid to live were God before him in all the splendours of his infinite majesty, let him carefully peruse these pages, wherein I hope to prove that in very truth this is the case.

The subject thus opened for discussion requires that I should, first, prove the omnipresence of God; and I think it will be well if I then proceed to state the effects which the doctrine thus proved ought to have upon the bad and good.

1. I appeal to the Bible, that great standard of truth, which to this day is accepted as the word of God; though some wise men after the flesh have vainly attempted to prove that it is not so. Let us look, then, at Psalm cxxxix, 7—12: "If I climb up into heaven, thou art there," &c. It is clear that the object which David had in view, when writing this Psalm, was to establish the truth of the omnipresence of God. He therefore supposes the possibility of his ascending into the regions of infinite space, and soaring far above the limits of human perception; and yet he asserts that he should not have passed the boundaries of the Almighty's kingdom; or of descending into the lowest of all depths, or of extending his search on every side to the utmost verge of possibility; and still his conclusion is, that the arm of the Lord would be there to guide him, and that he should there find manifestations of the presence and power of God. I might quote many more passages; but every attentive reader must have observed, that this truth is inseparably interwoven with the whole of the Bible.

2. The interesting facts, which those who make the insect world their study are perpetually bringing before us, prove beyond the possibility of doubt, that no place is too small for the Almighty to manifest his power therein. Microscopes have shown us, that a drop of water contains thousands of inhabitants, all perfect in their structure, capable of motion, and doubtless of enjoying the life which God has given them. To produce such amazing specimens of ingenuity, must not their Author be everywhere? and to preserve them alive, must he not be always present? On what other system can we account for their existence? Larger animals seem in some degree to be dependent on man, and to look to him for daily support and sustenance; but these minute beings are placed beyond the reach of man, and thrown altogether on the protection and assistance of an Omnipresent Being; and therefore I conclude that their existence and happiness prove that the Almighty is ever present.

3. And pursuing the same train of argument, I would seriously inquire, what it is that supports life in the human species? That they themselves have nothing to do in its preservation, may be inferred from their ignorance and carelessness. By far the largest portion of mankind know nothing at all about the structure of their bodies, and the many and various mechanical contrivances which contribute to their health and safety. It has been said, that if it were possible for a man to see the internal motions of the various muscles and nerves and joints which are produced by the action of walking, he would be struck with so great fear and astonishment, that he would not dare to advance another step. Surely such a fact as this is of itself enough to prove that man is not the supporter of his own life, and consequently that he owes his preservation to God. And since the whole creation teems with life, and every portion of the universe bears the impress of Divine protection, let us not be deterred from confessing, with the apostle, that "in Him we live and move and have our being." And since the withdrawal of his protection for one moment would make the whole population of this earth lifeless corpses, and shroud the universe in a pall of gloomy darkness, let us confess that our great Preserver is ever present, of which even the breath with which we make the confession is a proof.

4. But I would further insist, that all the instances which I have quoted in illustrating those attributes of the Deity which have already passed under consideration, are of themselves sufficient proof of the omnipresence of God. How could Noah have been seen among so many thousands of rebels, had not the Almighty observed with unceasing watchfulness the doings of his people? What secured righteous Lot, and withheld the torrent of the Divine indignation from bursting forth till he was in safety, but the decree of that wondrous Being who was watching his footsteps? How could the Israelites have received the wanted succour just when all hope seemed withered and gone, had not their Protector, the keeper of Israel, been unremitting in his care of them? In truth, to confess that God is the moral governor of the universe, is to confess that he is omnipresent; for how else could he administer justice and judgment among all the sons of men, whose dwelling-places are so numerous, and whose sojournings are over the wide expanse of earth and its remotest regions? We find men willing to confess, that when a heinous crime, such as that of blood-guiltiness, is perpetrated, God is a witness of it. Now let me ask, if this does not prove that he is *always* present? The still hour of midnight, or the loneliness of the forest, or the tracklessness of the desert, is no security for the murderer from the eye of God. How then is it possible that such a Being can be less able to perceive us when we are in the same situations, though in the performance of different actions? God does not come from heaven for the purpose of seeing crimes committed; but as he is always in every corner of the universe, it follows of necessity that he must see them: and since we confess that every one will hereafter be judged according to his deeds, it would be absurd to deny that He who is to be the Judge is a spectator of all actions, for how else could he be acquainted with them?

B. Z.

(To be continued.)

MY SCRAP BOOK.

LEAF V.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SENECA.

SECOND ORIGINAL LETTER OF THE REV. ROBERT HALL TO THE REV. WILLIAM BUTTON.

My dear Brother, Leicester, 9th Feb. 1814.

I ought sooner to have replied to your last Letter, but a variety of engagements, as you rightly conjecture, together with the difficulty of making up my mind, prevented me. * * * * * * * * * * * * I am truly concerned to hear of Mrs. Button's affliction. I hope it will not be unto death, but to the glorifying of God. Her loss (which it is my earnest prayer the Lord may prevent) would be most severely felt by you and the whole family.

This, my dear brother, is a state of trial, and it is appointed for us through much tribulation to pass into the kingdom. O that our afflictions may be sanctified, and prepare us effectually for that world where the inhabitants shall no more say, "I am sick."

Our house is a house of mourning: last Saturday, my dear boy, aged one year and four months, died, after an illness of a few hours; at least we had not the least apprehension of danger, till a very few hours before he expired. It took place in the stillness of the night: it was a most solemn night: it reminds me of that night, "much to be remembered," in which the first-born of Egypt were slain. Mrs. Hall is almost inconsolable; and the wound is most deeply felt by each of us. He was a most lovely and engaging child. My poor wife is in other respects indisposed, and I have often painful foreboding that her continuance on earth will be but short. Let me beg an interest in your prayers that these complicated trials may be sanctified to all the parties concerned.

I have heard nothing from Mr. * * * * * respecting the Sermons. I conjecture he has dropped the idea, which gives me no manner of concern. Indeed I am not in a state of mind at present to take much interest in any sublunary concerns. I thank you for Mr. Kinghorn's pamphlet, which I shall read with attention: but shall not promise to review in the * * *. I think very meanly of that publication, nor do I suppose a review of any book in that, can be of any benefit to an author. Be this as it may, there are plenty of persons ready to review among the regular correspondents, of which I am not one; and have besides an extreme aversion to reviewing.

I was extremely concerned to hear of the death of my dear and honoured friend, Mr. Palmer[*]. May the good-will of Him that dwelt in the bush rest upon you and yours. I desire to be most affectionately remembered to Mrs. B. and your whole family, and remain,

Your affectionate Brother,

R. HALL.

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[*] The Rev. Samuel Palmer, of Hackney.

Of the Gift of Tongues.—The confusion of tongues was the casting off of the Heathen. Gen. xi. For when they had lost that language in which alone God was spoken of and preached, they lost the knowledge of God and religion utterly, and fell to worship the creature instead of the Creator. Rom. i.

Two thousand two hundred and three years had now passed, since that sad and fatal curse upon the world, the confusion of languages; and millions of souls had it plunged in error, idolatry, and confusion: and now the Lord, in the fulness of time, is providing, by the gift of tongues at Sion, to repair the knowledge of himself among those nations that had lost that jewel by the confusion of tongues at Babel.

The manner of exhibiting this gift was in tongues of fire, that the giving of the Holy Ghost at the initiating of the Christian church, might answer and parallel the giving of the Law at the initiating of the Jewish; and so it did, both in time and manner; that being given at Pentecost, and in appearing of fire; and so likewise this, as was said before.—*Lightfoot*, vol. i, p. 751.

Jewish hypocritical Prayers reproved by our Saviour, Matt vi, 5, "Because they love to stand praying in the synagogues and corners of the streets."—This Sermon upon the Mount, is much in reproof of the Jews' Talmudical traditions, by which they made the word of God of none effect. This verse reproveth one of their tenets, for their highway oraisons; for which they have this tradition in their Talmud. Rabbi Josi saith, "On a time I was walking by the way, and I went into one of the deserts of Jerusalem to pray: then came Eliah, of blessed memory, and watched me at the gate, and stayed for me till I had ended my prayer. He saith unto me, Peace be unto thee, Rabbi. I said unto him, Peace be upon thee, Rabbi and Master. Then said he unto me, My son, why wentest thou into this desert? I said unto him, To pray. He said to me, Thou mightest have prayed in the way. Then said I, I was afraid, lest passengers should interrupt me. He said unto me, Thou shouldest have said a short prayer. At that time I learned of him three things: I learned that we should not go into the desert; and I learned that we should pray by the way; and learned that he that prayed by the way must pray a short prayer."

Thus far their Talmud maketh them these letters-patent for hypocrisy; fathering this bastard upon blessed *Elias*, who was not a highway prayer, or one that practised his own devotions in public; for he was *John Baptist's* type for retiredness.—*Ibid.* p. 1024.

Did Religion bestow heaven without any terms or conditions indifferently upon all; if the *crown of life* was hereditary, and free to good and bad, and not settled by covenant upon the elect of God only, such as "live soberly and righteously and godly in this present world;" I believe there would be no such thing as an Infidel among us.—*Bentley on Atheism*, p. 15.

"Blessed are they that mourn, for they shall be comforted." Matt. v, 4. They are the words of Him who was himself a man of sorrows, and acquainted with grief; and who was also acquainted with *happiness* too; with the joys of religion, with the refreshments of angels, with the antepasts of glory, and with the peace of God which now passes all understanding, and shall hereafter satisfy all desire. He had tasted of both cups, the *cup of trembling*, and the *cup of salvation*. He had tried both the miseries of human nature and the glories of the Divine; and so, well knew what proportion the consolations of God have to the infelicities of man; and how little the sufferings of this present time are, in comparison of the glory that shall be revealed to them that with meekness bear them, and with fruitfulness improve under them.—*Norris's Serm.*, vol. i, p. 26.

'Tis the most usurping and daring piece of impudence in the world for an ill man to laugh or be merry. What has he to do with mirth, who has the wrath of God abiding on him, and hell open to receive him?—*Ibid.* p. 30

S. J. B*****.

FRIENDSHIP, LOVE, AND TRUTH.

When Friendship, Love, and Truth abound
Among a band of brothers,
The cup of joy goes gaily round,
Each shares the bliss of others.
Sweet roses grace the thorny way
Along this vale of sorrow;
The flowers that shed their leaves to-day
Shall bloom again to-morrow.
How grand in age, how fair in youth,
Are holy Friendship, Love, and Truth!

On halcyon wings our moments pass,
Life's cruel cares beguiling;
Old Time lays down his scythe and glass,
In gay good-humour smiling;
With ermine beard and forelock grey
His reverend front adorning,
He looks like Winter turn'd to May,
Night soften'd into morning.
How grand in age, how fair in youth,
Are holy Friendship, Love, and Truth!

From these delightful fountains flow
Ambrosial rills of pleasure:
Can man desire, can Heaven bestow,
A more resplendent treasure?
Adorn'd with gems so richly bright,
We'll form a constellation,
Where every star, with modest light,
Shall gild his proper station.
How grand in age, how fair in youth,
Are holy Friendship, Love, and Truth!

Montgomery.

FAITH IN A STORM AT SEA.

"God is our hope and strength, a very present help in trouble."
Psalm xlvi, 1.

With her canvass split, the bark was driv'n
By the fury of the storm;
By the lightning flashing the mast was riv'n,
And Death threaten'd in hideous form.

But the chief was brave, and the crew were stout,
And of fear none utter'd a word;
For with manly trust, and with hearts devout,
They pray'd to the living Lord.

The bark rode safe; for the winds were laid,
And the waters had ceas'd their strife.
To the man whose mind on the Lord is stay'd,
'T will be thus in the storms of life.

Volens.

INFLUENCE OF CHRISTIANITY ON NEGROES.

The Rev. Mr. Düring, in a letter from Sierra Leone to the Committee of the Church Missionary Society, says, "Most of those with whom I live, I have seen brought from the holds of slave ships. I have seen them rise, from the chains of the slave dealer, to become industrious men and women, faithful subjects, pious Christians, affectionate husbands and wives, tender fathers and mothers, and peaceable neighbours. Considering these things, I have always thought myself among the happiest of men, in serving in this way our Lord Jesus Christ, whose blood cleanses even the soul of an Ethiopian from all sin; and in being connected with our Society, which is evidently instrumental, in the Lord's hand, of much good to distant nations, especially to the afflicted sons of Africa."—*Church Missionary Report.*

EVANGELICAL SYNOPSIS.

The Holy Bible, with Notes Explanatory and Practical: for the use of Families. Intended to assist the Understanding in the perusal of the Sacred Volume, and to furnish a body of Evangelical Truth founded on its contents. Selected from the Writings of esteemed Biblical Critics of various Denominations, and interspersed with original remarks. By Ingram Cobbin, A. M. London. In Weekly Numbers, and Monthly Parts.

Commentaries upon the Holy Scriptures have recently been greatly multiplied. In this we cannot but sincerely rejoice: it exhibits one striking and delightful "sign of the times," that "the knowledge of the Lord" increases, as it is destined to "fill the earth as the waters cover the sea." Many of the Commentaries recently published, on the whole and on parts of the Bible, possess that merit which entitles them to the confidence of the Christian public. That which is being published by the Religious Tract Society will be an incalculable blessing to the British Empire and to the world: but we think in many respects this of Mr. Cobbin's is preferable for families and the poor. We give it our cordial recommendation, on account of the *soundness* of its doctrinal exposition—the *intelligence* which is communicated by its notes—and the *piety* which breathes in its reflections. We purpose again referring to this valuable work, and in the mean time entreat the Editor to take special care to secure *accuracy* in the printing.

GREEK PRESCRIPTION FOR THE SOUL,

Taken from the description of Mount Athos, and translated from the Greek into English.

A certain brother went to a physician, and asked him, whether he knew of any medicine by which sin could be cured? The physician answered, "Yes, brother: know and hear, that one of miraculous power may be found. Go, and take the root of spiritual poverty and the flowers of humility, the leaves of patience and the branches of prayer; mix them together, and pound them in the mortar of obedience. Add to them a spoonful of holy thoughts: afterwards put them in the saucepan of conscience, and water them with the drops of flowing tears. Then kindle under it the fire of divine love; and when it has boiled sufficiently, pour it out into the dish of discretion, and mix it up with thanksgiving. Then sup it up with the spoon of compunction, and wipe thy mouth with the towel of confession. Thus shalt thou wipe away and evacuate the multitude of thy sins."—*Palæogr. Græc.* p. 507.

How different this prescription from those given by the inspired servants of Christ! Here is not one word of the blood of atonement, which alone cleanseth from all sin.

P. I.

THIRST QUENCHED AT A HIGH PRICE.

Lysimachus, for extreme thirst, offered his kingdom to the Getæ, to quench it. His exclamation, when he had drank, is wonderfully striking: "Ah! wretched me; who, for such a momentary gratification, have lost so great a kingdom!" How applicable this to the case of him, who, for the momentary pleasures of sin, parts with the kingdom of heaven!—*Bp. Horne.*

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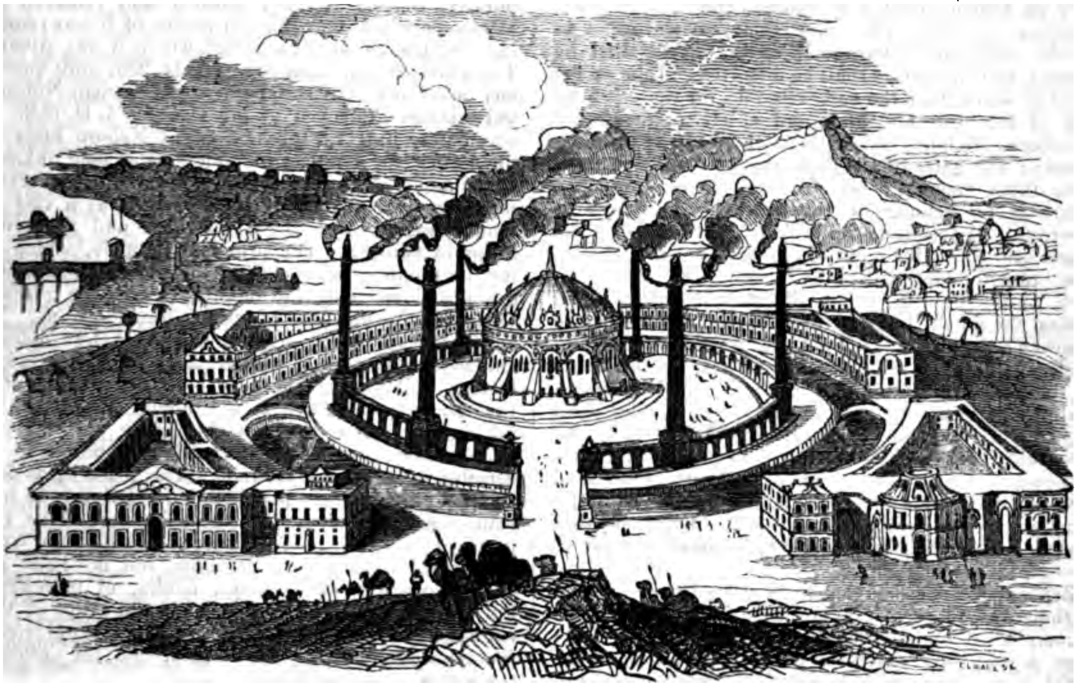

TEMPLE OF THE SUN, AT NINEVEH.

NINEVEH.

Nineveh, the ancient capital of Assyria, has been made famous in the records of history, both sacred and profane. Every believer in the promises of the Gospel, will feel profound awe and pious satisfaction, while contemplating "the goodness and severity of God," in his dispensations towards that vast, populous, and guilty city.

We present our readers with a representation of the "**Temple of the Sun**," once so celebrated for its splendour and magnificence in idolatrous Nineveh.

Nineveh was founded by Ashur, the son of Shem, and grandson of Noah, Gen. x, 11. Precisely to fix the date of its foundation is impossible: but it could not be long after, if not before, the building of Babel. It was situated upon the eastern bank of the river Tigris, opposite the present *Mosul*, about 280 miles N. from Babylon, and 400 N. E. from Damascus, in latitude 36° 20′ N. longitude 43° 10′ E. In the time of the prophet Jonah, whose divine mission thither is believed to have been in the reign of Jeroboam II (2 Kings xiv, 23) king of Israel, and of Pul, father of Sardanapalus, king of Assyria, Nineveh was a very great city, of three days journey in circuit (Jonah iii, 3). Strabo says, that Nineveh was much larger than Babylon, whose circuit he estimated at 385 furlongs, about 48 miles. Diodorus Siculus states, that Nineveh was an oblong parallelogram, extending 150 furlongs in length, 90 in breadth, and 60 miles in compass; and that it was surrounded with a prodigious wall 100 feet high, and so very broad that three chariots abreast might drive on it. It was defended with 1500 towers, 200 feet in height.

At the time of Jonah's mission, Nineveh was so populous, that it was reputed to contain more than 120,000 persons who could not distinguish their right hand from their left (Jonah iv, 11), which is generally explained of young children; and as they are reckoned one-fifth of the inhabitants, it is computed that the population of that city amounted then to 600,000 people.

A succession of warlike princes had established the greatness of Nineveh on the ruins of the neighbouring states; and the greater part of Asia had submitted to the Assyrian power. By this growing prosperity, the rulers and the people became dreadfully corrupted: rapacity, cruelty, murder, and oppression, marked the progress of their conquests. Shalmaneser and his armies exterminated the kingdom of Israel (B. C. 721 years; 2 Kings xvii), and Sennacherib determined the same concerning Judah, under Hezekiah (2 Kings xviii, xix); but under the walls of Jerusalem, the angel of the Lord blasted in death, during one night, the Assyrian besieging army of 185,000 men, B. C. 710 years.

Nineveh was spared for a season, on account of the humiliation of the king and the people after the preaching of Jonah, about the year B. C. 862. But having been reprieved under Sennacherib, they had become so intolerably advanced in wickedness, impurity, and blood, that "the LORD, who is slow to anger," sent his servant Nahum, B. C. 713, to pronounce "woe to the bloody city."

God avenged the cruelties and iniquities of this city as he foretold; and it will be proper to transcribe some of the denunciations of the divine messengers: "The burthen of Nineveh. God is jealous, and the LORD revengeth; the LORD will take vengeance on his adversaries, he reserveth wrath for his enemies. For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry. The gates of the rivers shall be opened, and the palace shall be dissolved. Take ye the spoil of silver, take the spoil of gold: for there is none end of the store and glory out of all their pleasant furniture. Behold, thy people in the midst of thee are women; the gates of thy land shall be set wide open unto thine enemies: *the fire shall devour thy bars.* There is no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee; for upon whom hath not thy wickedness passed continually?" Nahum i, 1, 2, 8, 10; ii, 6, 9; iii, 13—19. "He will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness. And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it: their voice shall sing in the windows; desolation shall be in the thresholds; for he shall uncover the cedar-work. This is the rejoicing city, that said in her heart, I am, and there is none beside me: how is she become a desolation, a place for beasts to lie down in. Every one that passeth by her shall hiss, and wag his head." Zeph. ii, 13—15.

Zephaniah flourished but three years before his predictions and those of Nahum were in a great degree accomplished upon Nineveh; and we cannot refrain from urging our readers to peruse with attention the awful denunciations of the inspired prophet Nahum. Dr. Adam Clarke remarks, upon chapter iii, 2, 3, "The threatenings are continued in a strain of invective, astonishing for its richness, variety, and energy. One may hear and see the whip crack, the horses prancing, the wheels rumbling, the chariots bounding after the galloping steeds, the reflection of drawn and highly-polished swords, and the hurled spears like flashes of lightning dazzling the eyes, the slain lying in heaps, and horses and chariots stumbling over them."

A Greek historian, in describing the manner of the destruction of Nineveh, relates that there was an ancient prophecy received from their forefathers, that Nineveh should not be taken till the river first became an enemy to the city: and in the third year of the siege, the Tigris being swollen with long-continued rains, overflowed the lower part of the city and broke down twenty furlongs of the wall, thus opening an entrance for the enemy. The king then thinking that the oracle was fulfilled, the river having manifestly become an enemy to the city, in his desperation, lest he should fall into the enemy's hands, heaped an immense funeral pyre in the palace; and having collected all his gold and silver, and royal vestments, together with his concubines and eunuchs, placed himself with them in a little apartment built in the midst of the pyre, and burnt them with himself and the palace together. When the death of the king was announced by certain deserters, the enemy entered at the breach the waters had made, and took the city.

Nineveh was thus taken and utterly ruined by Assuerus, or Cyaxares, king of Media, and Nabuchodnosor, or Nabopolassar, king of Babylon, about B.C. 606. Diodorus Siculus, with others, ascribes the taking of it to Arbaces the Mede and Belesis the Babylonian; and says, that they dispersed the citizens in the villages, levelled the city with the ground, transferred the gold and silver, of which there were many talents, to Ecbatana, the motropolis of the Medes; and thus subverted the empire of the Assyrians. The materials of this mighty city were carried away to build Mosul and other places.

Lucian, a native of a city on the banks of the Euphrates, in that vicinity, testified that Nineveh had utterly perished, and that no vestige of it was remaining, neither could any one tell where it was situated. The Persians, subsequently to A. D. 230, built another city on or near the supposed site of ancient Nineveh; but this was destroyed by the Saracens A. D. 632. So completely have the predictions of Nahum been fulfilled, that the very site of Nineveh was long unknown to the moderns; but it has lately been visited by several intelligent travellers. They describe it as a vast extended waste, interspersed but here and there with heaps of rubbish. The principal mounds, which are few in number, are in many places overgrown with grass, and resemble the mounds left by the intrenchments and fortifications of ancient Roman camps. The appearance of other mounds and ruins less marked, extend for ten miles, and seem to be the wreck of former buildings. There is not one monument of royalty, nor one token of splendour: the places are not known where they stood. There are not even bricks, stones, or other materials of buildings, discernible in the largest mounds. The place is, as foreshown by the inspired prophet, a desolation — an utter ruin—empty, void, and waste! The very ruins have perished; and it is reduced to even less than the wreck of its former grandeur. It shows not the least sign of the greatness of its kings, nobles, or merchants: but even the absence of those, amid the heaps of their rubbish, proclaim most powerfully the vengeance of the Almighty against the wicked, and the infallible truth of the word of God!

BIBLE ANECDOTES.

MR. BAKER, the Missionary Printer, at Madagascar, in a letter to the Committee of the Bible Society, having particularized the extensive circulation of the Scriptures in that island, observes, "Many facts might be named, illustrating the sincere affection of the natives to the word of God. I will specify two:—

"I went one day into an ostler's house, who was a poor man, and dwelt in a house very much inferior to his master's horse stables. I found neither chair nor table, nor any other furniture or property, except the earthen-pot for cooking rice, and the native plates. But I observed a strong wooden box, with a lock; and on inquiring what was in it, the ostler opened it, and showed me his Testament; thus preserved to keep it from the rats, and from being stolen by any unprincipled scholar: and this I afterwards found to be a very common case. The natives value it as their highest treasure."

"When the natives went to the wars, to the distance of perhaps 500 miles, in 1830, and subsequently, not less than fifty "Believers," as they were scornfully termed, carried their Testaments; and, by means of them, were enabled to keep up prayer and other meetings, by which many were brought to a knowledge of the truth; and many hundreds (perhaps thousands) were brought to a general knowledge of Christianity."

ON THE DIVINE ATTRIBUTES.

No. III.—THE OMNIPRESENCE OF GOD.

(Continued from page 86.)

5. BUT another and most forcible proof of the truth of these remarks, may be derived from the fact, that God always hears prayer. On reading the Bible, we cannot but be struck with the numerous and earnest exhortations which it contains, for men to seek God's favour and protection by asking for it, and the instances there recorded, in which such applications have been successful, put it beyond the possibility of a doubt that God is at all times present everywhere, to hear the supplications of his people. Scripture assures us, that "the eyes of the Lord are over the righteous, and his ears open to their prayers." When Hagar had gone forth destitute and lonely, to wander over the wilderness of Beersheba, she did but lift up her voice, in concert with that of her helpless child, and an angel was sent from heaven to administer consolation. When Jacob had laid himself down to rest beside the wall of Bethel, and had been permitted to see a vision of angels, the thoughts which struck him on awaking, were those which all of us would do well to keep perpetually in mind, "Surely the LORD is in this place, and I knew it not! How dreadful is this place! This is none other but the house of God, and this is the gate of heaven." When Jonah was in a state of most desperate misery, a great fish having swallowed him up, he betook himself to prayer, and the declaration which he makes of its efficacy is this, "When my soul fainted within me, I remembered the LORD, and my prayer came in unto thee, even to thy holy temple:" and our blessed Lord himself has summed up all by his testimony, "I know that thou hearest me always." Every one will confess, that prayer, if real, need not be heard by those who are around us, and that even the desire of the heart will find its way to the mercy seat? But how? The eye of man, which can see worlds, whose position is millions of miles distant, cannot catch even a faint glimpse of the heaven which is beyond them. Who then will be bold enough to say, that his voice, however loud its tones, and clear its articulation, is capable of penetrating the regions of infinite space, and being heard in the temple of God? No man would say this. Are we not then entitled to argue, that since there is no place in the earth from which a prayer will not reach the throne of God, so there is no place in the earth where the Almighty is not ever present.

From these simple statements, I think it must be clear to every candid inquirer, that the omnipresence of God is a doctrine founded in truth, and supported by incontestible evidence: and surely such a conclusion as this, cannot fail to become a matter of infinite importance to all those who are living under the Divine scrutiny. Let us reflect for a moment on what it is that is proved. An Almighty Being, who possesses every attribute worthy of such a Being in an infinite degree, is always with us; so that wherever we go, God is our companion—whatever we do, God is our witness—whatever we say, he overhears it. Surely there can be no doubt that a truth so immensely important as this, ought to have a great effect on every human being: and since the whole of mankind may be divided into two classes, the good and the bad, I will confine my remarks to them.

And *first*, to the righteous this is a doctrine of infinite consolation. True it is, that enough of infirmity and weakness attaches to every human being, to make them tremble at the scrutiny of an all-seeing God. But having taken shelter under the wings of divine mercy in Jesus Christ, there is to them now no condemnation. It is not perfection which God expects from his servants, for he knows they are compassed about with infirmities: and he who is striving, by the assistance of the Spirit, to keep sin from reigning in his mortal body, need not fear the presence of his all-merciful Father. The Christian is of course desirous of forgiveness for all his sins. How then can he be sorrowful at the presence of Him, who not only can perceive them all, but who is also ready and willing to forgive them. When the Psalmist was reflecting on the weakness of human nature, it called forth from him the impassioned exclamation, "Who can tell how oft he offendeth?" And then, instead of sinking down in a state of despondency, he looks to an ever-present God, who he was convinced knew him better than he knew himself, and says, "O cleanse thou me from my secret faults."

But further, it cannot be denied that Christianity in one point of view is a solitary religion. The duties which it enjoins are of a nature so personal and private, that the heart of each individual must know its own bitterness, nor can a stranger intermeddle with its joy. This is, I think, true even in the case of those who have had the superior advantage of religious parents and friends, for all the assistance which can be rendered to a rational being, is to *direct* him to the throne of grace, but the approaches to that throne, and the supplications offered there, must be performed *alone*. And therefore, much of comfort must necessarily spring from the reflection, that all our supplications are heard; that in our hard conflicts with natural depravity and acquired bad habits, we have a merciful and ever-present Witness, who knows how to appreciate intentions, and is never backward in supplying all needful strength. And surely these considerations apply with double force to those whose lot is cast in the midst of persecution, who find no friends of sentiments congenial with their own — no acquaintance able and willing to accompany them in their journey to the heavenly city. What would the condition of such pilgrims be, did they not feel that they have a Friend beside them, whose watchfulness and carefulness is always equal, and whose distinguishing characteristic is gentleness of so great a degree, that a bruised reed will not be broken, nor smoking flax quenched by him. These remarks might be extended to almost any length, for the subject is most copious. Let it however afford that consolation, which it is so well calculated to administer, to every one who is really striving to please God.

But if the righteous have cause to rejoice, the sinner has no less cause to tremble at these things. Where can words be found of force sufficient to express the awful fact, that all the misdoings of a long life of iniquity, have been read and known by the Judge of all the earth! Pause then, sinner, for a while, and hear the words of everlasting truth. Whatever your condition may be, God knows you. Every thought of your heart, every impure desire, every wicked imagination, are clearly seen by Him, and the day swiftly approaches, when He will execute judgment on all the inhabitants of the earth. Think not to escape his scrutiny; for go where you will he follows you, his eye is always on you; and never, never will you be able to elude his search. Dreadful are the accounts given us in holy writ, of what will be the doings of the sinner when the last trump shall echo through the regions of this earth, pronouncing the awful, the final proclamation—*God is come!* Then, though all the mountains of the material world were piled upon each other, and all the edifices of human structure added to increase the height of the mighty mass, yet they would afford you no security; and though hid underneath them in solitary and gloomy darkness, yet would each stain on your character be as plain in the sight of God, as if written in letters of fire on the clear azure of the firmament. Who then is bold enough to risk the dreadful consequences of incurring the displeasure of so terrible a Being? Especially when there is every reason to induce men to gain his favour, which is granted to all who seek it through the Saviour's blood.

In short, nothing can reconcile us to the presence of God but holiness. When the love of Him is shed abroad in our hearts, the consideration that He is near us will be most delightful: and thus we shall pass through this transitory life under the persuasion, that He who is now watching our steps in the midst of temptation, will, when we see him as he is, lead our triumphant songs in those blissful mansions, where all sorrow shall cease, and all wants be satisfied.

B. Z.

INFANT SCHOOLS IN AFRICA.

There is no community upon earth in which the Infant-school system is not of the highest importance; but, in our attempts to raise savage and barbarous tribes, it is a discovery of inconceivable value. When properly managed, it has in it a power which will raise up the first generation brought up under its influence above the third or fourth generation of those educated under different systems. At the Infant-schools, the children of the barbarous tribes start with the advantages of those of civilized men; and, instead of being retarded in their progress by the ignorance and imbecility of a people only rising above the savage state, they rise up to cultivate and humanize their parents, and become the elements of a society that will soon be able to supply their own wants, advocate their own rights, and diffuse the blessings of civilization among the tribes in the interior of Africa; and I have reason to believe that our labours may be attended with surprising success. Some of the great difficulties of introducing education among barbarous nations are, the indifference of the parents to instruction, and the aversion of the children to its restraints. By the Infant-school system these difficulties are completely removed. There is something in it so novel, so striking, and so amusing to a barbarous people, and so interesting to their children, that, generally speaking, in establishing such schools among them, we should find no difficulty in securing the approbation of the one, and the attendance of the other. On my late journey over Caffreland, I had several opportunities of having my mind confirmed in this opinion. Resting one day, while our oxen were feeding, I remarked a number of children around our waggon, humming a tune, to which they were beating time. Their appearance instantly suggested to me the idea of an Infant-school. I communicated my idea to Mr. Read, who had acquired some knowledge of the system. We instantly arranged them, to the number of perhaps fifty, to make the experiment. In the midst of Caffreland, among some of the most beautiful scenery in the world, I observed the readiness and enthusiasm with which the children entered into the spirit of the system, and heard them pronounce the English words which they had never before heard, with all the propriety that might have been expected in an English school, and saw the eagerness with which the parents partook of the delight of their children. I could scarcely believe my own eyes and ears; and could not help reflecting, what a mighty influence these schools might have in raising that interesting people, had we only the necessary agents and apparatus.

Rev. Dr. Philip.

Letters to a Mother, upon Education.

LETTER XXI.

On Intellectual Education during the first Seven Years, and on learning to read.

Dear Madam,

In one or two preceding Letters, I have pointed out what I think ought to be the nature of education during the first seven years.

Those observations are comprehended under the promotion of the two things which seemed so desirable to the ancients; namely, "a sound mind in a sound body."

It appears to me that no book, nor even a letter, ought to be seen by your child before his seventh birthday; but that from the dawn of life to that period, continued attention should be paid to the object of expanding and strengthening the intellectual faculties, cultivating the moral affections, and in establishing and in securing vigour of body.

The intellectual culture alluded to, ought to be conducted by exercising his attention, understanding, memory, &c.; by questioning him as to the names of the properties of *external* objects, in order that a habit may be established of an accurate perception of the impressions made upon his senses.

In a former letter I adverted to the fact, that *all* the ideas, even those which are the most abstract, which your child will ever possess, are derived from mental operations upon the impressions he receives through the senses. If therefore you thoroughly teach him the use of these in reference to the external world, if you teach him the names of all the qualities of things around him; above all, if you establish the habit of his perceiving them minutely and accurately; you will have furnished him, by the time he is seven years old, with an ample stock of sensations, and knowledge of their names, upon which an abstract education may afterwards be most beneficially conducted.

Yet I can readily anticipate that some parents might object, that this advice is a great deviation from the general custom; and further, that it is impossible, under the usual circumstances of society, to defer the knowledge of letters so long. In the first place, the general custom of society may be in certain instances ineligible. The recommendation of any rule, is not its prior establishment, but its own inherent utility. In the next place, supposing, which I have done throughout, that *you* are the one only preceptress of your child during the first few years of his life, you can certainly determine what objects shall or shall not be presented to your child. But even were compliance with this advice so difficult, it would still be the duty of the adviser to propose the *best* regulations, and which ought to be adopted as nearly as possible. In a former Letter I gave the high authority of the master of ancient philosophy, the tutor of Alexander the Great, for my advice; but that which will perhaps equally recommend it, is another fact, that several persons, and some of them instructresses of youth, have frequently told me, that they have found, that when learning to read was wholly delayed till six or seven years of age, the child not only learnt more quickly, but even read much better than those children who began earlier.

The other object of attention, namely, the cultivation of the moral instincts, and of health, will, I have no doubt, be accomplished more readily and more perfectly in union with this advice relative to the intellect; whereas, with the usual union of all three, I believe one or other of them must suffer; and perhaps to this fact may be owing much of the imperfection of mental of moral or intellectual character observable in society. Intellectual attainments can most readily be grafted upon a previous solid and ample foundation formed of the preceding materials.

As soon after the seventh birth-day as may be convenient, let your child, whom I delight to picture to myself as healthy, well acquainted with the names and qualities of external objects, be taught to read in the following manner.

So arrange your avocations as that you may have a whole day *to yourselves.* Select for the purpose an alphabet, consisting of *Roman* letters of a moderate size, not on counters, for these, being liable to a change of position, may confuse him; but in a regular book, such as he will hereafter be used to. Teach him first the capital letters, and you will find that he will learn them all in one lesson of about six hours. The next day teach him the little letters in the same mode.

In a low, calm tone of voice, name slowly each letter: pause at every one: let him mark its form: point to it with a pencil or quill. The slower and the more deliberately you teach him, the quicker he will learn. The more times you go over the alphabet, the sooner you will tire him, blunt his perceptions, disgust him, and retard the acquisition.

But now I cannot avoid recommending to you a system of teaching the alphabet, which has recently become adopted in some few instances, which differs somewhat from the one usually adopted.

The cause of the alteration is this: that each of the consonants in the alphabet, and even in some degree the vowels also, are different as they are *separately* pronounced from the use which is made of them when conjoined with the vowels into a word. Suppose we take the word horn. Imagine what must be the difficulty upon the mind of your child, when he subsequently joins the letters together into the word, to find himself taught to say, haitch, o, arr, en. The difficulty is this, that instead of having to pronounce them more quickly, in order to form the word, in the following manner, aitchoarren, he has further to learn to use only the *initial* sound of each of these letters, rejecting the intermediate letters, and to conjoin *these* into the word. Thus, the aspirate which is the initial sound of the haitch is all that is wanted, the o is simple, the rough sound is all he wants with the arr, and the partly dental and partly nasal sound of the en. Hence the desideratum is, so to teach the alphabet as to *teach simply the sounds.* I will venture to give a specimen of the alphabet, which should thus be taught. Let the

A, be pronounced nearly as usual, only shorter, as in bad.
B, not as if spelt *bee*, but let the sound of the B only be taught, which will somewhat resemble the word ubb, suppressing the u as much as possible.
C, as a mere hiss.
D, as if written udd, suppressing the u as much as possible.
E, short as possible.
F, the mere *effing* sound which we make when about to pronounce the word flute.
G, as if written ug (g soft), suppressing the u as much as possible.
H, as a mere rough breathing.
I, as usual, only short as possible.
K, as if written ukk, suppressing the sound of the u as much as possible.
L, as if written ull, suppressing the sound as much as possible.
M, as if written em, only suppress the e as much as possible.
N, so as to this letter.
O, as usual, only short.
P, as if written up, only suppressing the u as much as possible.
Q, as if written uk, only suppressing u as much as possible.
R, a mere rumble with the end of the tongue.
S, a mere hiss.
T, as if written ut, suppressing the u, so as to give only, if I may so speak, the t sound.
U, nearly as usual, only very short.
V, as if written uv, and pronounced as one word, suppressing the u as much as possible.
W, as if written oo.
X, as if written ecs, only suppressing the sound of the e as much as possible.
Y, as if written ie, as one word, and as shortly as possible.
Z, simply as a hiss, in which the d is equally prominent with the s.

Now then imagine your child having been taught in this mode to spell the word horn. Thus, a mere aspirate or breathing, o, a mere rumble, and the en, avoiding the vowel as much as possible. He will then not have to get rid in his memory of the useless lumber *appended* to the breathing as aitch, and to the letters r and n, but will join the *sounds* together, and then pronounce the word. The labour, the difficulty, will be less and shorter. This system has been tried with much success. It will be evident upon inspection, that the letters of the alphabet, as they are usually pronounced, derive that pronunciation from the *spelling* of them, which learned men have agreed to assign to each of them as representing the power of the letters.

This spelling has proceeded upon the supposition, that you cannot sound a consonant without a vowel, which is true, but certainly you may so shorten the vowel as to give almost the mere sound of the consonant, and the *sound* is all that is wanted. Sounds joined together make words; but the old system of words joined together making words, increases the labour of learning to read, with no imaginable advantage. — I am, dear Madam, yours, &c.

CLERICUS.

THE SCORNER SILENCED.

SOME time ago, a minister of the gospel went to preach at a place called Harmony, in the western settlements of the United States; when a physician, a professed infidel, called on his associates to accompany him while he attacked the Methodists. They went; and he commenced the sport by asking the minister, "Do you follow preaching to save souls?" "Yes," was the reply. He then pursued his interrogatories. "Did you ever see a soul?" "No." "Did you ever hear a soul?" "No." "Did you ever taste a soul?" "No." "Did you ever smell a soul?" "No." "Did you ever feel a soul?" "Yes, thank God," replied the minister. "Well," rejoined the physician, in a tone of triumph, "there are four of the five senses against one, that there is no soul." The minister immediately retorted, by asking his antagonist, "Are you a doctor of medicine?" "Yes," answered the infidel. "Then you profess to ease pain. Did you ever see a pain?" "No." "Did you ever hear a pain?" "No." "Did you ever taste a pain?" "No." "Did you ever smell a pain?" "No." "Did you ever feel a pain?" "Yes." "Then," said the minister, "there are also four senses against one to prove that there is no pain: and yet, Sir, you know that there is pain, and I know that there is a soul." The doctor appeared confounded, and walked off.—"Answer a fool according to his folly, lest he be wise in his own conceit."

SCRIPTURE GAZETTEER.

(Continued from p. 70.)

Alexandria, a celebrated city in Egypt, built by Alexander the Great. It was once the most flourishing city in the whole world. The happy situation of it between the Mediterranean and the Red Sea, and upon the river Nile, drew hither the commerce of the East and West, and it soon became the capital of Egypt, and the regal seat of the Ptolemies, whilst Egypt maintained the state of a kingdom. It was adorned with many stately buildings, of which the most memorable was the temple of Serapis; and for sumptuous workmanship and magnificence of the fabric, inferior to none but the Roman capitol. Here was also a noble library, erected by Ptolemy Philadelphus, who had stored it with near 700,000 volumes. These were unfortunately consumed in the wars of Julius Cæsar and Pompey. There are many remains even now of its ancient grandeur. Dr. Shaw observes, that "considering the great devastations which have attended the Saracen conquests in other parts, it is somewhat extraordinary, that the greatest part of its ancient walls, together with their respective turrets, have continued entire down to this time. In the same condition, likewise, are the cisterns, which the overflowing of the Nile annually supplied with water. These were of a great depth, having their walls round, supported by several stages of arches, upon which, likewise, the greatest part of the city itself was erected. The grandeur and sumptuousness of the ancient Alexandria, may be further estimated from two rows of beautiful granite pillars (several whereof were standing in 1721), which may be supposed to have constituted the street that is described by Strabo, and reaching from the Areopolitic part of the city to the gates of Canopus." Alexandria is called at present Scanderia, and is a place of some trade, and has two ports; the new one, where the vessels of Europe resort to; and the old one, where those from Turkey are admitted.

Antioch *(the speed of a chariot)*, the capital of Syria, built by Seleucus Nicanor, and called Antioch in honour of his father Antiochus. The city of Antioch was in form almost square; it had a great number of gates, and part of it upon the north side was raised upon a high mountain. It was adorned with galleries and fine fountains, and was celebrated throughout the world for the elegance of its buildings, the learning and politeness of its inhabitants, the fertility of its soil, and the richness of its trade. The Emperor Vespasian, Titus, and others, granted very great privileges to it. It was ordinarily the residence of the Prefect or Governor of the eastern provinces, and casually honoured with the residence of several of the Roman Emperors, especially of Verus and Valens, who spent here the greater part of their time; and in such reputation has this city been had in the earlier times of Christianity, that its bishop has been honoured with the title of Patriarch. But, like all human things, it has since undergone various revolutions, having been almost totally demolished by two successive earthquakes, one whereof happened in the fourth, the other in the fifth century. In 548 it was taken and burnt by the Persians, and all the inhabitants massacred. Four years after this, Justinian rebuilt it in a more beautiful and regular manner than it was before. The Persians however took it a second time, in 574, and destroyed its walls. In 588 it suffered again by an earthquake, whereby upwards of 60,000 persons perished. It was once more rebuilt, but taken by the Saracens in 637. Nicephorus Phocas retook it in 966, but afterwards it was taken by the Saracens. The Christians at last in the Crusade took it in 1098, but it was taken and demolished by the Saracens in 1268; and nothing now remains of this once celebrated and superb city (which will be ever memorable for being the place where the disciples of Jesus were first called Christians, as well as for being the birth-place of the Evangelist St. Luke), but a heap of ruins and desolation. Its situation was (according to Dr. Wells) on both sides of the river Orontes, about twelve miles distant from the Mediterranean Sea. There is likewise ancient Antioch, mentioned in Acts xiii, 14, situated in Pisidia, a small province or country lying north of Pamphylia.

Antipatris *(for the father)*, a town of Palestine, anciently called Caphar-Saba, but named Antipatris by Herod the Great, in honour of his father Antipater. It was situated in a pleasant valley, near the mountains, in the way from Jerusalem to Cæsarea. Josephus places it about the distance of seventeen miles from Joppa. Acts xxiii, 22—35.

ABOLITION OF NEGRO WEST INDIA SLAVERY.

Righteousness, Reason, and Religion are prevailing, and the cause of the oppressed Negro has been adopted seriously and determinately by his Majesty's government. The following is taken from the *Patriot Newspaper*—"The intended plan of Ministers is rumoured to be, 1. The immediate abolition of slavery in the colonies. 2. The compensation to the slave-owner, at a fixed rate per head, for every slave. 3. The raising of a loan for such compensation, to be paid off in thirty years. 4. The manumitted slave to be compelled by the magistrates to work five days out of the seven, except when in crop, when they would work for six days. 5. Two days' amount of wages to be deducted, and paid into the compensation fund, it being considered the remaining three or four days, as the case may be, as to in crop or not, would be sufficient for the support of the slave."

We cannot doubt but perfect liberty will be secured to the slave to attend the ministry of the Missionaries, and that those self-denying servants of Jesus Christ will enjoy full protection and security in the prosecution of their glorious work of evangelizing the Negroes.

ENMITY TO THE GOSPEL IN THE WEST INDIA PLANTERS,

One of the Wesleyan Missionaries, writes under the date of Dec. 15 last, "More effectually to neutralize the good effects of Missionary teaching among the Negroes, the most strenuous efforts are made by the planters and others, to revive the heathenish sports and amusements formerly so prevalent among them, now happily almost obsolete, and great preparations are making in many of the parishes to restore them in all their force at the approaching Christmas."

The Missionaries at present mourn, while their enemies rejoice over their impious successes. Lately the member of the parish of St. Ann rose in the House of Assembly and said, "He was happy to inform the House, that a great improvement had taken place in the morals and manners of the Negroes in the parish he had the honour to represent, since the sectarians had been expelled therefrom. Before, they were always melancholy, and nothing but singing, and prayer, and religion, would do for them; but now, he was happy to say, they were returning to their old plays, dances, and other amusements, and were picking up all their old songs." Irreligious men know not the things of God, and therefore laugh at that which is the chief dignity of man.

WISE MAXIMS FOR SERVANTS,

PROPER FOR HANGING UP IN KITCHENS, &c.

To the Faithful, Honest, and Industrious.

I. A good character is valuable to every one, but especially to servants, for it is their bread; and without it they cannot be admitted into a creditable family; and happy it is that the best of characters is in every one's power to deserve.

II. Engage yourself cautiously, but stay long in your place; for long service shows worth, as quitting a good place through passion is a folly, which is always repented of too late.

III. Never undertake any place you are not qualified for; for pretending to what you do not understand, exposes yourself, and, what is still worse, deceives those whom you serve.

IV. Preserve your fidelity; for a faithful servant is a jewel, for whom no encouragement can be too great.

V. Adhere to the truth; for falsehood is detestable; and he that tells one lie, must tell twenty more to conceal it.

VI. Be strictly honest; for it is shameful to be thought unworthy of trust.

VII. Be modest in your behaviour; it becomes your station, and is pleasing to your superiors.

VIII. Avoid pert answers; for civil language is cheap, and impertinence provoking.

IX. Be clean in your business; for slovens and sluts are disreputable servants.

X. Never tell the affairs of the family you belong to; for that is a sort of treachery, and often makes mischief; but keep their secrets, and have none of your own.

XI. Live friendly with your fellow-servants; for the contrary destroys the peace of the house.

XII. Above all things avoid drunkenness; for it is an inlet to vice, the ruin of your character, and the destruction of your constitution.

XIII. Prefer a peaceable life with moderate gains, to great advantages with irregularity.

XIV. Save your money; for that will be a friend to you in old age. Be not expensive in dress, nor marry too soon.

XV. Be careful of your master's property; for wastefulness is a sin.

XVI. Never swear; for that is a crime without excuse, as there is no pleasure in it.

XVII. Be always ready to assist a fellow-servant; for good-nature gains the love of every one.

XVIII. Never stay when sent on a message; for waiting long is painful to a master, and a quick return shows diligence.

XIX. Rise early; for it is difficult to recover lost time.

XX. The servant that often changes his place, works only to be poor; for the rolling stone gathers no moss.

XXI. Be not fond of increasing your acquaintance; for visiting leads you out of your business, robs your master of your time, and often puts you to an expense you cannot afford: and, above all things, take care with whom you are acquainted; for persons are generally the better or the worse for the company they keep.

XXII. When out of place, be cautious where you lodge; for living in a disreputable house puts you upon a footing with those that keep it, however innocent you are yourself.

XXIII. Never go out on your own business without the knowledge of the family, lest in your absence you should be wanted; for leave is light, and returning punctually at the time you promise, shows obedience, and is a proof of sobriety.

XXIV. If you are dissatisfied in your place, mention your objections modestly to your master or mistress, and give a fair warning, and do not neglect your business, nor behave ill in order to provoke them to turn you away; for this will be a blemish in your character, which you must always have from the last place you served.

Death-Bed Testimonies.

COLLECTED BY THE LATE REV. WILLIAM BUTTON.

No. IV.

REV. JAMES HERVEY,

Rector of Weston Favell, Northamptonshire. Died Dec. 25, 1758.

> "He clos'd his eyes, and saw his God."—WATTS.

THE last and great trial of his faith was more precious than that of gold which perisheth. Its preciousness never appeared more than in the hour of death; for then he evidently saw by faith and apprehended the salvation of God, and could rejoice in a clear view of his interest in it. When Dr. Stonehouse saw him for the last time, namely, on Christmas day, about two hours before he expired, Mr. Hervey pressed home upon him his everlasting concerns, in the most affectionate manner, telling him that here is no abiding place; and begging of him, amidst the multiplicity of his business, to attend to the one thing needful. The Doctor, seeing the great difficulty and pain with which he spoke (for he was almost suffocated with phlegm and frequent vomiting), and finding by his pulse, that the pangs of death were coming on, desired that he would spare himself. "No (said he), Doctor, no. You tell me I have but a few moments to live; oh! let me spend them in adoring our great Redeemer. Though my flesh and my heart fail me, yet God is the strength of my heart, and my portion for ever." He then expatiated in the most striking manner upon those words of St. Paul, 1 Cor. iii, 22, 23. "All things are yours, life and death, for ye are Christ's." "Here, said he, is the treasure of a Christian. Death is reckoned among this inventory; and a noble treasure it is. How thankful am I for death, as it is the passage through which I pass to the Lord and Giver of eternal life, and as it frees me from all this misery you now see me endure, and which I am willing to endure, as long as God thinks fit: for I know he will by and by, in his own good time, dismiss me from the body. These light afflictions are but for a moment, and then comes an eternal weight of glory. Oh! welcome, welcome, Death. Thou mayest well be reckoned among the treasures of the Christian! To live is Christ, but to die is gain."

After which, as the Doctor was taking his final leave of him, Mr. Hervey expressed great gratitude for his visits, though it had been long out of the power of medicine to cure him. He then paused a little, and with great serenity and sweetness in his countenance, though the pangs of death were then upon him, repeated these triumphant words, "Lord, now lettest thou thy servant depart in peace, according to thy most holy and comfortable word, for mine eyes have seen thy precious salvation. Here, Doctor, is my cordial. What are all cordials to the dying, compared to the salvation of Christ? This, this supports me." He found this supporting him in his last moments, and declared it by saying twice or thrice, "PRECIOUS SALVATION!" and then, leaning his head against the side of the easy chair, in which he sat, he shut his eyes, *and fell asleep.*"

Funeral Sermon preached by the Rev. W. Romaine, Jan. 4, 1759, from Luke ii, 29, 30. "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation."

THE GENIUS OF DEATH.

What is death? 'Tis to be free
From earthly love, or hope, or fear;
To join the great Equality—
All alike are humbled there.
The mighty grave wraps lord and slave,
Nor pride nor poverty dares come
Within that refuge-house—the Tomb.

Spirit, with the drooping wing
And the ever-weeping eye,
Thou of all earth's kings art king,
Empires at thy footstool lie.
Beneath thee strew'd, their multitude
Sink like waves upon the shore:
Storms shall never rouse them more.

What 's the grandeur of the earth
To the grandeur round thy throne!
Riches, glory, beauty, birth,
To thy kingdom all have gone!
Before thee stand the wondrous band,
Bards, heroes, sages, side by side,
Who darken'd nations when they died.

Earth has hosts, but thou canst show
Many a million for her one:
Through thy gates the mortal flow
Has for countless years roll'd on.
Back from the tomb no step has come;
There fix'd, till the last thunder's sound
Shall bid thy prisoners be unbound!

AN AMERCAN INDIAN'S LETTER FOR A BIBLE.

Many of our readers will recollect the interest excited about two years ago, by the sermons and addresses at public meetings, delivered by the Rev. Peter Jones, the Indian Chief, who was then on a visit to our country. On his return to Canada he applied himself diligently to the work of evangelizing his ignorant countrymen, and translating the Scriptures. Part of the word of God having been translated into the Chippeway tongue, "the hearts of the people," he says, in a letter to the Bible Society's Committee, "rejoice at the idea of possessing the words of our Saviour in their own language. In order to show you how they value the good book, and their anxiety to receive it, I herewith send you a translation of an Indian Letter, which I received the other day from one of the Lake Sineve Indians, written in the Chippeway tongue: it is as follows;—

"*My beloved brother, Peter Jones;—I, Thomas Shilling, speak to you. I wish to tell you I have no book. I want one of the good talking books you brought out with you last summer. Our Chief holds the one you left here, fast in his hands, and will not let it go. I shall borrow it of him, and I will give him money for the use of it. He cannot read. He does not know so much as* A B C; *and we who can read have no good book to read!*"

Peter Jones observes, "The chief alluded to is Mahyahwahsenoo, otherwise Yellowhead, a very pious and intelligent man; and I expect the reason he holds the book I left with him so tight in his hands, is, that those who can read may come and read it at his own house and in his own ears, and thus understand the will of God concerning him and his people!"

Trade in Men.—It is stated, that above 600,000 Negroes have been stolen from Africa, and transported to Brazil and Cuba alone, since the peace of Paris. A third more, probably, have been stolen, and died!

WHY IS THE TWENTY-FIFTH OF MARCH CALLED LADY DAY?

Most of our readers know that it is so called in honour of the "Our Lady," the Virgin Mary. On this day is celebrated the angel's message respecting our Blessed Saviour. Luke i, 28.

The eastern churches celebrate this festival at a different season from those of the west. The Syrians call it *Bascarah*, i. e. *search*, *inquiry*; and mark it in the Calendar for the first of December. The Armenians hold it on the fifth of January: thus anticipating the time, to prevent its falling in Lent: but the Greeks make no scruple of celebrating the festival even in Lent. The earliest mention of the observation of this festival is in the *seventh century*, when ceremonies had exceedingly multiplied in the churches. At the council of Trullo, in that century, there was a canon made, forbidding the celebration of festivals in Lent, except the Lord's day, and the feast of the Annunciation.

Lady Day at Rome.

In the Romish church, on this feast, the Pope performs a ceremony of *marrying* or *cloistering* a certain number of maidens, who are presented to him in the church, clothed in white serge, and muffled up from head to foot. An officer stands by, with purses containing notes of 50 crowns for those who make choice of marriage, and notes of 100 for those who choose the veil!

A FRIEND IN ADVERSITY.

The following remark, from the Rev. G. Whitfield's Journal of his First Voyage to Georgia, serves to show the habitual disposition of that excellent man to turn the most common occurrences of life to purposes of improvement.

"Monday, March 20, 1738. To-day Colonel C. came to dine with us; and in the midst of our meal we were entertained with a most agreeable sight. It was a shark, about the length of a man, which followed our ship, attended with five smaller fishes, called pilot-fish, much like our mackarel, but larger. These, I am told, always keep the shark company; and, what is most surprising, though the shark is so ravenous a creature, yet, let it be ever so hungry, it will not touch one of them. Nor are they less faithful to him: for, as I am informed, if the shark is hooked, very often these little creatures will cleave close to his fins, and are often taken up with him.—Go to the pilot-fish, thou that forsakest a friend in adversity, consider his ways, and be ashamed."

The first volume of the Christian's Penny Magazine, from June to December 1832, is now complete, and may be had, neatly bound in canvass, price 3*s*. 6*d*. through any Bookseller or Newsman; and also any of the preceding Parts or Numbers. A specimen of the Embellishments in the First Volume is printed on a large Sheet, price 2*d*., which will be found to contain some beautiful articles for Books of Prints.

The demand for the Sheet of Engravings having been much greater than was anticipated, it has been found necessary to reprint it. Subscribers and others can now be supplied through the usual channels.

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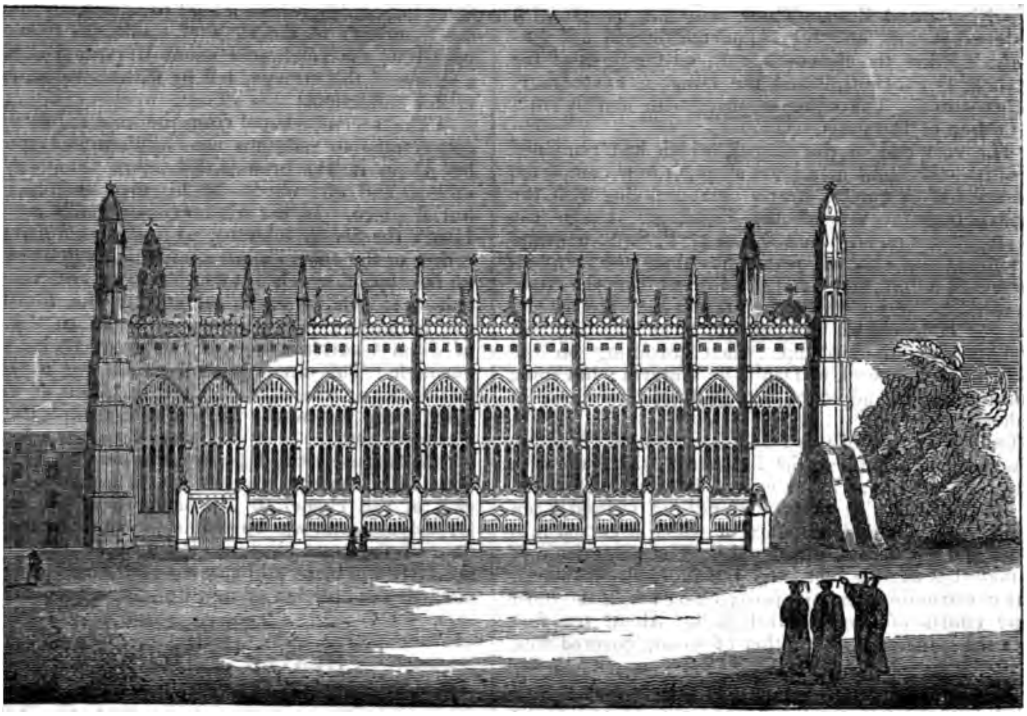
THE CHRISTIAN'S PENNY MAGAZINE.

3. PUBLISHED EVERY SATURDAY. MARCH 30, 1833



KING'S COLLEGE CHAPEL, CAMBRIDGE.

DGE UNIVERSITY was noticed in No. 35 of the n's Penny Magazine, to which we refer our We now call attention to one of its most ornaments,

KING'S COLLEGE CHAPEL.

nagnificent building owes its origin to Henry VI, gned from A. D. 1422 to 1461.

extreme length of the *Chapel* is 316 feet, the 84 feet; the height from the ground to the of the battlements 90 feet, to the top of the es somewhat more than 101, and to the summit orner towers 146 feet 6 inches. The space in- by the walls, is 291 feet in length, 78 feet in and 45 feet 6 inches in breadth."

far this sumptuous fabric was raised during the Henry VI is not accurately known; but it is e that it was not carried so high as the roof. year 1460 an entire stop was put to the work; ard IV confiscated the duchy of Lancaster, as ll the other revenues of the college, re-granting, , a sufficient sum for the maintenance of the and scholars, but nothing towards the comple- the building. After an interruption of sixteen he work was resumed through the interest of d, warden of Winchester College, and provost 's. In the four years following, 1296*l.* 1*s.* 8*d.* II. was expended on the chapel. From the 14th of June 1483 till the 22d of March in the ensuing year, the business was again at a stand; but Richard III at that time appointed Thomas Cliff overseer of the works, who continued so till December; but nothing material appears to have been done, the expenses in nine months amounting only to 746*l.* 10*s.* 9*d.* of which sum, Richard is supposed to have given 700*l.*

From this period the work was suspended till May 1508, when it was recommenced by Henry VII. The next year the king died, but left directions to complete the chapel, and invested his executors with sufficient authority to defray all necessary expenses. The building from this period advanced with rapidity, and the shell of the chapel was finished July 29, 1515.

"About the middle of the chapel is a wooden screen supporting the organ-gallery, very curiously carved. This was erected in the year 1534, when the beauteous Anna Boleyn was queen to Henry the Eighth. The west side is ornamented with several lovers' knots, and a panel near the wall, on the right, displays the arms of the ill-fated Anna, impaled with those of the king. On another panel is a piece of sculpture, in very bold relief, which represents the Almighty hurling the rebel angels from heaven. Over the screen is a stately and fine-toned organ, erected in 1803.

"This screen separates the ante-chapel from the choir.

The walls on the inside of the former are ornamented with carved stone of excellent workmanship, representing the arms of the houses of York and Lancaster, with numerous crowns, roses, portcullises, and fleurs de lis. In the centre of one of the roses at the west end is a small figure of the Virgin Mary. The view from the screen at the entrance of the choir has much grandeur. On each side are two rows of stalls of carved wood; on the panels, at the back part of the upper rows, are the arms of all the kings of England, from Henry the Fifth to James the First; the arms of the universities of Cambridge and Oxford; and of the colleges King's and Eton. These arms are carved with considerable skill, and the supporters are in fine bas-relief. Behind the Provost's stall, on the right of the entrance, is St. George and the Dragon, exceedingly well executed. The choir is paved with marble from the bottom of the stalls.

"The east end of the chapel, which had remained unfinished till about fifty years since, is now completed in a style of symmetry nearly corresponding with the general magnificence of the building. Under the direction of the late James Essex, F. S. A. a grand altar-piece was erected, which has since been embellished with a fine painting of the descent from the cross, presented to the society by the present Earl of Carlisle, who was educated at this college. The painting was purchased by his lordship, when travelling on the continent, as the work of Daniel de Volterra; but some connoisseurs have adjudged it to be the performance of Raphael.

The elegant roof of this fabric is composed of Gothic arches, springing from the buttresses, filled up with beautiful groins; and in the centre, between the groins, are suspended twelve massive stones, of at least a ton weight each; the under surface of which is carved into a rose and portcullis, alternately. The disposition of the materials of this roof, and the ingenuity displayed in its construction, may be justly classed with the most happy efforts of architectural skill. About ten feet above the stone roof, is another of wood, covered with lead.

"An additional cause of the celebrity of this superb edifice may be found in the exquisite beauty of its painted windows, which are also in the Gothic form, and each of them nearly fifty feet high. The subjects are expressive of the most interesting scriptural events, particularly the life, death, and memorable actions of our Saviour, with corresponding incidents from the Old Testament, and are one hundred in number. The side windows are separated by munnions into five lights; these are subdivided into upper and lower compartments by a transom. In the central light of each divison is depicted an angel and a saint, exhibiting scrolls and labels, descriptive of the events represented in the other lights, which are occupied by four subjects in each window, two lights containing a subject. In the arrangement of the subjects, the delineations in the upper divisions are in general selected from the Old Testament, and the paintings immediately underneath, from corresponding circumstances in the New Testament. Thus, in the upper compartments of one window is the Queen of Sheba offering presents to King Solomon, and Abraham performing the ceremony of circumcision: in the divisions beneath, the wise men's offerings, and the circumcision of Christ.

"The east and west windows differ from all the other: the glass of the latter is not painted; the former is embellished with paintings of almost inconceivable beauty. The upper and lower division of this window are each separated by buttresses into three compartments, and these are again subdivided by munnions into three lights, each compartment containing a subject. These six subjects are all taken from the New Testament, and represent the crucifixion, and the most material events immediately connected with it.

"On each side of this elegant building are nine small chapels (20 feet by 10), that were probably erected as chantries, and four of them are known to have been so appropriated. These chapels are built between the buttresses, and, for the most part, communicate with each other. Several of them, on the south side, contain the College Library, which is well furnished with valuable and scarce books, particularly a choice MS of the book of Psalms, upon parchment, four spans in length and three in breadth, which is said to have been taken from the Spaniards at the siege of Cadiz, in 1691. In the year 1804 the celebrated Jacob Bryant, Esq. formerly a fellow of this college, left by will his valuable library to this collection.

"The second chapel from the west on this side was consecrated to religious uses by Provost Hacombleyn, by whom it was ornamented more than any of the others, and afterwards, by his own desire, made his burial place. In the window is a portrait on glass of Henry the Sixth, tolerably well executed; and in the centre of the chapel a large table monument of marble, on the top of which is a flaming urn; and on the east and west side, cherubs supporting the family arms. On the north side is a Latin inscription to the memory of John Churchill, son of the great Duke of Marlborough. This accomplished youth was a student of this college, where he died on the 20th of February, 1702, only five weeks beyond the completion of his sixteenth year.

"In August 1801, a plain white marble tablet, with a suitable inscription, was erected against the east wall of this chapel, to the memory of the celebrated Dr. Glynn, who was buried in the vault near the north door of the great chapel. He died February 6, 1800, aged 81, and bequeathed to the college very large sums towards the erection of new buildings."

HEAVEN ANTICIPATED.

"The throne of God and the Lamb shall be in it."—Rev. xxii. 3.

Blest thought! there is a world above!
A scene of light, a world of love!
And Christian pilgrims on their way,
By faith that glorious land survey.

Blest hope! when death withdraws its vail,
This land of light and love to hail;
To spring from earth, and earth's distress,
To heaven's unbounded blessedness.

No sickness there shall e'er invade,
Nor sorrow cast one passing shade;
But life o'er death be conqueror made,
And glow in youth which ne'er shall fade.

There God himself shall be the light,
And endless glory bless the sight;
For there our Saviour God is seen;
Without a cloud or veil between.

Then, Christian traveller, on thy way,
By faith this glorious land survey;
Keep thy blest end, thy home in view,
To cheer thee all thy journey through,

Though darkness o'er thy path prevail,
Though cares oft cloud, and storms assail,
Press on! thou soon shalt reach that shore,
Where storms and woe are known no more.

S. F. W.

The Cause of Flattery.—The cause of flattery is the pleasure men take in hearing their own praise.

Letters to a Mother, upon Education.

LETTER XXII.

On learning to read.

Dear Madam,

I WILL now imagine your child to have acquired a knowledge of those *sounds*, by the combination of which the *words* of his native language are formed; and also of those arbitrary characters by which the inhabitants of this country have agreed that they shall be represented. Of course the acquisition is most valuable. It will be the means of his access to all the authors of every department who have written in his native language. The next thing however for him to do, is to acquire that facility of recognizing those arbitrary characters, and associating with them their sounds, and of combining them, and pronouncing them in a combined form, which we denominate reading.

This, however, can only be done by practice. But what means will you adopt for this purpose? The usual resort is to the spelling-book. I must however confess, that I am not acquainted with any spelling-book, which is adapted as well as in my view it might be for this purpose. The qualities of a spelling-book ought to be as follow. That it be printed upon good paper, without pictures of *any* kind, in plain bold letters: that the size of the book be portable; nor need it be of one-tenth part of the size of spelling-books in general. In a word, there should be as little as possible in its external appearance to deceive, puzzle, or deter.

These, however, are comparatively its inferior qualities. Those which are more important are, that it be divided into successive lessons, one lesson on each page. The pages *not* to be numbered, because I would have the infant see nothing on the paper which he is not to understand from the time he first sees the book. None of the lessons ought to contain any words of Scripture, or any reference to any religious topics: beware how you ever associate toil, in the mind of your infant, with that inestimable subject. The lessons ought to contain no ideas except those with which he is already familiar, nor any mode of presenting those ideas to his mind, except such as is perfectly natural. When two words are joined together, they ought to make sense, and such sense as the child can understand. Accordingly, such a lesson in reading as the words "I do," would be ineligible, because they contain an abstract idea instead of a *sensible* idea; which, however familiar to you, is not so to your child. He will be perplexed, and *discouraged*, which is a calamity ever to be watched against as the greatest of evils. Such a lesson as "the bird," is ineligible, because the idea of a bird would never present itself to the mind with the definite article. Your child never would *think* of the words, unless in their connection in a sentence. He has no idea of the *artificial* disposition of words for the sake of a mere lesson in reading.

The lessons next after the alphabet should be the names of the most familiar sensible ideas, placed under each other like a column of spelling, without the article. They should also be those names, in preference to others, which are formed of sounds but little altered by their combination from the sounds which they have when separately pronounced. Thus, man
boy
bun

The word dog would be ineligible, because the sound of the *g* is different in combination from the sound which it has when separately pronounced. The principle to be acted on throughout is, that the introduction to reading should be as little troublesome as possible, merely a simple transition from the sounds of the alphabet in the separate to the combined form, and these consisting only of sounds which constitute the names of the most familiar objects. Neither ought the lessons for a long while to come to include a word, which, though the name of a substantive, is used in the sense of the adjective. For instance, "a *horn* handle" would be an ineligible lesson for a long time to come, because the word horn is best known to your child as a substantive: the use of substantives joined to substantives to express a quality respecting them, is a new, and not a natural mode of perception to your infant. Neither ought your child to commit any thing to memory out of a book for a long time to come. Learning columns of spelling is needless labour. Let the eye be properly exercised, and the memory will follow. Each lesson ought to occupy a day. Like the alphabet, they should be taught in the fewest possible times of going over them. Every repetition of a lesson tends to blunt the perceptions of your infant.

The spelling-book should consist of a *few* lessons in each class of advancement. For instance, four or five lessons of words of one syllable, selected under the regulations already mentioned: then four or five, of words of one and of two syllables: then four or five, of words of one, two, and three syllables, and so onward.

Conducted in this manner, learning to read will be a delightful and speedy accomplishment. Respecting this, as many other branches of education, the error consists in imagining that it cannot be accomplished under a *certain* degree of time and a *certain* degree of labour.

I candidly allow, however, that although there may be numerous spelling-books, containing all these and all other desirable qualities, yet, perhaps from ignorance, I do not know where they may be found.

The generality of spelling books appear to me to be instruments of torture and of intellectual perversion. Look into the most familiar, and see how completely adapted they are to perplex, discourage, and retard the intellect of a child. First, there is the likeness of the writer, as large as the page itself, at which the child gazes with blank astonishment. Then the alphabet, perhaps in Roman, and *German text*, and Italian. Then a series of lessons upon the combination of the letters, as, ab eb ib ob ub, ac ec ic oc uc, ad ed id od ud; allow me to add one more, ag eg ig og ug! Unhappy infant! that is doomed to be driven through this dreary page. In the succeeding lessons, however, the prospect is scarcely amended. The lessons are taken out of the Scriptures, generally out of the Psalms, and a terrible pilgrimage is before the child, through the antiquated elliptical language of King James's translators of the Bible.

Imagine an infant reading the following lesson, which actually occurs in a spelling-book used in schools. "Oh my soul, thou hast said unto the Lord, my goods are nothing unto Thee." I can understand the sublime meaning really latent under this comparatively obscure translation, but imagine an infant employed in reading it. His mind perceives nothing: his eye is all; and his memory benumbed, because awakened by no associations, slowly furnishes him, amid sighs and tears perhaps, with the sounds for each of the letters and words. Such a lesson has the effect on the intellect, which the torpedo inflicts upon the human hand.

When, too, the child is sufficiently advanced to read some of the lessons which follow, what may be the estimated effect of his perusing the following idiom: "A fox being *sharp set* by hunger!" These are not mere oversights: spelling-books generally are as ill adapted almost *throughout* as they could possibly have been.

I have previously objected to pictures in a spelling-book. If pictures were always well selected, they might be useful as a mode of instruction, but they need to be chosen as studiously as a book. Suppose, for instance, on one page is the picture of an *elephant;* on the next, or on one soon after, is one of a *wren,* of nearly the same size. Accordingly a false impression is communicated, that a wren and an elephant are of equal size. I think that the best sort of pictures for children are those which represent things correctly, and are generally representations of things which they have *already seen.* Upon this system, a child ought not to see a picture of a tiger till he has seen the creature alive.

What can any child make of those pictures in spelling-books, in which there are twenty-six figures in different costumes, the initial letters of which correspond to the letters of the alphabet, as Armenian, Bohemian, &c.?

I equally object to all fables. It is in vain to say that no child is deceived when he reads or hears of a lion, or a mouse, or a cock, or a wolf and a lamb, talking and moralizing. This is more than can be *proved.* The child may for months be under the impression, that there may be animals so gifted in some of the forests and countries of the world. Besides, why teach any thing which needs to be unlearned? Why so needlessly communicate impressions which you must remove? How needless, when the universe is replenished with so many interesting realities, in the contemplation and description of which, ample employment and amusement may be derived. What ill taste, to prefer the degrading task of teaching a fable, before the sublime employment of the intellect upon pure truth, upon the perception of the qualities of external nature the source of our perceptions, the works of God, the manifestation of the Divine attributes! Contrast yourself in the two situations,—of explaining to your child the web of the spider, so curiously reticulated, which he has affixed between two shrubs in your garden, the spider himself situate apparently in repose in the centre, the quality of the web to entangle a fly, the speed with which he darts upon it, how he rolls a line of web around it to prevent its fluttering, the poisonous bite by which it is instantly dispatched from suffering; objects so curious, so replete with demonstrations of the intelligence of the Creator;—contrast with this, being occupied in hearing or teaching the fable,

> "Come up into my chamber, said the spider to the fly;
> 'Tis the prettiest little chamber that ever you did *spy.*"

In the former case, you are teaching your child a variety of the external world, a phenomenon which the Creator has obtruded on our view, and which is ever replete with a moral and a spiritual lesson; and in the other case you are teaching a falsity.

Why ever let your child know the fatal secret, that the qualities of external things *can* be misrepresented? Why wilfully and needlessly administer to him the fruit of the tree of the knowledge of good and *evil?*

When I look into books for children, and see the useless difficulties so perversely adopted, the strange impediments thrown into the way of the infant mind, the lessons in lying with which they abound, the monstrous falsities and fictions more degrading than ever deluded the savages of New Holland, and think that these are put forth as the instruments of the intellectual culture of immortal beings, I have often surmised, that the *father of lies* had exerted his most cruel and successful artifices over the minds of the writers, in order to involve the minds of children in perversion and obliquity, and to excite in the dawn of its existence the distaste of intellectual pursuits, and to foment the ill-temper and the indolence, and even the duplicity, which often characterize the infant while learning to read by such means.

The composition of first books for children would be a dignified undertaking for the most exalted intellect. They alone are equal to the task, whose minds are free from ill habits, cleansed from false perceptions, delivered from the influence of custom, and who know the modes whereby the human mind understands and acts, and who believe that pure truth, in every instance, is the only fit occupation of an immortal mind, from the dawn to the close of life.

I am, dear Madam, yours, &c.
CLERICUS.

ILLUSTRATIONS OF THE SLAVE TRADE.

THE Rev. Mr. Johnson, in a letter dated Sierra Leone, June 18, 1822, depicts the horrors of the trade in human blood in the following terms.

"The day before yesterday, a slave schooner, with four hundred unhappy fellow-creatures on board, was upset off Cape Sierra Leone. Only seven men were saved: they had got into a boat, and were picked up by the Myrmidon. Nineteen sailors and two officers of this vessel were on board to bring her into Sierra Leone, who have all perished with the rest. A tornado came on suddenly, and turned the vessel over.

"Oh! my dear brother, how many poor creatures fall a sacrifice to the inhuman traffic in human blood! I have been filled with horror ever since. Numbers were landed from another vessel yesterday, in the most deplorable condition.

"The hospital at Leicester is overflowing. Some are but just alive; and others are walking about with a deathlike look, and will to all appearance fall also a sacrifice. One poor creature in the girls' school died just now, and five or six more will soon follow. My heart is full!

"What do the good people of England know about the real state of Africa? They can have no idea of its misery, unless they are eye-witnesses, as we are. Oh! when shall an end be put to this trade? O Lord, have mercy, have mercy upon afflicted Africa!"—*Church Missionary Report.*

DELIGHTFUL PROSPECTS AT MADAGASCAR.

Thirteen thousand copies of different books, or parts, of the Bible have been printed in the language of the natives of Madagascar. "At present," says Mr. Baker, "all the scholars who have been in the schools previous to August, 1832, have been dismissed, on proof being given of their knowledge of reading and writing: they, with others previously dismissed, amount to ten or fifteen thousand, and were all anxious to possess themselves of any thing printed: as they are liable to be again taken into the schools, if they forget their learning; and many of them are sincerely anxious to obtain a knowledge of divine truth. About 6000 new scholars have been put into the school; and very many voluntary learners learn to read in their own houses, and at the prayer-meetings of the native believers."

ON PRESENTING A SISTER WITH A BIBLE.

Sister, accept this sacred pledge of love,
And from it learn to raise your hopes above.
Seek its bright counsels as the heav'nly guide
To Him, who bore our sins and for us died:
To Him who rose, and sits in heav'n above,
To plead for us with condescending love.
Let its sweet pages show that day by day
Its counsels you regard to guide your way.
W. A.

PALM SUNDAY.

March 31. This day is called in the Romish *Missals*, or Prayer Books, *Dominica in ramis Palmarum. The Lord's day with branches of Palms.* It receives its denomination from the circumstance of *Palm branches* distributed in Popish times, in commemoration of our Lord riding into Jerusalem. Our readers will be interested in reading the following account of the *absurdities* of Popery, with which the people at Rome are deluded, instead of being instructed in the doctrines of salvation from the Scriptures: it is given by an intelligent traveller, who was present on the occasion in 1817. "About half-past nine in the morning, the pope entered the Sistine Chapel, attired in a robe of scarlet and gold, which he wore over his ordinary dress, and took his throne. The cardinals, who were at first dressed in under-robes of a violet-colour (the mourning for cardinals), with their rich antique lace, scarlet trains, and mantles of ermine, suddenly put off these accoutrements, and arrayed themselves in the most splendid vestments, which had the appearance of being made of carved gold. The tedious ceremony of each separately kissing the pope's hand, and making their three little bows, being gone through, and some little chaunting and fidgetting about the altar being got over, two palm branches, of seven or eight feet in length, were brought to the pope, who, after raising over them a cloud of incense, bestowed his benediction upon them: then a great number of smaller palms were brought, and a cardinal, who acted as the pope's aid-de-camp on this occasion, presented one of these to every cardinal as he ascended the steps of the throne, who again kissed the pope's hand and the palm, and retired. Then came the archbishops, who kissed both the pope's hand and toe, followed by the inferior orders of clergy, in regular gradations, who only kissed the toe, as they carried off their palms.

"The higher dignitaries being at last provided with palms, the deacons, canons, choristers, cardinals, train-bearers, &c., had each to receive branches of olive, to which, as well as to the palms, a small cross was suspended. At last, all were ready to act their parts, and the procession began to move: it began with the lowest in clerical rank, who moved off two by two, rising gradually in dignity, till they came to prelates, bishops, archbishops, and cardinals, and terminated by the pope, borne in his chair of state (*sedia gestatoria*) on men's shoulders, with a crimson canopy over his head. By far the most striking figures in the procession were the bishops and patriarchs of the Armenian church. One of them wore a white crown, and another a crimson crown glittering with jewels. The mitres of the bishops were also set with precious stones; and their splendid dresses, and long wavy beards of silver whiteness, gave them a most venerable and imposing appearance.

"The procession issued forth into the Sala Borgia (the hall behind the Sistine Chapel), and marched round it, forming nearly a circle; for by the time the pope had gone out, the leaders of the procession had nearly come back again; but they found the gates of the chapel closed against them, and, on admittance being demanded, a voice was heard from within, in deep recitative, seemingly inquiring into their business, or claims for entrance there. This was answered by the choristers from the procession in the hall; and after a chaunted parley of a few minutes, the gates were again opened, and the pope, cardinals, and priests, returned to their seats. Then the Passion was chaunted; and then a most tiresome long service commenced, in which the usual genuflections, and tinkling of little bells, and dressings, and undressings, and walking up and coming down the steps of the altar, and bustling about, went on; and which at last terminated in the cardinals all embracing and kissing each other, which is considered the kiss of peace."

"The palms are artificial, plaited of straw, or the leaves of dried reeds, so as to resemble the real branches of the palm-tree, when their leaves are plaited, which are used in this manner for this ceremony, in the Catholic colonies of tropical climates. These artificial palms, however, are topped with some of the real leaves of the palm-tree, brought from the shores of the Gulf of Genoa."—*Rome in the Nineteenth Century*, vol. iii, pp. 130—132.

MAUNDY THURSDAY,

April 4, is called by the Catholics *dies mandati*, or *the day of the command*, referring to our Saviour washing his disciples' feet. The ceremonies observed on this day at Rome, are described by the traveller above referred to.

"There are *thirteen* instead of twelve; the one being the representative of the angel that once came to the table of twelve that St. Gregory was serving. The twelve were old priests, but the one who performed the part of the angel was very young. They were all dressed in loose white gowns, and white caps on their heads, and clean woollen stockings, and were seated in a row along the wall, under a canopy. When the pope entered and took his seat at the top of the room, the whole company of them knelt in their places, turning towards him; and on his hand being extended in benediction, they all rose again and re-seated themselves.

"The splendid garments of the pope were then taken off; and clad in a white linen robe which he had on under the others, and wearing the bishop's mitre instead of the tiara, he approached the pilgrims, took from an attendant cardinal a silver bucket of water, knelt before the first of them, immersed one foot in the water, put water over it with his hand, and touched it with a square fringed cloth; kissed the leg, and gave the cloth, and a sort of white flower, or feather, to the man; then went on to the next. The whole ceremony was over, I think, in less than two minutes, so rapidly was this act of humility gone through. From thence the pope returned to his throne, put on his robes of white and silver again, and proceded to the Sala di Tavola: the thirteen priests were seated in a row at the table, which was spread with a variety of dishes, and adorned with a profusion of flowers. The pope gave the blessing, and, walking along the side of the table opposite to them, handed each of them bread, then plates, and, lastly, cups of wine. They regularly all rose up to receive what he presented; and the pope having gone through the forms of service, and given them his parting benediction, left them to finish their dinner in peace. They carry away what they cannot eat, and receive a small present in money besides."—*Rome in the Nineteenth Century*, vol. iii, p. 139.

GOOD FRIDAY.

April 5. As this is regarded by the Romish church, and by the church of England, as the day on which our blessed Saviour gave himself a propitiation for the sins of the world, ceremonies are observed corresponding with the character of each communion. Our readers are all acquainted with the service of the Church of England. The Dissenters, as there is no *precept* or *example* in the Scriptures, relating to a religious observance of this day, do not all regard it with any particular service. But, we believe, in most of their places of worship, sermons are delivered on the glorious atonement of Christ.

We believe all our readers will be interested in the following account of the ceremonies of the Romish church, as given by the traveller before referred to.

"The upper part of the church is arranged like a theatre, with painted trees, and pasteboard rocks and thickets, representing Mount Calvary. A little way down, two Roman centurions, large as life, dressed in military uniforms, and mounted on pasteboard horses, flourish their pasteboard swords. Higher up on the mount, on three crucifixes, are nailed the figures of Christ and the two thieves; so correctly imitating life, or rather death, as to be taken for wax-work. Catholics say, Christ spoke seven times upon the cross, and at every saying a dagger entered the heart of the Virgin, who is therefore painted with seven daggers sticking in her breast, and adored as 'Nostra Signora de' sette dolori'—Our Lady of the seven sorrows. The service of the *Tre Ore* is therefore divided into seven acts, between each of which there is a hymn. In every act, one of the seven set dissertations, upon the 'sette parole' of Christ, is read—or begun to be read—by a priest, who goes on until his lecture is interrupted by the preacher, who breaks in upon it at whatever part he pleases with a sermon (as they call it), or rather a tirade, of his own, which seems to be extempore, but which is previously learnt by rote. These dissertations drawing to a close, and the three hours having nearly expired, '*Ecco il momento*' cried the priest, and every body sank prostrate on the ground in tears; and sobs, and groans, and cries, and one loud burst of agony filled the church—'*Ecco il momento! Già spira Gesú Christo! — Già muore il nostro Redentore! — Già finisce di vivere il nostro Padre!*'—(The moment is come! Now Jesus Christ expires! Now our Redeemer dies! Now our Father ceases to live!)

"At length the preacher cried, 'Here they come—the holy men—to bear the body of our Redeemer to the sepulchre;' and from the side of the scene issued forth a band of friars, clad in black, with white scarves tied across them, and, gradually climbing Mount Calvary by a winding path among the rocks and bushes, reached the foot of the cross unmolested by the paper centurions. But when they began to unnail the body, it is utterly impossible to describe the shrieks, and cries, and clamours of grief, that burst from the people. At the unloosening of every nail, they were renewed with fresh vehemence, and the sobs and tears of the men were almost as copious as those of the women. Five prayers, separately addressed to the five wounds of Christ—first, the wound in the left foot, then that of the right foot, and so of the two hands, and, lastly, of the side—were next repeated. They were nearly the same, and all began, '*Vi adoro, piaga Santissima*'—(I adore you, most holy wound.) The body of Christ being laid on a bier, decked with artificial flowers, and covered with a transparent veil, was brought down Mount Calvary by the holy men—as the preacher called them—who deposited it on the front of the stage, where all the people thronged to kiss the toe through the veil, and weep over it. The congregation consisted of all ranks, from the prince to the beggar, but there was a preponderance of the higher classes."

Lady Morgan describes the *Illuminated Cross of St. Peter's*, and the adoration of the pope and the cardinals, as forming the attractions on the evening of *Good Friday*. She says:—

"On this occasion, thousands of all ranks and countries pour into the church, where no tickets of admission are required; yet the mighty temple, made for the universe, still seems half empty. Many of the dim aisles afford an asylum for retiring piety; and the vastness of the whole, contemplated through a well-managed obscurity, seems to extend beyond its usual limits, and to be lost in immeasurable distance. The hundred lamps, which, in their bright brazen sockets, burn day and night round the sepulchre of St. Peter, are this day extinguished. A cross of flame suspended from the cupola, before the baldachin of the high altar, alone lights the immediate space over which it hangs, and leaves all else in the majesty of darkness, here and there faintly dispersed by a twinkling lamp. That illuminated spot seemed like a magic circle. It is hermetically closed by three files of armed men, and the beams shed from the cross fall only on spears and bayonets. This place is kept clear for the pontiffs, princes, and cardinals, who now appear, accompanied by a guard, to clear a passage through the gathering multitude. The troops that await them open their files, and close again upon their charge. The Pope falls prostrate before the Cross, on cushions of down and velvet. The princes and princesses, with their attendant courtiers, take their station on his right; on his left kneel the cardinals.

"During this singular prostration the most profound silence reigned. The Pope seemed unfeignedly absorbed in holy abstraction; and as the light fell upon his venerable head and faded face, and tinged his flowing robes, there was something mystic and ideal in his appearance; and to a faith which fancy had warmed, or fanaticism deranged, his translation from a mortal coil at that moment might have appeared possible. In the centre of the church crowded the *beau monde* of London, Paris, Vienna, and St. Petersburgh, laughing and chattering, through all the philological varieties which might be supposed to make a conversazione in the tower of Babel. There, too, Roman beauties, who disdained the flaunting rites of noonday ceremonial, moved in their long black veils; and there, in true sincerity of heart and faith, knelt within view of that cross, to which alone her eyes are directed, one alike 'the world forgetting, by the world forgot.' Whole families of the middle classes were seated on the steps of altars, or at the feet of monuments, gazing on the varied spectacle; and there bands of peasantry, breathing *aves*, were seen walking about, and added much to the effect of the scene, whose grotesque groupings they aptly filled up.

"As night thickens, and St. Peter's thins, the slow return of the varied multitude, and above all of the pilgrim bands and confraternities, afford a picturesque and curious addition to the Good Friday *sights*. These pilgrims are wretched ragged creatures, led on by some Roman lady of condition, who gives out the penitential psalm as she moves along, and is answered by her followers. As their dark bands sweep along the banks of the Tiber, and their red torches flash on the walls of the castle of St. Angelo, they raise the deep-toned, and, when softened by distance, occasionally melodious psalmody, that with exquisite skill they suffer to die away along those waters, over which Pagan priests have raised their Io Pæans, or chaunted the funeral obsequies for the death of Adonis."—*Italy*, vol. ii, p. 300.

DR. SPENCER'S DYING COMMANDS.

Some days before his death, he gave order that nothing (not so much as a thread) of black should be in his coffin: "For," said he, "I have been a sorrowful man these many years, lamenting the deplorable state of Christ's church militant here on earth; but now, being upon the point of retiring into the church triumphant in heaven, I will not have the least mark of sorrow left upon me; but my body shall be wrapped up all over in white, for a testimony that I die in expectation of a better and more glorious state to come."

MY SCRAP BOOK.

LEAF VI.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—Seneca.

Third Original Letter from the Rev. Robt. Hall to the Rev. William Button.

My dear Brother, Leicester, 24th May 1814.

I have just printed my Address to Mr. Eustace Carey, delivered at his designation at Northampton. It consists of about fifty pages, printed by Mr. Combe in precisely type and form as my sermons. The price must be two shillings, as I am informed. I hope it will not be thought inordinate. * * * * * * * * * * I' have spared no pains in making it as perfect as I could; but I fear to little purpose * * * * * * * *.

Mrs. H. was brought to bed of a son[*] yesterday morning, and is, through mercy, as well as can be expected. Let me beg an interest in your prayers, that she may be raised up again. My other dear lovely boy I think you know I lost: it was a great stroke to us both; especially to his poor mother, of whom he was the darling. I hope dear Mrs. Button is recovered, and will be long spared to you. * * * * * * * *. What wonders have we lately seen. The events which have taken place appear enchantment, or a dream. * * * * * *. I hope to print some sermon or sermons before long; but every thing I do in that way costs me immense labour.—I am, my dear Sir, your affectionate Brother,

R. Hall.

[*] He was named Robert. Some months after the decease of his lamented father he went abroad, and a few weeks since, his amiable mother received the afflicting intelligence, that he died in Batavia; but the particulars of the distressing event have not yet arrived.

ARCHBISHOP LEIGHTON.

It was a question asked of the brethren, both in the classical and provincial meetings of ministers, twice in the year, "If they preached the *duties of the times?*" (1648.) And when it was found that Leighton did not; he was quarrelled with for this omission; but he said, "*If all the brethren have preached to the* Times, *may not one poor brother be suffered to preach on* Eternity?"

Leighton came up to London at the end of the year 1673, to resign his archbishopric; his resignation was accepted. He retired to a private house in Sussex, where he lived in a most heavenly manner, and with a shining conversation.

When Lord Perth came to London to be made Lord Chancellor of Scotland, Dr. Burnet (bishop of Salisbury) had a very earnest message from him, desiring by his means to see Leighton. Burnet, who wrote so earnestly to him that he came to London, was amazed to see him, at above seventy years of age, look so fresh and well. His hair was still black, and all his motions lively. He had the same quickness of thought and strength of memory; but above all, the same heat and life of devotion he had ever seen in him. When Burnet took notice to him, how well he looked, he said, "He was very near his end, for all that; and his work and journey were now almost done." The next day he was taken with an oppression, and, as it seemed, with cold and with stitches, which was indeed a pleurisy. The next day, he sunk so, that both speech and sense went away of a sudden; and he continued panting about twelve hours; and then died without pangs or convulsions, in 1684.

There were two remarkable circumstances in his death. He used often to say, that if he were to choose a place to die in, it should be an inn; it looking like a pilgrim going home, to whom this world was all an inn, and who was weary of the noise and confusion in it. He added, that the officious tenderness and care of friends, was an entanglement to a dying man; and that the unconcerned attendance of those that could be procured in such a place, would give less disturbance. He obtained what he desired; for he died at the Bell Inn, in Warwick Lane.

Another circumstance was, that while he was Bishop in Scotland, he took what his tenants were pleased to pay him: so that there was a great arrear due, which was raised slowly by one whom he left in trust with his affairs there; and the last payment he could expect from thence, was returned up to him about six weeks before his death: so that his provision and journey failed both at once.—*Life, prefixed to his Select Works.*

And some fell among Thorns, Mark iv, 7.—The third is *thorny ground.* This relates to the cares and pleasures, and all the interests of this life. All these together are the *thorns;* and these grow in hearts that do more deeply receive the seed, and send it forth, and spring up more hopefully than either of the other two, *and yet choke it.* Oh! the pity.

Many are thus almost at heaven, so much desire of renovation, and some endeavours after it, and yet the thorns prevail. Miserable thorns! The base things of a perishing life drawing away the strength of affections, sucking the sap of the soul. Our other seed and harvest, our corn and hay, our shops and ships, our tradings and bargains, our suits and pretensions for places and employments of gain or credit, husband, and wife, and children, and house, and train, our feastings and entertainments, and other pleasures of sense, our civilities and compliments; and a world of those in all the world, are these *thorns*, and they overspread all. *The lust of the eye, the lust of the flesh, and the pride of life.*

And for *how long* is all the advantage and delight of these? Alas! that so *poor things* should prejudice us of the rich and blessed increase of this divine seed.

Abp. Leighton's Select Works, p. 193.

S. J. B*****.

PIOUS WIT OF A YOUNG WOMAN.

A Practical Illustration of Matt. x, 16, "Be ye wise as serpents, and harmless as doves."

In the short but inglorious reign of James II, when Popery was making rapid strides to power, the king had his agents and emissaries in every part of the kingdom, to harass, vex, and weary the Protestants into a compliance with the measures he was endeavouring to bring about; and where persuasion and threats had no effect, sometimes force and violence were had recourse to. One of his agents, with a party of soldiers (rather ruffians, I should say) went out on a Sabbath morning "to hunt down the Protestants;" as they termed it. They met a young woman, a servant-maid, running along the road, early in the morning, without either shoes or stockings on. The captain of this band asked her where she was going so early in the morning; and what was the urgency of the business that made her run so fast. She told him, that she had learned that her elder brother was dead; and she was going to receive her share of the riches he had bequeathed to her, as well as to her other brothers and sisters; and she was afraid she should be too late. The commander was so well pleased with her answer, that he gave her a half-crown to buy a pair of shoes, and also wished her success. But if he had known the real business she was going upon, which was to a sacrament, he would most probably have prevented her from going that day to the place where she hoped to receive durable riches.

MY DYING SISTER.

"Mother, has noontide pass'd away,
And is it twilight dim?
Methought I heard my sister say
Her matin pray'r and hymn,
Tell me, oh! mother, is it day,
Or is it twilight dim?

"Ah! now I know it is not night,
I hear the joyous bee,
The lark is warbling to the light
His song of life and glee;
Mother, the shade is in my sight,
The darkness dwells with me.

"Ah! well do I remember now,
What bitter tears you've shed,
What hours, with ashy cheek and brow,
Upheld my aching head,
And pray'd and watch'd as none but thou
Could'st watch this weary bed.

"I see thee thro' a mist of tears,
Thy words are chok'd by sighs;
My father looks like one in years,
Since last he help'd me rise;
And our sweet home so chang'd appears,
It glads not these weak eyes.

"But thou, dear mother, oft hast said
There is a far-off land
All blest, where tears are never shed,
Can this be its fair strand?
It seems a clime of doubt and dread,
Rul'd with an icy hand.

"Alone I cross the dreary sea;
But when *thou* leav'st the shore,
Mine, mine the holy task shall be,
To guide thee safely o'er;
To pay back through eternity
Thy love's unbounded store." MARY.

THE BUDDHIST TEMPLE IMPORTED FROM INDIA.

THIS "Miniature of Buddhism" will afford a high gratification to its *Christian visitors* at Exeter Hall; while it will serve as an occasion of calling forth their sympathy towards the multitudinous tribes of India who are sitting in darkness and in the shadow of death, ignorant of the only true and living God, and of his Son our blessed Redeemer.

The Temple itself is twenty-four feet long: it was consecrated about five years ago, and "whilst in its native country, was visited by their Excellencies the Commander-in-chief in India; the Governor of Ceylon; and the late Dr. Turner, Bishop of Calcutta, with their families and friends, and the principal civil and military officers of that island; who considered its removal to England highly desirable, to afford the British public an opportunity which would otherwise be unattainable without a voyage across the ocean."

Before visiting the "Buddhist Temple," we beg to request our friends to refer to No. 14 of the Christian's Penny Magazine" for an account of GUADAMA, as then they will be better prepared to inspect this interesting exhibition. The temple contains, besides numerous idols, representations of Guadama, Vishnu, &c. &c., a colossal figure of Buddha, eighteen feet in length, carved in wood, in a recumbent posture, indicating his eternal repose, surrounded by images of his attendant spirits.

We would respectfully suggest to the proprietors of this truly interesting exhibition, the *policy* of announcing, that *young persons* and *working people* will be admitted at half price.

THE SCRAP BOOK,

Containing a Variety of Articles in Prose and Verse, chiefly Original, by the Author of "Emma and Sophia De Lissau," &c. &c. 32mo. silk. Seely. London, pp. 116.

This is one of a class of beautiful literary works suitable for presents to young persons. The Author of "Emma De Lissau," a Christian of the Hebrew nation, is well known to the public by her interesting works; and we are sure that the SCRAP BOOK will procure for her a still higher degree of respect, with those who have "received the grace of God in truth."

"THE CHRISTIAN LADY'S FRIEND,"

And Family Repository, Edited by the Author of "Emma de Lissau." Vol. I, for 1832. 8vo. cloth, pp. 572.

The volume before us includes the first year's numbers of this truly "Christian Lady's Friend." We think it well deserves the patronage of those for whom it is designed; and we understand it receives the cordial approbation and literary contributions of some of the most distinguished ladies of the British churches. Among its patrons, is included that ornament to her sex and preceptress of the world, *Mrs. Hannah More*. That production which is approved by a person, so competent to form an estimate of a work of this kind, must be worthy of recommendation to Christian Ladies.

ON REPROVING SIN.

FEW things are more difficult than to administer reproof properly: but while the professed servants of God sometimes need reproof, the avowed servants of Satan need it much more frequently, and on different grounds. One day, a person being in the room of a poor aged Christian woman, and lamenting a want of firmness to reprove the abandoned when travelling, and as an excuse having recourse to an hackneyed passage, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine," she seriously and hastily replied, "Oh, Sir! keen and just reproofs are no pearls: were you to talk to a wicked coachman respecting the love of God shed abroad in the heart by the Holy Ghost, and the pleasures of communion with God, you would cast pearls before swine; but not in reproving sin."

JUDGMENT OF GOD UPON PRIDE.

SIMON TOURNAY affords a memorable and affecting proof of the truth of that scripture, "Professing themselves to be wise, they became fools." In 1201, after he had outgone all Oxford for learning, and became so eminent at Paris as to be made chief doctor of the Sorbonne, he grew so puffed with pride as to hold Aristotle superior to Moses and Christ, and yet but equal to himself! In his latter days, however, he grew such an idiot as not to know one letter in a book, or one thing he had ever done.

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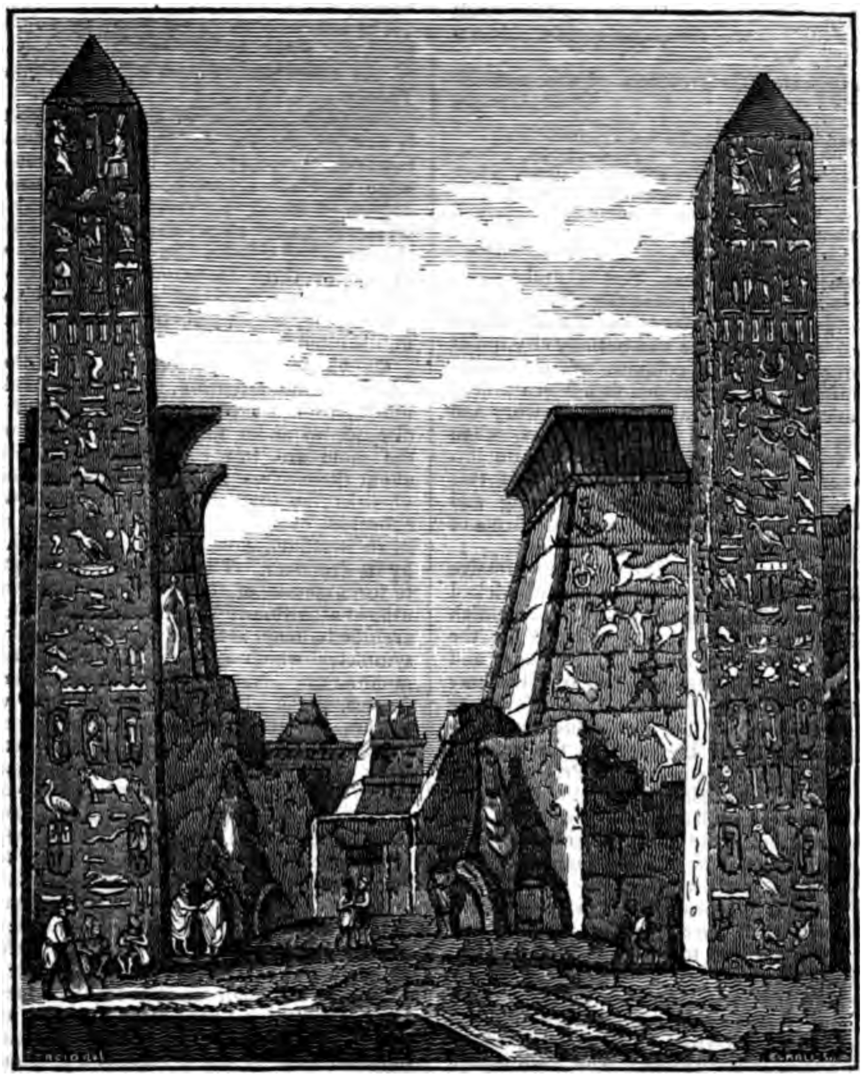
THE CHRISTIAN'S PENNY MAGAZINE.

44. PUBLISHED EVERY SATURDAY. April 6, 1833



ARCHITECTURAL REMAINS AT LUXOR.

UXOR, THE "*POPULOUS NO*" OF EGYPT.

readers will refer to what is mentioned by the in-
ed prophets concerning the ruin of Egypt, and to
36 of the "Christian's Penny Magazine," the
er to understand this article. See Jer. xlvi, 25;
Ezek. xxx, 15; "The multitude of No." Nahum
3, "Populous No."

No," was called "No Ammon, or Hammon," from
, the son of Noah, whose son Mizraim was the founder of the kingdom of Egypt. Its name signified "The mansion, or palace of Ammon." Herodotus says the "Egyptians called Jupiter by the name of Ammon;" and this city, the same as the celebrated Thebes, the Greeks called *Diopolis*, "The city of Jupiter," and "Jupiter Ammon," the "Mansion of Jupiter," as a famous temple was erected at Thebes in honour of that imaginary divinity.

Thebes was built, according to the mythology of some, by Osiris, a great deity of the Egyptians, son of

Jupiter and Niobe: but according to others it was erected by Busiris, a king of Egypt, a son of Neptune, who, with great cruelty, sacrificed all foreigners to Jupiter.

Thebes, or "Populous No," was eighty furlongs or ten miles in length, at the commencement of the Christian era: but this was little in comparison of its ancient magnitude, before it was ruined by Cambyses, when it was said to have been no less than four hundred and twenty furlongs, or fifty-two miles and a half in length. In its glory, Thebes is said to have been able to send out at once two hundred chariots, and ten thousand fighting men from each of its hundred gates! According to the epitaph of Rhampses, 700,000 soldiers dwelt in Thebes, so prodigious was the number of inhabitants in this "POPULOUS NO."

Homer has celebrated the greatness of this magnificent city:—

> " Not all proud Thebes' unrivall'd walls contain
> The world's great empress on th' Egyptian plain,
> That spreads her conquests o'er a thousand states,
> And pours her heroes through an hundred gates;
> Two hundred horsemen and two hundred cars,
> From each wide portal issuing to the wars."
>
> POPE'S HOMER.

Diodorus says, "we have heard that several successive kings were ambitious to improve the city with presents of gold and silver, with ivory and a multitude of colossal statues; and that there was not any city under the sun so embellished with columns of one entire stone. The buildings have remained to modern times; but the gold and silver, and all the costly ivory and precious stones, were pillaged by the Persians, when Cambyses set fire to the temples of Egypt. So immense, they report, were the riches of Egypt at this period, that from the rubbish, after plundering and burning, were taken more than three hundred talents of gold, and of silver two thousand three hundred."

We are not able accurately to trace the progressive steps of the destruction of the idolatrous and wicked Thebes, as predicted by the inspired prophets, Jeremiah xlvi, and Ezekiel xxx. But it was pillaged by the Assyrians and Babylonians, then by the Persians, and afterwards by the all-conquering Romans. Ptolemy Lathyrus, an Egyptian king, besieged Thebes for three years, after having defeated the rebellious troops in the field; and having taken the city, in the year 81 before the Christian era, according to Prideaux, destroyed its greatness. Dr. Prideaux says, "Lathyrns, on his taking the place, handled it so severely for this rebellion, that, from being the greatest and wealthiest city in Egypt, he reduced it to so low a condition, that it never after any more made a figure."

The ruins of ancient Thebes are of so immense an extent as to convince the spectator that fame has not magnified its size: for its monuments rest on two chains of contiguous mountains, while its tombs occupy the valleys towards the west, far on into the desert. A large temple on the eastern side is more than two leagues and a half distant from Medinet-Abu, where the most western temple is situated. The Arab village of Karnac is built on a small part of the site of a single temple.

Denon describes the remains of this temple thus: "Of the hundred columns of the portico alone, the smallest are seven feet and a half in diameter, and the largest twelve. The space occupied by the circumvallation of the temple contains lakes and mountains. In short, to be enabled to form a competent idea of so much magnificence, the reader ought to fancy what is before him to be a dream, as he who views the objects themselves rubs his eyes to know whether he is awake. The avenue leading from Karnac to Luxor, a space nearly half a league in extent, contains a constant succession of sphinxes and other chimerical figures to the right and left, together with fragments of stone walls, of small columns, and of statues."

Luxor is also built on the site of the ruins of a temple, not so large as that of Karnac, but in a better state of preservation, the masses not having as yet fallen through time, and by the pressure of their own weight. The most colossal parts consist of *fourteen columns* of nearly eleven feet in diameter, and of two statues in granite at the outer gate, buried up to the middle of the arms, and having in front of them the two largest and best-preserved obelisks known. The French, when in Egypt, deemed their means insufficient, not to hew out, but merely to transport these two monuments, which are not more than a fragment of one of the numerous edifices of the astonishing city of Thebes.

Denon, in speaking of the gate of the temple, which is now become the entrance to the village of Luxor, remarks, "Nothing can be more grand, and at the same time more simple, than the small number of objects of which this entrance is composed. No city whatever makes so proud a display at its approach as this wretched village, the population of which consists of two or three thousand souls, who have taken up their abode on the roofs and beneath the galleries of this temple, which has, nevertheless, the air of being uninhabited."

On visiting the palace of Luxor, the first objects which attract attention, are two obelisks of a single block; they are placed in the front of a mole at the distance of about fourteen paces. Between them and the mole are two colossal statues of black granite, about three paces from the mole, and eight from the obelisks; so that, in the space of eleven paces, these enormous objects are brought together, each of which, in an insulated position, would astonish the beholder by its grandeur. The taste of the Egyptians led them to form masses of those objects, which we employ our utmost attention to keep in detached situations. Their architects may also be reproached for the want of symmetry which appears in the disposition of these monuments. Neither the obelisks, nor the colossal figures, are in a line with each other, or with the gate.

These defects in the whole, are, however, forgotten on observing the execution of the parts: there is no work of art existing, which can bear a comparison with these obelisks. The Barbarians who destroyed the monuments of Upper Egypt, appear in some measure to have respected these; and though they endeavoured to cut one of them at the base in order to overturn it, they seem, even in this act of violation, to have avoided doing any injury to the figures which enrich it. These figures are disposed in three columns; those in the middle are cut to the depth of two inches; the larger figures in the right and left columns, are about an inch deep, and the small ones about nine lines: the ground of these is in its rude state, which gives them a different colour from the middle column, where it is polished with as much care as a precious stone. The obelisks terminate in a small pyramid, whose supports describe a curve. Their size is unequal, and they rest upon a base which is about fifteen feet beneath the surface. The two colossal figures placed behind them, which are of black granite, are thirty-eight feet in height, and in a sitting posture, with their hands resting on their thighs: the extremities of these statues are of indifferent workmanship, but some of the parts are admirable examples of sculpture.

To the left, on leaving the mole, is a colonnade, now blended with Turkish habitations. The two wings of the building, which were behind the mole, are entirely dilapitated. They led to a second colonnade, which still subsists, and is formed of two rows of the lotus columns: its total height is fifty-six feet, its diameter nine, the space between the capitals thirteen, and the intercolumniation fifteen feet.

At fifteen paces to the right and left of the grand colonnade, begin two other rows of columns, whose capitals imitate the sprout of the truncated lotus. the diameter of the columns is five feet, their height thirty, and the intercolumniation eight. This colonnade intersects, at right angles, that of the lotus columns: in the middle is an interval which served as an avenue to the palace, whose gate appears in front. It has been walled up by the Christians, who formed a niche in it, which contains their altar. They have clothed it with plaster, and adorned it with the pictures of their saints in fresco. The portico served as their church, and the avenue as the grand nave. This gate led to an apartment forty feet square, whose ceiling is supported by four columns. At the extremity of the palace, without mentioning the other apartments which compose it, there is a sanctuary, surrounded by an interval of six feet, which may be supposed to have been the chapel of the palace. The pictures that embellish it are very highly finished.

The general plan of this edifice affords every reason to conjecture that it was composed of about sixty buildings.

To give a minute description of the colossal ruins of ancient Thebes, as they exist at Luxor and Karnac, would require a volume; and we know no means of *tarry-at-home travellers* receiving adequate gratification, but by surveying some of the smaller antiquities of Egypt exhibited in the British Museum. Prodigious as some of those antiquities are, they will yet convey but an imperfect idea of the enormous masses which the Egyptians erected, forming palaces where the grossest impurities were practised, and temples whose pavements were dyed with the blood of human sacrifices; on account of which, the prophets denounced the Divine vengeance; and, as a lesson to wicked nations, Almighty God executed his righteous indignation upon the nation and their glory!

CAUSES OF DISEASE.

Daily observation demonstrates that the human structure, even in its most perfect formation, is liable to lesions of organization, and derangement of function, producing that state of the system, in which its usual actions or perceptions are either interrupted or attended with pain: this state is called disease. Every animal carries within itself the germ of its own destruction, or, in other words, it is formed for a limited existence. Many diseases, therefore, arise spontaneously, or without any assignable external cause; but many more are produced by causes, over which we have some control; and perhaps the chief source of the physical ills to which we are liable, is the deviation we make from the simplicity of nature. The injurious influence that domestication has upon the health of the lower animals, is very strikingly apparent; and in proportion as their subjugation is more complete, and their manner of life differs more widely from that which is natural to them, so are their diseases more numerous and severe. The diseases of our more valuable domestic animals, are sufficiently numerous and important to employ a particular class of men, and the horse alone has professional assistance appropriated to him. Men of education and talent have devoted themselves to the investigation of the diseases of this noble and useful creature. The poor little canary birds, confined in their wiry prisons, are very liable to disease, more especially inflammation of the bowels, asthma, epilepsy, and soreness of the bill. No animal deviates so far from the simplicity of nature in its habits, as man: none is placed under the influence of so many circumstances calculated to act injuriously upon the frame. His morbid affections are hence abundant and diversified, as may be seen by referring to the different nosological arrangements: those long catalogues of diseases afford strong evidence, that man has not carefully followed that way of life which has been marked out for him by nature. The crowded state of the inhabitants of large cities, the injurious effect of an atmosphere loaded with impurities, sedentary occupations, various unwholesome avocations, intemperance in food, stimulating drinks, high-seasoned and indigestible viands, and these taken hastily in the short intervals allowed by the hurry and turmoil of business, the constant inordinate activity of the great cerebral circulation, kept up by the double impulse of luxurious habits, and high mental exertions, the violent passions by which we are agitated and enervated, the various disappointments and vexations to which all are liable, reacting upon and disturbing the whole frame, the delicacy and sensibility to external influences caused by heated rooms, too warm clothing, and other indulgences,—are all contrary to the voice of nature, and they produce those morbid conditions of the system which a more simple and uniform mode of living would prevent. Our associates of the animal kingdom do not escape the influence of such causes; the mountain shepherd and his dog are equally hardy, and form an instructive contrast between a delicate lady and her lap-dog — the extreme point of degeneracy and imbecility of which each race is susceptible. In the early ages of society, man enjoyed long life, his manner of living was simple, his food, habitation, and pursuits, were all calculated to fortify the body, and no anxious cares disturbed his mind. — *Curtis's Essay on the Deaf and Dumb.*

WATCH AND PRAY.

O watch and pray; thou canst not tell
How near thine hour may be;
Thou canst not know, how soon the bell
May toll its notes for thee.
Death's thousand snares beset thy way,
Frail child of dust, O watch and pray.

Fond youth, as yet untouch'd by care,
Does thy strong pulse beat high?
Do hopes gay visions bright and fair
Dilate before thine eye?
Know, these must change, must pass away,
Fond joyous youth, O watch and pray.

Thou aged man, life's wintry storm,
Hath shorn thy vernal bloom:
With trembling step, and bending form,
Thou'rt tott'ring to the tomb.
And can vain hope lead thee astray?
Watch, weary pilgrim, watch and pray.

Ambition, stop thy panting breath;
Pride, sink thy lifted eye;
Behold the yawning gates of death
Before thee open lie.
O hear this counsel, and obey,
Pride and ambition; watch and pray.

O watch and pray; the paths we tread
Lead onward to the grave.
Go to the tombs, and ask the dead,
Ye on life's stormy wave:
They shall exhort ye: even they,
From their dark chambers:—watch and pray.

EASTER.

April 7. The word Easter occurs once in the Scriptures, Acts xii, 4, where it means *Passover*, referring not to the fact or the time of the resurrection of Christ, but to the national Hebrew festival of that name. Easter is a term applied in English to the season in which the resurrection of our blessed Saviour is commemorated: but this word has been adopted from the Saxon goddess Eostre, whose idolatrous and impure festival was held in April.

The Greeks call this festival *Pasga*, and the Latins *Pascha*, from the Hebrew word which signifies a *passage* or *passover*.

There is no precept or example in the Scriptures for the religious observance of this season; yet from a very early period the day of the Redeemer's glorious resurrection has been religiously observed by Christians. But one of the most unhappy controversies which ever existed among the professed followers of Christ, arose in the second century concerning the proper time of keeping this festival. The Asiatic churches kept their feast upon the very same day on which the Jews observed their Passover, and others on the first Sunday after the first full moon in the new year.

Mr. Milner, in his valuable "Church History," remarks: "The controversy respecting the proper time of the observation of Easter, which had been amicably adjusted between Polycarp of Smyrna and Anicetus of Rome, who had agreed to differ, was unhappily revived towards the close of this (the *second*) century. Synods were held concerning it; and a uniformity was attempted in vain throughout the church. Victor of Rome, with much arrogance and temerity, as if he had felt the very soul of the future papacy formed in himself, inveighed against the Asiatic churches, and pronounced them excommunicated persons. Irenæus, bishop of Lyons, rebuked the uncharitable spirit of Victor, reminded him of the union between Polycarp and his predecessor Anicetus, notwithstanding their difference of sentiment and practice in this point, and pressed the strong obligation of Christians to love and unity, though they might differ in small matters."

This controversy was determined in the council of Nice, called by order of Constantine the Great, A.D. 325, when it was ordained, that the commemoration of this blessed event should be kept on one and the same day, which should always be Sunday, in all Christian churches in the world. It ought however to be observed, that neither the council of Nice, nor any other council, has the least authority to make decrees or ecclesiastical laws for all Christians. The Holy Scriptures alone are the only authority in directing the faith, the practice, and the religious ordinances of believers on the Lord Jesus Christ.

But though the Christian churches, in the early ages after the apostles, differed as to the *time*, yet they all agreed in showing particular respect to this festival. On this day prisoners and slaves were liberated, and a generous provision was made for the poor. The *eve*, or *vigil*, of this festival was celebrated in some places with more than ordinary pomp, which continued till midnight; as it was a tradition of the church that our Saviour rose a little after midnight, but in the East, the vigil lasted till cock-crowing.

The manner in which Easter is celebrated in Roman Catholic countries is truly shocking, and one of the principal causes of hardening the Jews in their infidelity and hatred of the name of Jesus of Nazareth. But it is also worth while to consider how this ever-memorable event is commemorated in enlightened Protestant Britain. Let each one of our readers inquire, whether he is prepared in the true spirit of grateful devotion? "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Pet. i, 3—5.

MEDITATION ON THE FULNESS OF SALVATION.

The following reflections were written in consequence of hearing a long dry sermon on the merit of good works, and Christ being willing at last to make up any short-coming on the sinner's part.

Serva Christi.

There is no such thing in the Bible as *part* of salvation, separable from an interest in all the blessings of the covenant of grace. He that breaks one command is guilty of all! How then can poor sinners, dead in trespasses and sins, work out a righteousness of their own? "There is none that doeth good, no, not one." (Psalm xiv, 3). In the sight of Jehovah all are dead in Adam; believers are justified only in Jesus, and they shall inherit everlasting life, as is most clearly expressed in the fifth chapter to the Romans. It is a *free, full*, and *perfect* salvation that Jesus purchased for his people on Calvary. Christ, the beloved of the Father, said, "If the Son shall make you free, ye shall be free indeed" (John viii, 36). "There is no putting forth of the finger" (Isaiah lviii, 9): there is no *doing* all we can to get to heaven by our works and merits, and so, if we come short in the measure of purity and holiness requisite for the celestial regions, Christ stepping forward and making up the deficiency! No: He came on no such mean errand from His glory to dwell among condemned transgressors. He came to accomplish the honours of the perfect law of God, "He came *to seek and to save that which was lost*" (Luke xix, 10). A beautiful illustration of this is Zaccheus meeting Emmanuel (Luke xix), with his roll of good works and diadem of merits. *Zaccheus was little of stature*; and being impelled by curiosity, and by the imparted grace of the good Spirit, he ascended the sycamore tree: Jesus then called him by name, and said, he would abide that day at his house, which displeased some of his self-righteous followers so much, that they murmured that he should be the guest of a sinner. But Jesus declared that he was a son of Abraham according to the promise, "For Abraham believed in the Lord, and he counted it to him for righteousness." (Gen. xv, 6.) In this righteousness Zaccheus was a son of Abraham; not for "*giving half of his goods to the poor, or restoring four-fold if he had taken any thing from any man by wrong accusation*:" no, these were no pleas with the great Law-fulfiller and blessed Redeemer. His glory He will not give to another (Isa. xlii, 8; xlviii, 11). He is Lord of all, "his work is perfect," and "*of his fulness have all* believers *received, and grace for grace*" (John i, 16): one grace to help another, so as to live "*to the promise of the glory of his grace, wherein He hath made us accepted*" (Eph. i, 6), and presents us blameless before the throne of His Father and our Father, the Eternal God.

Virtue required in Nobility.—Nobility is a splendid gem, and adds an ornament to him who wears it; but if it be not set in the purest gold of moral goodness, it only serves to make more apparent the vices of its possessor.

Letters to a Mother, upon Education.

LETTER XXIII.

General Principles of Intellectual Education.

Dear Madam,

May I offer you this Letter as incidental to the general course, as being very strongly though collaterally only connected with it. I shall endeavour to state what appear to me to be the principal rules which ought to be kept in view in the intellectual education of your child, not merely from the period at which he learns to read, but from the very first dawn of his intellect, and in reference to every subject in which he may be instructed.

The first rule is, that the degree of maturity which his faculties have attained ought perpetually to be kept in view, in regard to the information which is administered to him. That maturity is to be estimated, not so much by the strength of the faculty in question, but by the degree of *information* which he has acquired by that faculty. The accession of knowledge to the mind of an infant must resemble the addition of links to a chain; of whatever length it may be, *the succeeding link must be fastened on to and make part of the preceding*. So must any new idea communicated to a pupil of any age, if he is to be expected to retain it. That is, there must be some of the *new* ideas of the same nature with those of which he is *already possessed*, and the accession must consist of the *gradual* extension of *them* into others which are different.

Secondly, Every new subject which is taught him ought to be exhibited to his mind from *its very first principles*, and these should be represented in the simplest and most intelligible form, and comprehensively. The teacher should also be careful, that out of the plenitude of his own information, he may not convey defective apprehensions. Every teacher is in danger of taking for granted that the pupil is acquainted with *some* things, in consequence of their being obvious to himself. This ought to be dreaded the more as the teacher is himself expert and experienced. To this cause may perhaps be ascribed the frequent obscurity of books on the elements of any science, and which render the assistance of a tutor indispensable. In arranging the principles of a new science, the instructor, whether orally or by writing, ought to take for granted the absolute ignorance of the pupil. This may sometimes be thrown away; but neither the pupil nor the instructor will have much cause to regret: it is an error on the right side. In the case of oral instruction, the pupil ought to be instructed to demur the instant he does not understand. He should be cautiously warned never to seem to comprehend when he does not, through a shame of owning his want of comprehension, or out of a baneful affectation of seeming to have a very rapid comprehension. On the other hand, the instructor should never feel or affect notions of impatience with those who comprehend slowly. The instant he has lost his patience, he throws away the capability of being useful. It should also be considered, that a *comparatively* slow perception is usually found united with tenacious retention.

Thirdly, A yet more important rule should be, that nothing should be taught a child, except in such terms and in such modes as he can understand. The instant he ceases to comprehend, he ceases to learn. From that moment the time of both parties is thrown away. They may go on indeed, but the fabric must be taken down and rebuilt at no distant period. The utmost pains should be taken to meet the apprehension of a child. His eye, the tone of his voice, should be perpetually regarded, to see whether he really does comprehend. On the part of the instructor, all means should be adopted for this desirable purpose. Your language ought ever to be as simple and as precise as a demonstration in Euclid. All the pains you can adopt to be perspicuous, simple, intelligible, and unequivocal, will be amply repaid. Such pains will reward even yourself, by the increased clearness of your own perceptions. Your own perceptions of the topic in question, and those of your child, ought to be like the rivulet which flows from a spring, in which you can most clearly see every grain of sand, every pebble, that lies at the bottom.

In this consists the great utility of grammar, logic, &c. to train the mind to the habit of taking clear perceptions, and of communicating them to others. For the want of this habit, what an obscurity there is attendant on the professed instruction and the professed knowledge of multitudes! It originates in the habit, on the part of the instructor, of not forming precise and accurate perceptions himself. Whatever we can perceive clearly and comprehensively, we can express in like manner. Take care of the perceptions, and then leave the language in which you convey them to take care of itself. The expression of ideas is to the perception, what the hands of a clock are to the procedure of the inward works. Indeed, the more we keep our mental view on the perception, the more correct and even elegant will be our expressions. The instant we become *conscious* that we are speaking or writing, our style ceases to be fluent and happy.

Whenever then you find that you are not most clearly perceiving the object which you are describing, or teaching, scrupulously pause till you can recover your perceptions. If you cannot do so, tell your child so at once. The first opportunity, get complete information, tell him when you have done so, and then communicate it.

The want of these principles and this procedure, from instructors of every order, has done infinite mischief in every department of knowledge. Would that it had always been followed, even in the pulpit! Who can tell how much the inefficiency of the ministry is to be attributed to this cause? He who does not clearly understand, can never clearly teach. Be he an instructor of whatever rank, he may fill his time up, and communicate the accustomed dose of weariness to his auditors, but no more.

Let your entire intellectual procedure to your infant resemble that beautiful comparison of real knowledge in the Scriptures, namely, light. Let your own mind be full of light, and the addition to your infant's ideas be ever that of light to light.

It should also be kept in mind, that the instant dark and dubious ideas are attempted to be communicated, his mind will become uncertain, will be discouraged, and gain a settled idea of the difficulty of obtaining knowledge, an impression fatal to acquisition. He will be reduced to the liability of seeking satisfaction in the pleasures of the senses, which he will soon experience are *certain* in their sensations. He then totters on the verge of degradation. In every new department there will always be ideas which will require contemplation till the mind perceives them; till, if I may so speak, the eye of the mind accommodates itself to the perception of them. But if they be really presented in a perceptible form, the mind will infallibly, and without much difficulty, apprehend them. The greatest difficulty attending upon the learning of most sciences is derived, not so much from the nature of those sciences themselves, as from the improper modes in which they are taught.

I am, dear Madam, yours, &c.

Clericus.

SCRIPTURE GAZETTEER.

(Continued from p. 94.)

Appii-Forum, a place about fifty miles distance from Rome, where St. Paul was met by some devout Christians in his journey to that city. This place is supposed to have received its name from the same Appius, who gave name to the Appian Way. Acts xviii, 14.

Apollonia *(perdition, or destruction)*, a city of Macedonia, through which, and Amphipolis, St. Paul passed in his way to Thessalonica. Acts xvii, 1.

Arabia *(evening, or a desert place, or mixtures)*, a large country of Asia, extending from the river Euphrates to Egypt, and so lying to the east and south of the Holy Land. This country took its name from its inhabitants, being a mingled people, composed of Ishmaelites, Midianites, and Amalekites, the word Arat denoting in the Hebrew language, to mix or mingle, and the derivation Oreb or Arabim, a mixed multitude. This country has been from early times distinguished into three parts. Arabia Felix, or the happy, to the south, so styled from its rich products, and famous for the queen of Sheba, who came to hear the wisdom of Solomon, and whose kingdom was situated in this fertile country: Arabia Petræa, either so called from its capital Petra, built on a rock, or from the rockiness of the whole division, being full of mountains, among which is Mount Sinai (or Horeb), so famous in sacred scripture. Not far from which, south or south-west, within the bounds of Arabia Petræa, was situated the land of Midian, whither Moses fled out of Egypt, and which was doubtless so called from Midian, a son of Abraham by Keturah. As Arabia Petræa lies to the north of Arabia Felix, so still more north, or rather north-east, lies the third division, Arabia Deserta, so called from its barren deserts, and large uncultivated plains. We cannot indeed in either of these divisions (as Dr. Shaw observes) be entertained with pastures clothed with flocks, or with valleys standing thick with corn, or with brooks of waters, or fountains, or depths that spring out of the valleys or hills. Here is no place of seed, or of figs, or of vines and pomegranates. But the whole is an evil place, a lonesome, desolate wilderness; no otherwise diversified than by plains covered with sand, and by mountains made up of naked rocks and precipices. Neither is this country ever, unless sometimes at the Equinoxes, refreshed with rain; but the few hardy vegetables which it produces, are stunted by a perpetual drought; and the nourishment which the dews contribute to them in the night, is sufficiently impaired by the power of the sun in the day. The intenseness of the cold and heat at these respective seasons, very emphatically accounts for the provision of Providence in spreading out for the Israelites "a cloud to be a covering by day, and fire (like a harmless sun) to give forth light and heat in the night season." Psalm cv, 39. There is the same uniform course of weather throughout the whole year, the sky being usually clear, and winds blowing briskly in the day, and ceasing in the night. Of these the south winds are the gentlest, though those in other directions are the most frequent, which by blowing over a vast tract of these deserts, and skimming away the sandy surface along with them, leave exposed several putrid trunks and branches of trees; make continual encroachments upon the sea, and occasion no less alterations on the surface of the continent. For to these violent winds may be attributed the many billows or mountains of sand, which are everywhere to be met with. No places in the whole world perhaps abound less with living creatures than these deserts, and indeed where has nature made less provission for their sustenance? The quails must have been fed as well as brought by a miracle, if they had continued with the Israelites; and might they not, without the like miracle, have died of thirst in the wilderness? We cannot therefore sufficiently admire the great care and wisdom of God, in providing the camel for the traffic and commerce of these and such-like desolate countries. For, if these serviceable creatures were not able to subsist several days without water, or if they required a quantity of nourishment in proportion to their bulk, the travelling in those countries would be either cumbersome and expensive, or altogether impracticable.

Aram *(highness, or magnificence)*, the fifth son of Shem, was the father of the Syrians, who from him were called Arameans or Aramites. There are many countries distinguished by this name in Scripture. Aram Naharim, or Syria of the two rivers; *i. e.* Mesopotamia; Aram of Damascus, Aram of Soba, Aram of Bethrohob, Aram of Maachah, because the cities of Damascus, Soba, Bethrohob, and Maachah, were in Syria, or at least because Syria contained the cantons of Damascus, Soba, &c. Homer calls those Arameans, which the Greeks and more modern times call Syrians; (see Iliad II, ver. 783, &c). The prophet Amos (ix, 7), seems to say, that the first Arameans (Assyrians), dwelt in the country of Ker, in Iberia; and that God brought them from thence, as he did the Hebrews from Egypt; but when this transmigration happened no one knows. It must be very ancient, since Moses always calls the Syrians, and people of Mesopotamia, Aramites. The name Syri, or Syria, is derived from Tyre, or Tor, a place which Homer never mentions, it being perhaps not then grown famous, even if it was built.

Ararat *(the curse of trembling)*, a famous mountain in Armenia, on which Noah's ark is said to have rested after the deluge, Gen. viii, 4. It is affirmed, but without any good proof, that some remains of Noah's ark are still to be seen upon the top of this mountain. John Struis, in his voyages, assures us, that he went up to the highest part of it; and that a hermit who abode there, declared to him, that some broken pieces of the ark were still to be seen there; and at the same time presented him with a cross made out of the wood, belonging to this famous vessel. But M. de Tournefort, who was upon the spot, assures us, that there was nothing of the kind to be seen there; that the top of Mount Ararat is inaccessible, both by reason of its great height, and of the snow which perpetually covers it. This mountain is situated twelve leagues east of Erivan, in a vast plain, having no other mountain near it on either side. Josephus says (Ant. lib. x, c. 2), that the remains of Noah's ark were still to be seen in his time, in the canton of Adiabene, called Cœron, a country remarkable for producing great plenty of cinnamon.

That part of the mountain of Ararat, whereon the ark rested, is called by many of the Eastern nations, Ardag, or Parmah-dagh, the finger mountain, because it stands upright by itself like a finger, when held up. It is so high, as to be seen at the distance of ten days' journey, according to the stages of the caravan. The city of Tauris is near this mount. Tavernier says, that there are many monasteries upon mount Ararat; that the Armenians call it the *resoussar*, because the ark stopped there. It is, as it were, taken off from the other mountains of Armenia, which make a long chain, and from the middle to the top of it, is often covered with snow for three or four months in the year.—*Calmet's Dictionary*.

Aroad, Arphad, or Arpad *(the light of redemption)*, and the Aradus of the Greeks and Romans, is a rocky island, not above a mile in compass, and about twenty furlongs from the continent. It is not improbably thought to be so named from one of the sons of Canaan, since we find him reckoned among the descendants of Canaan, the Aroadite. It seemed to the eye (says Mr. Maundrel) to be not above three or four furlongs long, and was wholly filled up with tall buildings like castles. The ancient inhabitants of this island were famous for navigation, and had a command upon the continent as far as Gabala; and it was anciently surrounded with a strong wall, consisting of stones of an immense site; which so exactly tallied and corresponded with each other, as in many other instances of the ancient building, that the architect might very justly estimate the weight and symmetry alone of its materials, without cramps and mortar, to have been sufficient to withstand the violence of the sea, and the engines of an enemy. During the time of its prosperity both art and nature seem to have conspired in making it a place of such strength and consequence, as sufficiently to justify the boast, "Where is the king of Arphad?" which Sennacherib made in the conquest of it, 2 Kings xix, 13. The Turks at present call this island *Rom wadde*.

CHARACTER OF THE ARABS,

ILLUSTRATING GEN. XVI, 12.

The Arabians have always been commended by the ancients for their fidelity, and they are still scrupulously exact to their word. They have however their vices and defects: they are naturally addicted to war, bloodshed, and cruelty, and so malicious, as scarcely ever to forget an injury. Their frequent robberies committed on traders and travellers, have rendered the name of an Arab almost infamous in Europe: so faithful has been the prophecy, "their hands shall be against every man, and every man's against them." Amongst themselves, however, they are most honest and true to the rites of hospitality: towards those whom they receive into their camp every thing is open: enter but once into the tent of an Arab, and by the pressure of his hand he ensures you protection, at the hazard even of his life: he is ever true to his bread and his salt; once eat with him, and a knot of friendship is tied which cannot easily be loosened. Hospitality was ever habitual to them: at this day, the greatest reproach to an Arab tribe is, "that none of their men have the heart to give." Nor does this feeling of liberality extend to those only of high birth, the poor and wandering Bedouin is often known to practise a degree of charity far beyond his means, from a sense of duty alone. The love of country discoverable in the wildest tenant of the most barren rock, is not felt by the wandering Arab; he roves from district to district, from pasture to pasture, without any local attachment, and his sole delight is his irregular, predatory life. Many of the elder chiefs plan new expeditions with as much glee, as if they were but just beginning life, instead of tottering on the brink of death. But notwithstanding all his savageness, there are sometimes noble thoughts seen to cross over his powerful mind, and then again to leave him choked up with weeds of too strong a growth to be rooted out.

Their fondness for the traditional history of their ancestors is proverbial. Professed story-tellers are the appendages to a man of rank: his friends will assemble before his tent, to listen night after night to a continued history, for sometimes sixty nights together; it is a great exercise of genius, and a peculiar gift held in high estimation among them. They have a quickness and clearness of delivery, with a perfect command of words, surprising to an European ear. Their descriptions are highly poetical, their extempore songs are also full of fire, and possess many beautiful and happy similes. Arabic songs go to the heart, and greatly excite the passions. Certain of their tribes are highly celebrated for this gift of extempore speaking and singing, and it is often possessed to an astonishing degree, by men unable either to read or write. Many of these children of the desert possess intelligence and feeling which belong not to the savage, accompanied by an heroic courage, and a thorough contempt of every mode of gaining a livelihood, except by the sword and gun. They value themselves chiefly on their expertness in arms, horsemanship, and hospitality: irritable and fiery, their common conversation appears to be one continued strife; they are however brave, eloquent, and deeply sensible of shame.—*Denham and Clapperton's Africa.*

PROGRESS OF THE SCIENCES.

The first savages collected in the forests a few nourishing fruits, a few salutary roots, and thus supplied their most immediate wants. The first shepherds observed that the stars moved in a regular course, and made use of them to guide their journeys across the plains of the desert. Such was the origin of the mathematical and physical sciences. Once convinced that it could combat nature by the means which she herself afforded, genius reposed no more, it watched her without relaxation, it incessantly made new conquests over her, all of them distinguished by some improvement in the situation of our race. From that time a succession of conducting minds, faithful depositories of the attainments already made, constantly occupied in connecting them, in vivifying them by means of each other, have conducted us, in less than forty ages, from the first essays of rude observers, to the profound calculations of Newton and La Place, to the learned classifications of Linnæus and Jussieu. This precious inheritance, perpetually increasing, brought from Chaldea into Egypt, from Egypt into Greece, concealed during ages of disaster and of darkness, recovered in more fortunate times, unequally spread among the nations of Europe, has everywhere been followed by wealth and power; the nations which have reaped it are become the mistresses of the world; such as have neglected it, are fallen into weakness and obscurity.—*Curtis's Lectures on the Physiology of the Ear.*

ON THE DEATH OF A CHRISTIAN MINISTER.

Whilst o'er his lov'd remains his kindred weep,
And sorrowing friends Death's solemn vigils keep,
To chase the gloom let memory wake, and cast
A beam to cheer the present from the past.
In life's pursuits 'twas his blest path to shine,
A chosen servant of his Lord divine:
A messenger of peace, to him 'twas given
To prove the care, and point the way to heaven.
Throughout his course with glowing zeal to trace
And publish wide a Saviour's wond'rous grace.
His journey thus amidst life's chequer'd way,
Honoured and blest has gently past away,
And long shall those who best his worth could tell,
Feel the sad silence of death's long farewell.
Be this his meed, and this his record high,
To live was to be lov'd, and great his gain to die.
Calm sleep his dust, to earth's cold breast resign'd,
Death's dark dominion cannot chain the mind;
Ah! thought sublime, his soul has burst its clod,
And stands exultant near the throne of God.

S. F. W.

SCRIPTURAL KNOWLEDGE IN CEYLON.

This large and populous island, (nearly as large as Ireland) has long been a scene of the labours of Methodist Missionaries. Their operations have been crowned with considerable success, and the Spirit of grace appears to have been poured forth richly both upon the Missionaries and their hearers. The Rev. Benjamin Clough, on his recent returning to Ceylon, says, in a letter to the Committee of the Bible Society,—

"I am very glad to find the Committee are so well disposed to encourage the completion of the version of the Old Testament in Ceylon, or Indo-Portugese; and that being a task which I have proposed to myself, should it please God to spare my life, I will see it done free of all expense to the Committee. I have been much gratified, ever since my arrival in England, at receiving, from various sources in Ceylon, the most unequivocal testimonies in favour of the New Testament which I had completed before I left, and of the great anxiety of the people, for whom it was designed, to possess it. They are, in fact, a people whose situation is very affecting: they form what is called the Bergher Population, and, in all its grades, are very numerous all over the country: there must be, I think, from 15,000 and upwards in Colombo alone. Great numbers of them are renouncing the errors of popery; and the change has been effected solely by reading the New Testament.

"I was greatly pleased to hear of your munificent liberality, in the grant of a fresh supply of printing paper; and I do hope God will continue most abundantly to replenish your stores. The Bible in Ceylon is, I am satisfied, working a great change in the views and feelings of the heathen. Formerly, the priests and others felt but little at its circulation: this must have arisen, I suppose, from an ignorance of its character: but since the people got a more extensive supply of its sacred contents in their own familiar style of language, and the effects of their reading it became apparent to the priests—and since, also, the priests have themselves ascertained its uncompromising character, namely, that it allows of no religion but what is revealed in itself—they have taken the alarm, and have endeavoured in various ways to thwart its circulation, and oppose us in our labours in giving the people the word of God. But the matter has gone too far, and this they now see; for in our schools alone, in the southern districts of Ceylon, we have, by the blessing of God, raised up in the midst of the population, not less than 30,000 Native Christian Readers, who do read, and will read, in spite of all the opposition of the heathen!"

THE CHRISTIAN NOT ALONE.

Although depress'd by sin and woe,
A wandering exile here below,
My Heavenly Father hears each groan,
And tells me I am not alone.

Though left by every earthly friend
On whom I thought I could depend,
And though to all the world unknown,
I still can say I'm not alone.

What though my kindred round me die,
And every earthly comfort fly,
I'll take my seat near Mercy's throne,
And say that I am not alone.

When passing Jordan's stormy sea
My Lord will bear me company;
His worthless child He'll ne'er disown,
Nor tell me I am left alone.

SINGULAR DELIVERANCE FROM HIGHWAYMEN.

A very singular providence occurred to Mr. Cecil on his going from London to Lewes, to serve his churches. Instead of his leaving town early in the morning, the farrier, who shod his horse, detained him till noon, in consequence of which he did not arrive at East Grinstead Common till after it was dark. On this common he met a man who appeared to be intoxicated, and ready to fall from his horse at every step. Mr. Cecil called to him, and warned him of his danger; which the man disregarding, with his usual benevolence he rode up to him, in order to prevent his falling, when the man immediately seized the reins of Mr. Cecil's horse, who perceiving he was in bad hands, endeavoured to break away, on which the man threatened to knock him down if he repeated the attempt. Three other men on horseback immediately rode up, placing Mr. Cecil in the midst of them. On perceiving his danger, it struck him—"Here is an occasion of faith!" and that gracious declaration also occurred to him—"Call upon me in the day of trouble, and I will deliver thee." He secretly lifted up his heart to God, entreating that deliverance which *He* alone could effect. One of the men, who seemed to be captain of the gang, asked him who he was, and whither he was going. Mr. Cecil here recurred to a principle to which his mind was habituated, that "Nothing needs a lie." He therefore told them very frankly his name, and whither he was going. The leader said, "Sir, I know you, and have heard you preach at Lewes. Let the gentleman's horse go: we wish you good night."—*Cecil's Remains.*

TAME FISHES.

A farmer of Aberdeen brought home a young seal, and fed it for three days with bread and milk. His wife disliking its presence, it was taken out of the town, by the man and some friends, and thrown into the sea; but it returned to them notwithstanding every effort to repel it. The tallest of them then walked into the sea as far as he safely could, and threw it into the waves while they hid themselves behind a rock; but the animal again advanced to land, and found them out in their hiding place, and remained with them, till the farmer took it back once more to his house.—*Bingley*, p. 100.

In Otaheite eels are great favourites, and are tamed and fed until they attain an enormous size. These pets are kept in large holes two or three feet deep, partially filled with water. On the sides of these pits they generally remained, except *when called* by the person who fed them. I have been several times with the young chief, when he has sat down by the side of the hole; and by giving a shrill sort of whistle has brought out an enormous eel, which has moved about the surface of the water, and eaten with confidence out of his master's hands.—*Ellis's Polynesian Researches.*

A pike in a pond at Ely became so tame, as to follow the waving of a pocket handkerchief.

A Mental Victory.—Human nature has not a sharper spur than the desire of revenge; therefore, to forget it, is one of the most generous actions of the mind.

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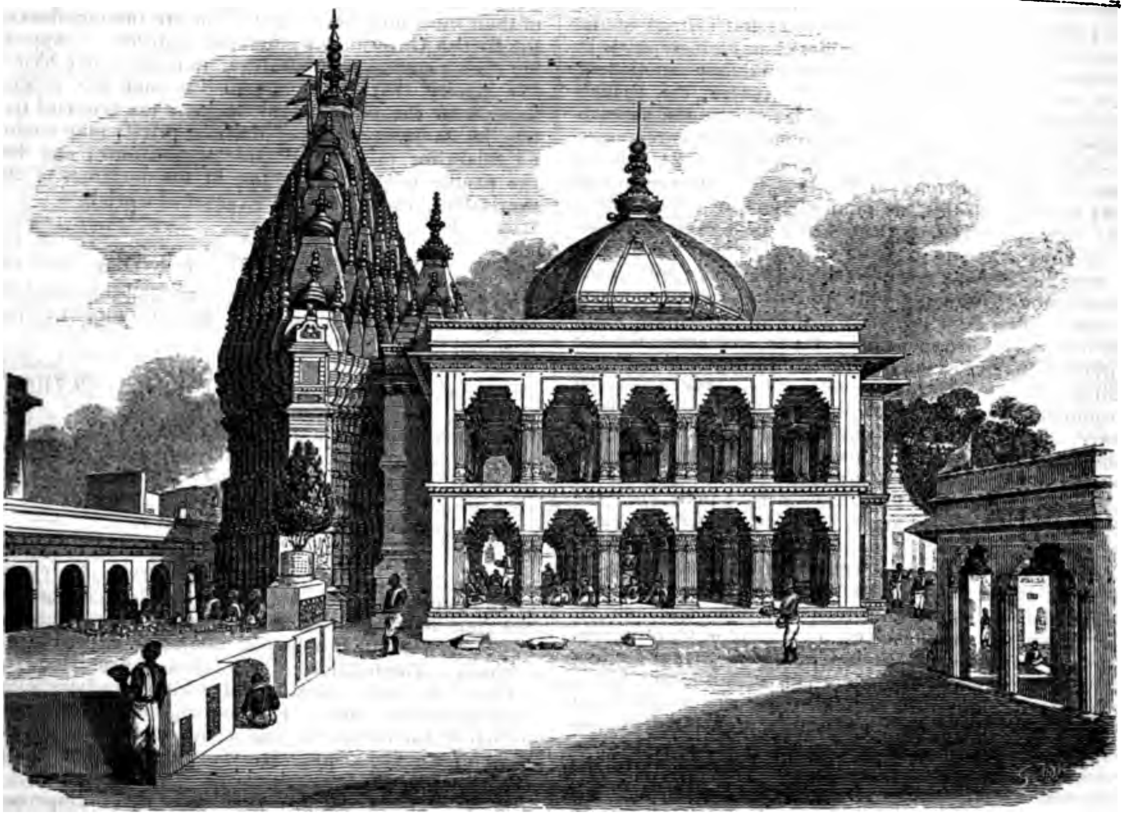

HINDOO TEMPLE AND PAGODA AT GYA, IN THE NORTH OF INDIA.

THE TEMPLE OF VISHNOO, AT GYA.

DIA becomes every year more interesting to the ople of Great Britain, on account of its immense ex- nt—its prodigious wealth—and its political import- ce in relation to the other great empires of Asia. e renewal of the "Company's Charter," with im- ovements in the British policy towards that country, d the opening of a more direct communication with at distant region, through Egypt, by the Red Sea, or rough Syria, by the river Euphrates, will render it ll more interesting. But the millions of its wretched pulation—their abject superstition—their abominable olatries—and their consequent moral degradation, iefly affect the heart of the Christian Philanthropist ery new arrangement in favour of India, it is hoped ll be attended with increasing facilities for the effu- m of the light of the knowledge of the glory of God Jesus Christ. We rejoice to be assured that such the benevolent disposition of the British Govern- ent.

The Temple of Vishnoo at Gya, in the province of har, in the north of India, is one of the most celebrated by the Bramins, who derive their support from its wicked delusions. Gya is visited annually by thousands of pilgrims, who resort thither in the superstitious hope of procuring the salvation of their deceased relations, by their own meritorious mortifications, and by their devotions paid to the idols in the sacred temple. This building is a modern edifice; but the adjoining pagoda is comparatively ancient. This gorgeous edifice, with its numerous spiral ornaments, is said to be covered with solid gold. Priestcraft has celebrated its sanctity, by declaring that, under the centre of the dome, is a print of the foot of the god Vishnoo. This impression is at the bottom of a cavity, about twelve or fifteen inches below the surface, and it is pretended to have been made by the stepping of this deity on the granite stone, when passing from hill to hill. Ignorant superstition has so honoured this particular part of the floor, that it has been cased with silver, at an expense of about 30,000 rupees, or 3,250*l*.

Officers of the Government, both Hindoos and Mohammedans, are stationed here, to collect the taxes paid by the pilgrims, and to serve as a police, in defence of those who visit the temple. Some of the priests are supported by salaries paid out of these taxes, while others live on the offerings, which their avarice extorts from the devotees. The Rev. Thomas Morris, one of the Missionaries of the Church Missionary Society, having passed three months at Gya, had an opportunity of witnessing the superstitions of the wretched pilgrims. He says, "I saw many poor creatures who had travelled a thousand miles at least; and who, in their journey, endured privations of every kind."

The British government, with a view to diminish the number of pilgrims resorting to this and other like sacred places, laid a tax upon each: but instead of diminishing, this policy has promoted an increase of their numbers, the practice being thus publicly sanctioned. An intelligent writer observes, "At Gya, the British Government have an agent who levies this tax on each pilgrim according to the magnitude of the ceremonies he has to perform; for visiting *one* place $2\frac{1}{8}$ rupees, *two* places $3\frac{3}{4}$, *thirty-eight* places $4\frac{3}{16}$, *forty-five* places $14\frac{1}{8}$ rupees. In this, as in all systems of superstition, the duty to government and other necessary expenses form but a small part of what the poor devotee is compelled to pay; the priests always fleece off all his ready money, and not unfrequently extort promissory notes, which their agents compel him to honour when he returns home. Formerly it was customary for the priest to keep the thumbs of the votary tied together, till he promised to give such a sum as was considered proportionate to his circumstances; but this the British have abolished, and no one can be forced now to give the priest more than he chooses. The pilgrims to this sacred shrine have been gradually increasing; in 1801 the number amounted to 22,732; in 1811 to 31,114; the amount of the collections in 1814-15, was 229,805 sicca rupees, or 23,379*l.*!

Mr. Ward, in his "History of the Hindoos," gives an account of the proceedings of those who visit Gya, and other places of the same description:—

"When a person resolves to visit any of these places, he fixes on an auspicious day; and, two days preceding the commencement of his journey, has his head shaved; the next day he fasts; the following day he performs the shraddhu of the three preceding generations of his family on both sides, and then leaves his house. If a person acts according to the Shaster (sacred book), he observes the following rules: Till he returns to his own house, he eats rice which has not been wet in cleansing, and that only once a day—he abstains from anointing his body with oil, and from eating fish—if he rides in a palanquin, or in a boat, he loses half the benefits of his pilgrimage—if he walks on foot, he obtains the full advantage of it. The last day of his journey he fasts."

The ceremonies of the Temple are thus described by Mr. Ward:—

"On his arrival at the sacred spot, the pilgrim has his whole body shaved; after which, he performs the shraddhu (offering). It is necessary that he stay seven days, at least, at the holy place: he may continue as much longer as he pleases. Every day during his stay he bathes, pays his devotions to the images, sits before them and repeats their names, and worships them, presenting such offerings as he can afford. In bathing, he makes kooshu-grass images for his relations, and bathes them. When he is about to return, he obtains some of the offerings which have been presented to the idol or idols, and brings them home to give to his friends and neighbours: these consist of sweetmeats, flowers, toolusee leaves, the ashes of cow-dung, &c. After celebrating the shraddhu, he entertains the Bramins, and presents them with oil, fish, and all those things from which he has abstained. Having done this, he returns to his former course of living. Besides the benefits arising to his relations, the reward promised to the pilgrim is, that he shall ascend to the heaven of that god who presides at the holy place which he has visited."

Having performed the prescribed ceremonies, and pillaged of their money by the crafty and rapacious priests, the miserable dupes set out on their return home, without the means perhaps of purchasing a morsel of rice: so that from want of food, the fatigue of a long journey, and exposure to bad weather, many thousands perish annually on the road, leaving the guilt of their blood, in a great measure, upon the heads of their sacerdotal deceivers! Nor are the members of the British Government altogether guiltless in supporting such a system of imposture, impurity, and blood! We rejoice that Christians in England are making appeals to the Government to leave the accursed system to its own resources; that the priests may receive no salary for their abominable impositions; and that the people may be instructed in the doctrines of life everlasting, by the faithful servants of Christ.

THE POPULATION OF INDIA.

The following estimate of the extent and population of the territories now included in British India, has just been published by Parliament.

	Square Miles.	Population.
Presidency of Bengal	220,312	69,710,071
Districts, the population of which is doubtful	85,700	—
Madras	$141,923\frac{1}{2}$......	13,508,535
Bombay	$59,438\frac{1}{4}$......	6,251,546
Districts, the population of which is doubtful....	5,550	—
	$512,923\frac{3}{4}$......	89,470,152

The population of the doubtful districts, situated on the Nerbudda in Berar and Concan, is probably not large; so that the whole will not much exceed ninety millions. The territory of the allied or protected, that is the subject states, is estimated at 614,610 square miles; their population, however, is not supposed nearly equal to that of the territories under the immediate government of the Company. Mr. Hamilton, in the second edition of his Gazetteer, estimates it as follows:—

	Population.
The Nizam	10,000,000
The Nagpoor Rajah	3,000,000
The King of Oude..........	3,000,000
The Guickwar	2,000,000
The Satara Rajah	1,500,000
The Mysore Rajah..	3,000,000
Travancore and Cochin	1,000,000
Kotah, Boondee, and Bopaul	1,500,000
Rajpoot and other petty States	15,000,000
	40,000,000

The same gentleman makes the following conjecture as to the states that still remain independent.

	Population.
Sindia	4,000,000
Lahore, Rajah Runjeet Singh ....,.	3,000,000
Sinde	1,000,000
Nepaul	2,000,000
Cashmere, and other districts belonging to the King of Cabul	1,000,000
	11,000,000

This would give for the whole of India a population of upwards of one hundred and forty millions.

British India, vol. ii.

THOUGHTS ON THE SACRED HISTORY OF THE CREATION.

(Abridged from Dr. Sharon Turner's valuable work.)

THE Sacred History of the World is built on the grand truth expressed in the first verse of the Pentateuch:—"In the beginning God created the heavens and the earth." This is the foundation of all religion, whether popular or philosophical. The intellectual world possesses an invaluable treasure in this simple but emphatic information. It is invaluable, because it is a fact which could certainly only be known to us from revelation, as no human eye could have witnessed the event; and because the greatest men of antiquity were in doubt and darkness, and in opposition to each other on this subject, as we should still be if the book of Genesis had not descended to us.

Instead of deriving the world from God, it was more common among the classical nations to derive their gods from the world. Several pagan nations, even in our own times, thus account for their existence: few have thought the Deity to be the Creator of the earth or of the heavens; and the mind had become so confused on the point, that it was more generally supposed that they were either eternally what they were then seen to be, or that they had been created by a fortuitous concourse of self-moving atoms. Such ideas were highly patronized in ancient times; and until Christianity diffused the knowledge and authenticity of the Mosaic records as to the origin of things, nothing was positively known or rationally believed about it. The more we investigate the conflicting and chimerical opinions of mankind on this great topic, the more we shall appreciate the first chapter of Genesis. On no subject of its thought has the human mind been more fantastic, than in its suppositions on the origin of the gods whom it chose to worship, and of the material world in which it was residing. Revelation has banished these, by giving us the desirable certainty.

The process of creation in the primitive construction of our earth, has not been detailed by the Hebrew legislator. He mentions no more of its massive composition than this short sentence: "The earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." The earth was "without form;" it had therefore to be put into form; its material substance had been created, but not arranged into any specific formation: it was also "void," that is, empty, vacant of all that now adorns its surface, or that was afterwards made within it: it had to receive and be replenished with all those additional and organized things and beings, or more specific metals and minerals, which were intended to be within and upon it. As "darkness was upon the face of the deep," there was in its primeval state a deeper abyss, a vast obscure concavity; and as "the Spirit of God moved upon the face of the waters," its surface must have been covered with the sea. Thus the first state of our earth which is noticed to us after the general creation, is that of a dark mass unformed and void, and an abyss within, and whose surface was moving waters, but on which the Divine Spirit was operating. The effects of this operation are not stated: but we may presume them to have been the production of those arrangements which constitute its present structure, its great masses of rock and strata, its geological system and construction.

At this point of time, when its specific composition was taking place, the Divine command was issued for the appearance of light. The introduction of this grand agent of the creative process is mentioned with that sublimity of diction which arises from the conciseness of dignity—"And God said, Light be: and light was." It came instantaneously, pouring on and pervading the terrestrial mass; and the operations of this beautiful element, whose penetrating, universal, and marvellous agencies are yet so little understood, fulfilled its Author's wishes: "God saw the light, that it was good."

From light we cannot separate the recollection and companionship of heat: they are now found to be so generally co-existing, that they are thought to be modifications of the same element. Fire is luminous heat, or heat in the state of light: the sun's light has the effect of both heat and light. All flame from all combustible bodies, our domestic fires, volcanic light, the electrical lightning, all these exhibit both light and heat. The Hebrew word used by Moses expresses both light and fire. The interior of the earth, as far as it is yet known, exhibits everywhere the agency of light and heat, either in their combined operations of fire, or in other modifications. Submarine volcanoes are still occasionally bursting up as indications of the fiery agencies yet acting beneath our surface. Thus the Mosaic record expresses the true principles of our geological formations. They have proceeded from the action of the water or the fiery element, or are the alternate effects of each. We learn from the book of Genesis, that these were active agents at the very commencement of creation. Water began its operations as the Spirit of the Creator directed: light descended immediately afterwards, and with its attendants, heat and fire, exerted its powerful agencies. Thus the great scientific truth, after many contending systems have been overthrown, that both the watery and fiery elements were actively concerned in the geological construction of our earth, is indicated by the Mosaic narration, instead of being inconsistent with it.

The next act of the Deity was to make a boundary or division between the visible presence or action of light and that darkness which arises from its disappearance—calling the one day, and its absence night. Their succession was made to constitute that portion of time which we designate by a natural day: "the evening and the morning were the first day." Our earthly day is that space of time in which our globe turns once completely round. This section of time does not depend upon the sun, nor arise from it: being only a rotation of the earth, it could occur as well without a solar orb as with one. The annual circuit, or a year, which is the completed orbit of the earth round this luminary, could not take place without a sun; but a day requires the existence and revolving motion of the earth alone. This is mentioned by Moses as beginning before the sun was made the centre of our astronomical system: and as this fact denotes the diurnal movement to be distinct from and independent of the sun, it is another instance of the correctness of the Mosaic account. The first rotation of the earth round its own axis made the interval of the first day; and each subsequent revolution constituted the several days that succeeded: nor can rational conjecture assign any reason for this daily movement, except the commanding will and exerted power of the Divine Creator. Nor is it a mere revolution alone which makes our day; but it is a revolution with that particular, specifically assigned, and limited yet marvellous velocity, with which it has ever been performed. To occupy that portion of time which composes our day, it must move precisely and with constant, undeviating exactness, at the rate of about one thousand miles an hour, or above sixteen miles every minute—a stupendous celerity for a massy globe nearly eight thousand miles in diameter! A greater velocity would make our day so much the shorter; a slower progress would as much prolong it: but this revolving progress has been continued for nearly six thousand years with a precision which has never varied and although it is desirable to refer all phenomena to natural causes whenever they can be discerned, yet for the performance and limitation of this amazing rotation no other origin can be alleged than the Divine choice and ordination. The two largest of the other planets roll round their axes in about half the time that our earth takes; and so might we have done; but for purposes unrevealed to us, but most probably in special adaptation to the nature, formation, and benefit of all the beings that have been created on it, and to the fittest action and succession of light and heat, it revolves as it does. And one of the most satisfactory evidences to our admiring reason, that our earthly system is not a medley combination of accidents, but the composition and arrangement of an intelligent Creator, arises from that universal adaptation of all its parts and movements to each other, and to the agencies and welfare of the whole, which become the more manifest to our enlightened judgment, the more they are studied and understood.

(To be continued.)

EXTRAORDINARY DEVELOPMENT OF MIND IN INSECTS.

It is in the habits of those insects which live in societies that we perceive the most remarkable demonstrations of even intelligent intellect; for what other term can we justly apply to that faculty within them, which leads or enables them to form political communities, with established governments, sovereignties, social ranks, and appropriated occupations; and also producing regulations, or exacted habits of conduct, resembling those enforced by human laws and policies? What seemed poetry in Virgil, as to the bees, has been found to be only a part of the truth as to their associations. The diminutive ants are still more extraordinary. The wasps display kindred mind and habits. It is not possible to read of the wars of the ants or of the bees, to find them assemble in armies, make evolutions, and fight pitched battles, and to deny them a similarity of mind with those of their superiors[*], who have soldiers, tactics, and wars. That ants have slaves, and make expeditions to reduce them to servitude[†]; that they should keep smaller insects, the aphides, in order that they may milk them, or extract from their bodies a saccharine fluid for their own nourishment, as we take the milk from cows[‡]; and that they should keep assemblages of them as their separate and private property[§]: such actions and habits are too like our own, not to be considered those of the reasoning mind, not very dissimilar to that which we possess. All species of the ants, petty as they are in size and appearance, perform actions, possess and preserve institutions, and display faculties and capacities, which seem on the whole not to be inferior to those of any of the animal orders; indeed superior perhaps to what is known of any. One kind of these are peculiarly useful to mankind in consuming animal and dead matter, which in warmer climates would become a pestilential putridity[*].—*Sharon Turner's History of the World.*

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[*] On the wars of the bees and wasps, see Insect Miscellany, p. 322—531.

[†] "They will sometimes travel one hundred and fifty paces to attack a Negro colony." Ib. 83. The slaves are well used; being so entirely dependent as these masters are upon their slaves for every necessary comfort and enjoyment of life, can scarcely be supposed to treat them with rigour or unkindness. So far from this, it is evident, from the preceding account, that they rather look up to them, and are in some degree under their control.

[‡] Kirby, p. 97. It is on this process that Linnæus, who has also noted it, says, "The ant ascends the tree, that it may milk its cows, the aphides, not kill them." Syst. Nat. 292, 3, Inst. Linn.

[§] Ants make a property of these cows, for which they contend with great earnestness. Kirby, p. 89. "The greatest cow keeper of all the ants is the yellow ant of gold, F. flava. This species, which is not fond of roaming from home, usually collects in its nest a large herd of a kind of aphis, that derives its nutriment from grass and other plants. These it transports from the neighbouring roots, and thus, without going out, it has always a copious supply of food: these creatures share its care, equally with its own offspring."—Kirby, 39.

[*] The termites, or white ants, are peculiarly active and serviceable in this respect. Nor is there any set of insects whose economy is more perfect; they exist together in kingdoms, and build cities, which are extremely populous. Mr. Smeathman has described the bellicosus species in the Philosophical Transactions, from his observation of them in Africa. They build a cone rounded at the top, four feet high, and of great extent. The walls are of clay, and so strong as to bear the weight of the heaviest animals. These contain vast departments. That in the centre, is for the queen and her attendants, who are scarcely fewer than a hundred thousand. They exist in the classes or forms of labourers and soldiers. When their cities are broken open, the soldiers march out with impetuosity, and attack every thing that comes in their way. Wherever they strike, they draw blood, and frequently beat off the bare-legged Negroes. As soon as an assailant is withdrawn, the labourers issue forth in prodigious numbers to bury them.—*Phil. Trans.* vol. lxxi, p. 139.

DR. BARROW ON THE PROPER USE OF RICHES.

Many persons glory in being *rich*, and their chief happiness appears to consist in contemplating the increase of their property above the wealth of their neighbours. Dr. Barrow's observations on this species of *insanity* are worthy of consideration.

"If we contemplate our wealth itself, we may therein descry great motives to bounty. Thus to employ our riches, is really the best use they are capable of; not only the most innocent, most worthy, most plausible; but the most safe, most pleasant, most advantageous, and consequently in all respects most prudent way of disposing of them. To keep them close, without using or enjoying them at all, is a most sottish extravagance or a strange kind of madness: a man thence affecting to be rich, quite impoverisheth himself, dispossesseth himself of all, and alienateth from himself his estate: his gold is no more his than when it was in the Indies, or lay hid in the mines; his corn is no more his than if it stood growing in Arabia or China; he is no more owner of his lands than he is master of Jerusalem or Grand Cairo: for what difference is there, whether distance of place or baseness of mind sever these things from him?—whether his own heart or another man's hand detain them from his use?—whether he hath them not at all, or hath them to no purpose?—whether one is a beggar out of necessity, or by choice?—is pressed to want, or a volunteer thereto? Such a one may fancy himself rich, and others, as wise as himself, may repute him so; but so distracted persons to themselves and to one another do seem great princes, and style themselves such: with as much reason almost he might pretend to be wise and good.

"Riches are (*chremata*, in the Greek) things whose nature consists in usefulness; abstract that, they become nothing, things of no consideration or value; he that hath them is no more concerned in them than he that hath them not. It is the heart, and skill to use affluence of things wisely and nobly, which makes it wealth, and constitutes him rich that hath it; otherwise the chests may be crammed, and the barns stuffed full, while the man is miserably poor and beggarly: 'tis in this sense true which the wise man says, 'There is that maketh himself rich, yet hath nothing.'"

NEGRO SLAVERY IN THE UNITED STATES OF AMERICA.

AMERICA has worthily engaged the contemplation of *intelligent* and *pious persons*, especially during the last ten years, on account of the progress of knowledge and scriptural religion among its population. Reports of the prosperity of the United States, have induced multitudes from most parts of Europe to hasten to their shores, that they might share in the promised blessings of that amazing country. Many have succeeded in their emigrating speculations: while others have been plunged into the deepest distress, probably, in most instances, from their own imprudence. No Christian in Britain can feel uninterested in a country, whose Bible Society establishment can print 800,000 copies of the Bible in a year, which is at the rate of about *five Bibles per minute!* And this we are informed is done at the American Bible Society's printing offices in New York! May this glorious work continue to advance and prosper, to the perfect regeneration of the whole population of the United States!

Notwithstanding our admiration of much that exists in America, especially in the middle and in the northern states, we are shocked at the continuance of Negro slavery in the southern states; and we believe that it is, as a friend in Philadelphia says, in a letter a few months ago, "*Negro Slavery is a curse in our country!*"

James Stuart, Esq. in a book recently published, entitled, "Three Years in North America," says, "The following extract of a letter from a gentleman of Charleston, to a friend of his at New York, published in the New York newspapers while I was there, contains even a more shocking account of the public sales of slaves here:—'Curiosity sometimes leads me to the auction sales of Negroes. A few days since I attended one which exhibited the beauties of slavery in all their sickening deformity. The bodies of these wretched beings were placed upright on a table, their physical proportions examined, their defects and beauties noted. 'A prime lot, here they go!' There I saw the father looking with sullen contempt on the crowd, and expressing an indignation in his countenance that he dare not speak; and the mother, pressing her infant closer to her bosom with an involuntary grasp, and exclaiming, in wild and simple earnestness, while the tears chased down her cheeks in quick succession, 'I can't leff my children! I won't leff my children!' But on the hammer went, reckless alike whether it united or sundered for ever. On another stand I saw a man apparently as white as myself exposed for sale,—I turned away from the humiliating spectacle.

'At another time I saw the concluding scene of this infernal drama. It was on the wharf. A slave ship for New Orleans was lying in the stream, and the poor Negroes, handcuffed and pinioned, were hurried off in boats, eight at a time. Here I witnessed the last farewell,—the heart-rending separation of every earthly tie. The mute and agonizing embrace of the husband and wife, and the convulsive grasp of the mother and the child, who were alike torn asunder for ever! It was a living death,—they never see or hear of each other more! Tears flowed fast, and mine with the rest.'"

Charleston has long been celebrated for the severity of its laws against the blacks, and the mildness of its punishments towards the whites for maltreating them. Until the late law, there were about seventy-one crimes for which slaves were capitally punished, and for which the highest punishment for whites was imprisonment in the penitentiary!

In Georgia, "In case any slave or free person of colour teach any other slave or free person of colour to read or write, either written or printed characters, the free person of colour or slave is punished by fine or whipping; and a white person so offending is punished with a fine not exceeding five hundred dollars, and imprisonment in the common gaol. Any slave or free person of colour, or *any other person*, circulating papers, or bringing into this State, or aiding in any manner in bringing into the State, papers exciting to insurrection, conspiracy, or *resistance*, any of the slaves or free persons of colour, against their owners or the citizens, is to be punished with death."

"Cutting off the ears, and the pillory, are punishments for slaves sanctioned by the legislature of Georgia; but the universal punishment is whipping. The infliction of this punishment, to the extent of twenty lashes on the bare back, is deemed, in a great variety of cases, of insufficient moment to claim the intervention even of a single magistrate. Any white person, a drunken patrol, an absconding felon, or a vagabond mendicant, is supposed to possess discretion enough to interpret the laws, and to weild the cow-skin or cart-whip for their infraction; and should death ensue by accident, while the slave is thus receiving moderate correction, the Constitution of Georgia kindly denominates the offence justifiable homicide!"

While sitting in the portico at Halifax (N. Carolina) where they stopped to change horses, Mr. Stuart was accosted by a gentleman, who inquired of him what was the number of slaves for sale at the court-house that day; as in England a person would ask the price of corn, or of the stocks, Mr. Stuart says:—"I explained his mistake to him, and I then asked him some questions with respect to the slave market here. He said, the price generally given for a young man, was 375 dollars, though for the best hands, 400 dollars were sometimes given; that 250 dollars was the price given for a fine young woman, until after she had her first child; after which she became more valuable, as she was then more to be depended on for increasing the stock. He never, he said, separated husband and wife, but some people did separate them, as well as children, and then *they had a crying scene; that was all!*"

Anecdotes, with which we cannot defile our pages, are given by Mr. Stuart, in illustration of the state of morals induced by slavery in both the whites and blacks. In one conversation at which he was present, "it turned out, that the planter was frequently waited upon at table *by his own children*, and *had actually sent some of them to the public market to be sold as slaves!*"

MENTAL CONFLICTS NECESSARY TO SPIRITUAL IMPROVEMENT.

I have heard him mention with much feeling many deep and secret conflicts of mind while at College: added to which, he had to meet many insults which profligate men offer to piety. Under these impressions he was one day walking in the physic gardens, where he observed a very fine pomegranate tree cut almost through the stem. On asking the gardener the reason of this, "Sir," said he, "this tree used to shoot so strong, that it bore nothing but leaves. I was obliged therefore to cut it in this manner; and when it is almost cut through, it will bear plenty of fruit."—The gardener's explanation conveyed a striking illustration to Mr. Cecil's mind, and he went back to his rooms comforted and instructed by this image.—*Cecil's Remains.*

CATHOLIC CHRISTIAN COMMUNION IN AMERICA.

Dr. Symmons, of Jesus college, Oxford, in his eloquent "Life of Milton," written nearly thirty years ago, rising superior to his peculiar prejudices, speaks of religion in America in the following remarkable words: "From Hudson's Bay, with the small interruption of Canada, to the Missisaipi, this immense continent beholds the religion of Jesus, unconnected with the patronage of government, subsisting in independent yet friendly communities, breathing that universal charity which constitutes its vital spirit, and offering, with its distinct yet blending tones, one grand combination of harmony to the ear of its Heavenly Father." P. 415.

This testimony is remarkably illustrated by a passage in a new and interesting work, published this year at Edinburgh, entitled, "Three Years in North America," in two volumes, by James Stuart, Esq., from which we give the following extract: "During my residence in the United States subsequent to this period, I was frequently witness to the good understanding which generally, though doubtless not universally, prevails among clergymen professing different opinions on church forms and doctrinal points in this country; and I occasionally observed notices in the newspapers to the same purpose. The two following I have preserved. 'The cornerstone of a new Baptist church was laid at Savannah in Georgia, and the ceremonial services were performed by the clergymen of the Methodist, German, Lutheran, Presbyterian, Episcopal, and Baptist churches. — The sacrament of the Lord's supper was administered in the Rev. Mr. Post's church (Presbyterian church at Washington), and, as usual, all members of other churches in regular standing were invited to unite with the members of that church, in testifying their faith in, and love to, their Lord and Saviour. The invited guests assembled around the table; and it so happened, that Mr. Grundy, a senator from Tenessee, and two Cherokee Indians, were seated side by side.' "

RELIGIOUS STATISTICS OF AMERICA.

"From statistical accounts published in 1829 we learn, that the congregations in the United States amounted to about 15,000, of which there were,

Presbyterians	2,253
Congregationalists (in union with the foregoing)	960
Baptists, mostly Calvinists	3,723
Methodists, about	2,500
Episcopalians	598
Quakers	1,000
Lutheran and Reformed	1,350
Roman Catholics	1,000
Other denominations	1,240
	14,624

"Recent information makes the number considerably more, of almost every denomination. The New York Baptist Repository states, there are 'not less than 308 associations, 6,129 churches, 4,080 ministers, and 408,846 actual members, of the Baptists in the United States!

"From these tables we learn the astonishing increase of the professors of religion in America; a subject worthy of our most serious consideration in Great Britain. It is ascertained, that during the last thirteen years, in the state of New York alone, the congregations have been more than doubled: in 1819 they being 716, but in 1832 they were 1,470!

"In a letter from a valued friend, a member of Dr. Cox's church in New York, dated from that city, April 12, 1832, the writer says: 'You wish to know the population of New York city, &c. The last census (1830) made it 220,000: the whole number of churches is 120; *viz.* Presbyterian, 24; Episcopalian, 23; Methodist, 17; Baptist, 14; Dutch Reformed, 14; Roman Catholic, 5; Friends, 4; Jews, 3; Lutheran, 2; Independent, 2; Universalist, 2; Unitarian, 2; Moravian, 1; Mariners, 1; Miscellaneous, 3: there are also several others of different denominations building and contemplated. The number of clergymen of different denominations are as follows (in the whole state): Presbyterians and Congregationalists, 460; Episcopalians, 143; Baptists, 310; Reformed Dutch, 98; Methodists, 357; Lutherans, 13; other denominations, 89: in all, 1,470.' The foregoing is from a statement published within a few days. It is stated also from another publication, that there are twenty Catholic priests in the state of New York; and that the number of persons over whom they exercise spiritual care averages from 130,000 to 150,000, mostly Irish emigrants."

American Religion and Church Order,
a small pamphlet, which we recommend
to all our Readers, as containing much
information on the subject of its title.

"SILENCE IN HEAVEN."

"There was silence in heaven for the space of half an hour." — When the seventh seal was broken, angels were overpowered in presence of their God, and perhaps absorbed with the glories of the scene, having a presentiment of the terrific tempest which followed. Have we ever meditated on the solemnity, the dignity, the awfulness of silence? Have we ever, during the solemn stillness of night robed in her raven mantle, and as it were shrouding beneath its ample fold all the things of this world, — have we then reverted to that awful antedate to time, when all was silent, all destitution, save the deep Spirit of Infinity, "the Great First Cause," which hovers everywhere, yet is nowhere to be found! If we have indulged in the awful and interesting retrospect, why not look prospectively, to the dread day of judgment, when the silence spoken of in Revelation may be realized, — when all the nations and people of the earth shall stand in silent awe before the tribunal of God, — when in the midst of this solemn stillness the recording angel will unfold the awful book in which are recorded the registries, the gloomy catalogue of human guilt. At that dread period, when congregated millions await their final destinies, suspense and breathless anxiety will prevail! Hallelujahs will cease! There will be "silence in heaven for the space of half an hour!"

S. M. H.

THE JESUIT'S DOUBLE-FAC'D CREED.

This may be read across or downwards.

Pro fide teneo sanâ—	Quæ docet *Anglicana*;
Affirmat quæ *Romana*—	Videntur mihi vana.
Supremus quando Rex est—	Tum Plebs est fortunata;
Erraticus tum grex est—	Cùm fiat caput Papa.
Altare cum ornatur—	Communio sit inanis;
Populus tum beatur—	Cum mensa vino panis.
Asini nomen meruit—	Hunc morem qui non capit;
Missam qui deseruit—	Catholicus est et sapit.
I hold for faith—	What England's church allows;
What Rome's church saith—	My conscience disavows.
Where the king's head—	The flock can take no shame;
The flock's misled—	Who hold the pope supreme.
Where th' altar's drest—	The worship's scarce divine;
The people's blest—	Whose table 's bread and wine.
He's but an ass—	Who their communion flies,
Who shuns the mass—	Is catholic and wise.

Death-Bed Testimonies.

COLLECTED BY THE LATE REV. WILLIAM BUTTON.

No. V.

THE REV. GEORGE WHITFIELD,

Died suddenly of a fit of the asthma, at Newbury Port in America, at six o'clock of the Lord's day morning, Sep. 30th, 1770.

Funeral Sermon preached the same day in the afternoon by Mr. Jonathan Parsons, minister of the Presbyterian church there, from Phil. i, 21, "For me to live is Christ, and to die is gain."

Funeral Sermon preached in England, at the Tabernacle near Moorfields, Nov. 18th, 1770, by Mr. John Wesley, from Num. xxxiii, 10, "Let me die the death of the righteous, and let my last end be like his."

Mr. Parsons. I shall turn my discourse to the very melancholy and affecting occasion, the sudden and surprising death of the Rev. George Whitfield, who died by a fit of the asthma at six o'clock this morning in my chamber. In him I believe we have the whole of the text exemplified; he could say with the apostle, "For me to live is Christ, and to die is gain." Christ became a principle of spiritual life in his soul whilst he was an under-graduate at the University in Oxford; and if I mistake not, when he was about sixteen years old. Before his conversion, he was a Pharisee of the Pharisees, as strict as ever Paul was before God met him on his way to Damascus, according to his own declaration in his last sermon, which I heard him preach at Exeter, yesterday.

Through a variety of labours and trials, our worthy friend and extensively useful servant of Christ, Mr. Whitfield, passed, both in England and America: but the Lord was his sun to guide and animate him, and his shield to defend and help him unto the end. Neither did he count his life dear, so that he might finish his course with joy, and the ministry that he had received of the Lord Jesus, to testify the gospel of the grace of God. The last sermon that he preached, though under the disadvantage of a stage in the open air, was delivered with such clearness, pathos, and eloquence, as to please and surprise the surrounding thousands; and as he had been confirmed by the grace of God many years before, and had been waiting and hoping for his last change, he then declared, that he hoped it was the last time he should ever preach. Doubtless he had such clear views of the blessedness of open vision, and the complete fruition of God in Christ, that he felt the pleasures of heaven in his raptured soul, which made his countenance shine like the unclouded sun.

Mr. Wesley. A particular account of the last scene of Mr. Whitfield's life is thus given by a gentleman of Boston. After being about a month with us in Boston, and its vicinity, and preaching every day, he went to Old York, preached on Thursday, Sept. 27, there; proceeded to Portsmouth, and preached there on Friday. On Saturday morning he set out for Boston; but before he came to Newbury, where he had engaged to preach the next morning, he was importuned to preach by the way. The house not being large enough to contain the people, he preached in an open field. But having been infirm for several weeks, this so exhausted his strength, that when he came to Newbury, he could not get out of the ferry-boat without the help of two men. In the evening, however, he recovered his spirits, and appeared with his usual cheerfulness. He went to his chamber at nine, his fixed time, which no company could divert him from, and slept better than he had done for some weeks before. He rose at four in the morning, Sept. 30th, and went into his closet; and his companion observed he was unusually long in private. He left his closet, returned to his companion, threw himself on the bed, and lay about ten minutes. Then he fell upon his knees, and prayed most fervently to God, "That if it was consistent with His will, he might that day finish his Master's work." He then desired his man to call Mr. Parsons, the clergyman at whose house he was: but in a minute, before Mr. Parsons could reach him, he died without a sigh or groan.

REFLECTIONS ON DIVERSIFIED SPIRITUAL OPERATIONS.

The different manner in which the various animals must have come to Noah for admission to his ark, may also afford us an instructive lesson. While the antelope and the eagle, instigated by their newly-acquired instinct, hastened rapidly to their new habitation, the snail and the sloth may be supposed to have made their removal thither a very tedious journey. Yet all who were drawn at length came and were saved. So, some among those whom the Spirit of God awakens to a concern about salvation, impelled by fear, or won by love, concur at once in the Gospel proposal, and fly without delay to the cross and are saved. While others, from a variety of natural character, or obstacles interposed, by circumstances of education, station in life, or relative connection, are more tardy in their spiritual motions, and are long before they arrive where only peace and safety can be found. "The sloth," says Goldsmith, "never leaves the tree in which it lives, and on which it feeds, while any thing remains that can serve it for food. When destitute of provisions above, it crawls slowly from branch to branch, in hopes of finding something still left, till it is obliged to encounter all the dangers that attend it below. Though it is formed by nature for climbing a tree with great pain and difficulty, yet it is utterly unable to descend. It is therefore obliged to drop from the branches to the ground; and as it is incapable of exerting itself to break the violence of its descent, it drops like a shapeless heavy mass, and feels no small shock in the fall. Then after remaining some time torpid, it prepares for a journey to some neighbouring tree: but this, of all migrations, is the most tedious, dangerous, and painful: it often takes a week in crawling to a tree not fifty yards distant: it moves with imperceptible slowness, and often baits by the way. All motions seem to torture it; and in every step it takes, it sets forth a most plaintive and melancholy cry." How lively a description of the manner in which some converts move from the Tree of Death, the world, when it fails to afford them comfort any longer, to the Tree of Life, Jesus Christ; of the shock which they receive by the conviction of their lost condition; and of the tardiness, pain, and difficulty with which, through the impediments of nature, they approach Him! Let us observe, that, as God suspended the flood till all were safely housed in the ark who were travelling towards it, however slow their progress—so all who are drawn to Christ will be brought to Him before the last trumpet sounds, and "the door is shut." The feeblest and the weakest believer is as much the object of Divine care, as the strongest of them that fly to Him for succour.—*Biddulph's Theology of the early Patriarchs.*

Experience gained.—Nothing instructs a man better than his own misfortunes; if he surmounts one, it will arm him against a thousand dangers.

THE GENIUS OF LIFE.

What is Life? 'Tis to exist
As man when first created breath'd;
While he in Eden stood the test,
Ere Sin and Death were yet conceiv'd.
When he was tried, to God he died:
Then pride and poverty had birth,
Then desolation fill'd the earth.

Spirit of the living God!
Thou alone canst change the heart;
Faith in the Redeemer's blood
Bestow, and we shall share a part
In better things than earthly kings
In their pomp and power have known,
When they fill'd the proudest throne.

Thou, who o'er chaotic night
Mov'd, and chas'd the gloom away;
Who spoke at first, and there was light;
Thou must in this latter day
Renew the mind, restore the blind,
The dead in sin Thou must awake:
Spirit! Thy sceptre Thou must take,

And wield it over this dead earth;
As Thou hast promis'd in Thy word,
From west to east, from south to north,
Proclaim that Jesus is the Lord.
The Jew shall kneel, the Greek shall feel,
The nations flock around His throne,
And Sin and Death no more be known.

S. Hopkins.

EASTERN ILLUSTRATION OF I KINGS XVIII, 44.

"Behold, there ariseth a little cloud out of the sea; like a man's hand."

The Turks are supplied with water by large reservoirs in the mountains in the neighbourhood of Constantinople, originally constructed by the Greek emperors. The embankments of these reservoirs are planted with trees, to make them more firm and secure; and persons are prohibited under the severest penalties from taking water therefrom, or digging up any of the trees.

The summer of the year 1822 was remarkably dry, and the water in the reservoirs became low and muddy, and the Turks took the alarm. Judge of the consternation of a whole city, suddenly deprived of an element essential not only for domestic, but religious uses, and having no other possible mode of obtaining it. Prayers were offered up in the mosques, and the sky was anxiously watched. The immutability of things in the east, and the illustrations they give to the writings of former times, is not the least pleasure a person experiences in these countries. The approach of rain is always indicated here, as it was in Syria, by the appearance of a small dark dense cloud hanging over the sea. A dervish stands on the top of the Giant's mountain, and when he sees a cloud he announces its approach, like Elijah from the top of Mount Carmel. I one day followed to the same place, and saw the dervish on the watch, and "I looked towards the sea, and beheld a little cloud rising out of the sea, like a man's hand, and gat me down that the rain stopped me not." In effect, it immediately followed, and the Turks were relieved from a very serious cause of anxiety.—*Rev. R. Walsh.*

Usefulness of Studies. — Studies are useful only as they tend to some practical purpose in life, and consolation in death. They should tend to the expansion and the government of our own minds, to the benefit and pleasure of our fellow-creatures, and entirely to the glory of God. S. M. H.

"THE GREAT RIVER, THE RIVER EUPHRATES."

Gen. xv, 18.

Commercial and political interests render it desirable to establish an overland route to India. On these accounts various surveys have recently been made of the Red Sea, the river Nile, and the "great river, the river Euphrates." Captain Chesney, of the royal artillery, has recently submitted to the Government "Reports of the Navigation of the Euphrates." The Eclectic Review for March says, "The feasibility of *opening the Euphrates for steam navigation*, which this gentleman (Captain C.) has satisfactorily established, is a circumstance replete with interest, independently of its importance in connection with an overland communication with India. This venerable river, so long lost to civilization, and scarcely better known to Europeans than the Niger itself, is found to be free from impediments to steam navigation throughout the year up to El Ous, a distance of nine hundred miles; and for nine months of the year is without any serious obstruction as high up as Bir (or Beer), only twenty hours N. E. of Aleppo."

"BECAUSE I LOVE THE CAUSE OF CHRIST."

Sitting with the Committee, at a meeting of the Home Missionary Society a few weeks ago, an extract of a will was read, of a person who died in Gloucestershire, May 7, 1831. The wording of this passage was so beautiful, and the sentiments it contained so correspondent with the principles of a professor of the gospel of Christ, that I was induced to transcribe part of it for the Christian's Penny Magazine. It may induce others to "go and do likewise," of which they will have cause to rejoice through eternal ages.—Tamza.

"Because I love the cause of Christ, I wish not to die without promoting it: I therefore give and bequeath Fifty Pounds to the Treasurer of the London Missionary Society, for the benefit of that Institution; and also the same sum to the Home Missionary Society, for the benefit of that Institution."

ON CHARACTER, AND GENTLENESS.

"We seek in vain for any basis of confidence, where there is no manly firmness, no strength of resolution, no decision of character, no steady uniformity of conduct. A quaint but ingenious author compares such men to osiers, which are unfit to become either pillars in the state or pillars in the church.

"True gentleness is founded on solid principle. It does not resemble the ivy, creeping round a rotten trunk, or a heap of mouldering ruins; but the vine, spreading its beautiful tendrils and ripening clusters along the wall of a stately and substantial mansion. So far is the candid and decided Christian from confounding truth and error, that he carefully sifts and separates them; and after receiving cordially the grand doctrines of the Gospel, he maintains them to the last, whatever abuse and persecution he may incur. This steadfastness, joined with a mild and pleasing condescension, constitutes the strength and beauty of the believer's character. The Christian has a great Master in heaven to serve, and he dares not offend Him by truckling to the wayward humours and low passions of men."

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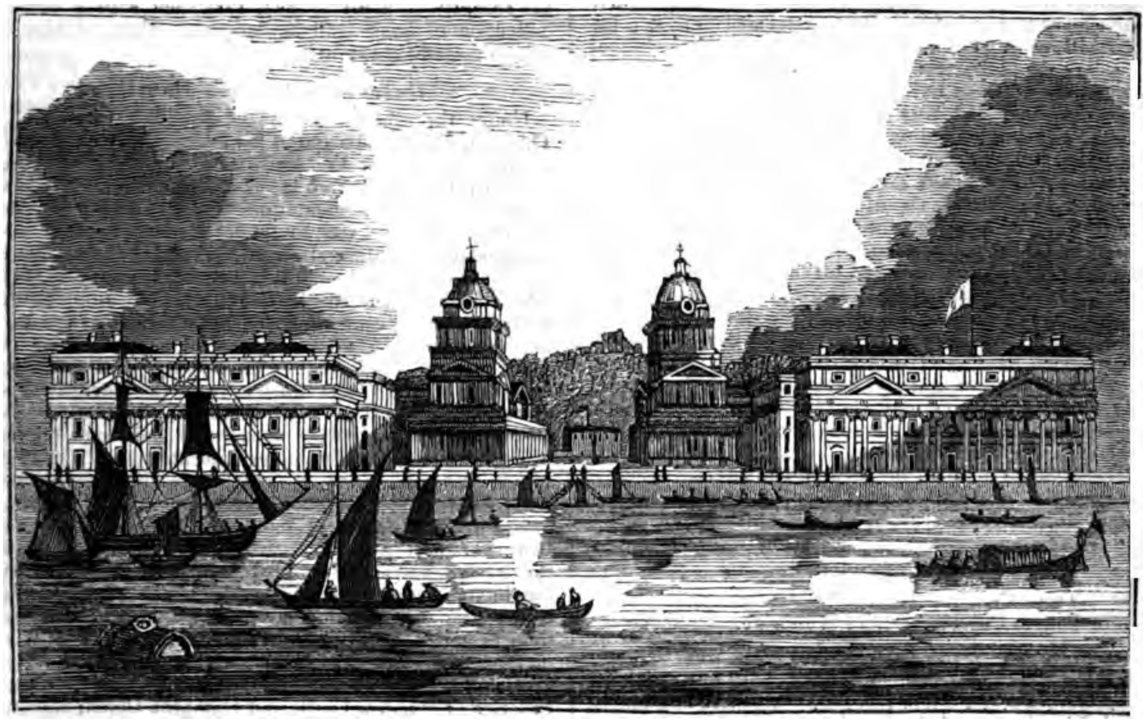

GREENWICH ROYAL HOSPITAL.

Greenwich Hospital, the celebrated asylum of British seamen, the ornament and glory of the empire, is believed to be the most magnificent and splendid fabric in Great Britain. Napoleon Buonaparte is said to have proposed making it his palace, in the event of his succeeding in his projected invasion of England. Happily for the aged mariner, Divine Providence defeated his project of ambition, and this noble pile is still dedicated to benevolence.

Originally, this building was a royal palace, erected by Humphry, Duke of Gloucester; enlarged by Henry VII, and completed by Henry VIII. Greenwich Palace was generally occupied by the latter monarch, as his town residence; and this was the birth-place of our famous Queens, Mary and Elizabeth. After this period, Greenwich Palace became greatly neglected; but Charles II pulled it down, and began another, the first wing of which, that nearest to London, was magnificently finished during his life, at an expense of about 35,000*l.* under the direction of Sir Christopher Wren.

William III and his pious queen Mary took a most lively interest in the British sailors, and they granted Greenwich Palace, with nine acres of land, for a hospital, as an asylum for those aged and infirm seamen, who might be disabled and unfit for service. King William, on the death of his excellent queen, Dec. 28, 1694, determined on extending this new establishment; and having appointed, Oct. 25, 1695, a number of commissioners, for directing the building and endowing the intended hospital, granted a large sum out of his civil list for that purpose. His royal successors were considerable benefactors to this noble work Parliament at length granted annual sums towards finishing this glory of Great Britain, and it was completed in the reign of George II.

Greenwich Hospital consists of *four* grand divisions corresponding with each other, and though separated, they form one entire plan, leaving a spacious square in the centre. The front to the Thames consists of two ranges of stone buildings, having a terrace along the river of about *one thousand feet in length*. Those ranges which face the area are built in a more elegant style, having beautiful domes at their ends, which are one hundred and twenty feet high, supported on coupled columns.

Greenwich Hospital Chapel.

Under one of these domes is the Hospital Chapel for the seamen, and which will accommodate about 1,200 with sittings, besides the officers and servants of the establishment in a commodious gallery: but the tasteful and sumptuous ornaments and decorations, render it perhaps the most elegant place of worship in the kingdom. The religious regard paid to the seamen may be estimated by our observing, that Divine service is performed in the Hospital Chapel every day, except Saturday, so far as relates to reading the Common Prayer: and on Sunday, Prayers are read twice, with a sermon in the morning. Besides which, Prayers are read every Sunday, at the Infirmary Chapel, between the hours of service at the Hospital Chapel. The officiating clergymen are

The Rev. Samuel Cole, D. D. First Chaplain.
The Rev. D. Lloyd, Second Chaplain.

Religious liberty is happily enjoyed by these honoured men: and those who choose may claim their privileges as Dissenters. By an esteemed officer in the establishment we are informed, that all, who do not declare themselves *bona fide* Dissenters, are considered members of the Church of England; and that about two hundred and fifty profess the Roman Catholic faith, and are led out by a *boatswain* of their own persuasion, to their Romish Chapel in Greenwich, while about fifty Dissenters are allowed tickets to repair to their respective places of worship. We remember having met with, a short time ago, a cheerful, active old veteran of the latter class, *above ninety years of age*, whose conversation indicated all the evidence of intelligent and scriptural piety. He was a member of the church under the pastoral care of the Rev. H. B. Jeula.

It deserves also to be stated, that the most respectful permission to Dissenting ministers, to visit any of their flock in seasons of sickness in the Hospital, is granted by the governors and officers of this noble Institution.

Greenwich Hospital contains 2,710 seamen, besides the officers, consisting of a Governor, Lieutenant Governor, *four* Captains, and *eight* Lieutenants.

Sir R. G. Keates is Governor.
Sir Jahleel Brenton is Lieutenant Governor.
First Captain, William Edge.
Second Captain, Robert Larken.
Third Captain, Thomas Huskisson.
Fourth Captain, Daniel Woodriffe.

The Medical department consists of

A Physician, Sir William Beatty, with one assistant.
A Surgeon, Sir Rich. Dobson, with three assistants.
A Dispenser, and three assistants.

The average deaths amongst the seamen is about *five* per week, and they bury on Tuesdays and Fridays.

"Each of the mariners has a weekly allowance of 7 loaves, weighing each 16oz.; 3lbs. of beef, 2lbs. of mutton; a pint of pease; 1¼lb. of cheese; 2oz. of butter; 14 quarts of beer; and 1*s.* a week tobacco money: the tobacco money of the boatswains is 2*s.* 6*d.* and that of the other officers in proportion to their rank; besides which, each common pensioner receives, once in two years, a suit of blue clothes, a hat, 3 pairs of stockings, 2 pairs of shoes, 5 neck-cloths, 3 shirts, and 2 night caps."

The revenues of this establishment are very considerable. Besides private benefactions, to the amount of nearly 60,000*l.* the British parliament, in 1732, settled upon it the rents and profits of the vast estates, which were forfeited by the attainder of James late Earl of Derwentwater, and Charles Ratcliff. The value of the Earl's estates were then estimated at 6000*l.* per annum, but the property of the Hospital is now immensely great. In addition to which, every seaman, both in the royal navy and in the merchant service, pays sixpence per month towards the support of Greenwich Hospital.

By an act of George II, it was provided, that all seamen in the *merchants' service*, who shall happen to be maimed in fighting in defence of any ships belonging to British subjects, or in taking any ship from the enemy, shall be deemed eligible for admission into Greenwich Hospital, and shall receive the same benefit from it as if he had been in the immediate service of his Majesty.

It will be manifest to any observer of these favoured men, that many of them are as happy as it is possible to make them, under the excellent regulations which are established in the Institution: at the same time, having no employment, many of them are seen rambling about in Greenwich Park, Blackheath, and their vicinities, as if they were truly wretched. Some few of them are indeed studious and intellectual men; and for their amusement and edification, a valuable Library has recently been established, furnished with a useful collection of books and newspapers. There is also a valuable Medical Library.

GREENWICH PAINTED HALL.

Under the other dome is the famous Painted Hall. This magnificent apartment "was originally employed as the refectory for the pensioners and their officers; but when the increase of the Hospital's revenues led to a proportionate augmentation of the number of its inmates, the space was found inadequate to their accommodation. More convenient dining-halls were provided elsewhere; and this beautiful building, not surpassed by any in this kingdom, was left unoccupied during almost a century. At length it was proposed, in the year 1823, to appropriate this noble suite of apartments to the formation of a Gallery of Paintings, and other objects of art illustrative of the patriotic services of the Royal Navy of England. Its justly-celebrated ceiling, and other ornamental paintings on its walls, executed by Sir James Thornhill, in 1708 and subsequent years, gave to the whole a character peculiarly appropriate for such a destination. The plan, having received the sanction of the Commissioners and Governors of the Hospital, was at once honoured with the cordial patronage of his late Majesty King George the Fourth, who, with that promptitude of liberality which ever distinguished him, gave immediate directions that the extensive and valuable series of portraits of the celebrated "Flag-Men" of the reigns of King Charles the Second and King William the Third, in the galleries of Windsor Castle and Hampton Court, should be transferred to Greenwich Hospital as the first contribution to the intended collection of Naval Pictures. His late Majesty was graciously pleased to add soon after to this munificent donation, several other paintings from his private collection at Carlton House.

"The generous example of our deceased Sovereign was promptly followed by many noble and other liberal benefactors to the Naval Gallery, whose names are recorded in this Catalogue of Donations*; and thus in a few years the walls were adorned with the portraits of our celebrated naval commanders, and representations of their actions.

"The Upper Hall, originally allotted to the table of the officers, being on all sides decorated with allegorical paintings, has been recently made the repository of some articles of interest presented by his present Majesty, *viz.*

"Several Models of Ships: the Coat worn by Sir Horatio Nelson at the battle of the Nile: and the Astrolabe of Sir Francis Drake, a curious instrument of antique fashion, used for nautical observations."

THE PICTURES, one hundred and twenty-five in number, have all been gratuitously presented to the Hospital, without any charge upon its revenue; and it is "computed that nearly *fifty thousand persons* now annually visit this splendid edifice." The charge for admission is only *three pence*, and the profits are appropriated to the support of the Hospital and Schools.

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* See the Catalogue, published April 3, 1833.

Should any of our readers be induced to visit this noble place, we entreat them not to choose Monday or Tuesday in Easter or Whitsun week, as then a class of persons crowd that vicinity in such multitudes, as make the moral part of the inhabitants dread the name of Greenwich.

Greenwich Hospital deserves further notice, on account of its excellent Schools for the support and education of the children of British seamen. In that for training boys for intelligent and scientific mariners, there are 800; and in that for the educating of girls there are at present 200. All things considered, there is not an establishment in the whole world to be compared with Greenwich Hospital; and this "glory of Great Britain," we rejoice to know, originated in the *personal piety, the scriptural, Protestant Christianity, of* King William and Queen Mary!

FUNERAL OF THE LATE REV. JOHN THEODORE BARKER.

This beloved minister of the gospel terminated his pilgrimage, April 3, 1833, aged seventy-three years. He had been the upright and faithful pastor of the church assembling at High Street Meeting, Deptford, during the extended period of forty-nine years; and, by the grace of God, uniformly adorned the doctrine which he had preached with considerable success.

His funeral excited a considerable sensation in the town, and the greatest respect was paid to his memory by a large concourse attending. To meet the wishes of many of the poorer members of his flock, six of whom, at their particular request, carried the corpse to the grave, a *walking procession* was determined on. *Fourteen ministers attended*, to testify their respect for their late friend, one of them remarking concerning him, "He was a living epistle of brotherly love, known and read of all men." The Rev. Messrs. Chapman and Jeula, of Greenwich, in their robes, preceded the corpse; and the Rev. Messrs Freeman, Belcher, Boddington, James, Timpson, and Rose, were the pall-bearers.

The chapel was crowded, and multitudes were unable to gain admittance. The Rev. Mr. Chapman (instead of Dr. Collyer, who was prevented being present by indisposition) offered prayer; after which the congregation sung Dr. Watts's hymn, "Why do we mourn departing friends?" and Mr. Chapman then read 1 Thess. iv, 13 to 18; and 1 Cor. xv, 12 to 58; and delivered an address to the mourning assembly, bearing testimony to the excellence of the principles and character of his departed friend, and urging every one present to seek an increasing acquaintance with those glorious doctrines of Christ, by which believers triumph on earth, and enter the kingdom of heaven. Another hymn, "Guide me, O thou great Jehovah," having been sung, the Rev. Mr. Freeman offered up a most solemn and instructive prayer. The corpse being conveyed to the vault under the chapel, the Rev. Mr. Jeula delivered a short and suitable address at the grave, and concluded with prayer. Many, it is believed, will long remember these edifying services, and every one say in truth, "Let me die the death of the righteous, and let my last end be like his!"

On the following Lord's day afternoon, the Rev. Dr. Collyer preached the funeral sermon for his late beloved friend and fellow-labourer, to the mourning church and congregation. The Rev. H. B. Jeula commenced the service with reading and prayer, and the Rev. W. Chapman concluded. The hymns were given out by the Rev. Mr. Pullen, who we understand will succeed Mr. Barker in the pastoral office. We earnestly pray that he may be furnished with a double portion of the Holy Spirit!

Letters to a Mother, upon Education.

LETTER XXIV.

On learning to write.

Dear Madam,

Your son having, as I will presume, learned to read, he must also now learn to write. Both these attainments, if deferred till the proper period, and pursued by proper means, might be accomplished in six months. They might at least be attained as far as it respects the elementary knowledge of these arts, further improvement being left to experience. With regard to learning to write, the system which obtains at present seems capable of improvement. Upon the principle that every difficulty should be obviated in the acquisition of learning as far as possible, and that the infant should be conducted by gentle and successive transitions to perfection in any of the arts or sciences which may be taught him, I think that pen and paper and ink ought not to be the instruments adopted at the very *commencement* of the undertaking of learning to write. Writing is nothing more than *drawing*. Learning to write is learning to draw. The letters adopted in writing are the copy, and the expeditious and perfect imitation of these is the attainment proposed. What are the proximate means for this purpose? I own that I think, with the Lancasterian system of education, that the fore-finger is the natural pen of the infant, and that the best method of learning to draw the letter at first, is with the finger upon *sand*.

The first *advance* upon this should be, by repeating the same process with a slate pencil upon a slate, then with a lead pencil upon paper. By these successive advancements to the art of writing with a pen, a tolerable facility in imitating the letters will be acquired, unimpeded by the difficult task of *learning to hold the pen*, the danger of blotting the paper, and the miserable imitations of the copy, which render learning to write upon the common method a task of tears and anxiety to many a child. I believe that the task is of this mournful nature generally. Boys in a school, who have little dread of their daily tasks, look forward to the days of the week, or those hours of the day, when the writing-master comes, with peculiar perturbation, owing to the formidable and difficult nature of the employment. Boys too will bear witness, that in schools generally there is a more awful gloom over them on those occasions; there is generally more corporeal punishment, more chiding, and reproaches from the master. The chief causes of these unhappy circumstances are, that the boys have made mistakes, blotted their books, or written their copies badly. But surely a little reflection will show, that these are excusable faults, since they may be referred to the mode of instruction adopted, rather than to any negligence on the part of the children. A boy learning to write upon the usual method has to attend to the following things all at one time: that his copy-book be laid straight, that the complex position required from his body be correct, that he holds his pen properly, that he should keep a perpetual regard to the copy, strive to imitate it as well as he can, and yet keep his copy-book free from blots. On the other hand, an infant who learns to write on the method before adverted to, has but one thing at a time to attend to. His own finger is an instrument that is a part of himself, flexible in any direction at his own command. The sand he cannot blot: should it be unsmooth, one stroke of the stick, or one pressure of the board, renders it correct in an instant. He has only to look at the letter to be copied, and to do his best to imitate it. The same may be said when he writes next with a slate pencil. There is no fear of blotting: the position in which he *must* hold the pencil, is an introduction to the true position of holding the pen. When he comes to write upon paper, he will have acquired such a degree of self-command, as may render the additional acquisition not burthensome. When he comes to write on paper too, he need not go through the preliminary progressions of straight strokes, pot-hooks, round o, &c. but he will be prepared to write letters and words at once. The system of writing upon *lines* should be adopted only when he comes to write upon paper. With regard to excellence in penmanship, as it is called, it has long appeared to me, that it is often pursued when the attainment is hopeless; and that when gained, except to those who are to be draughtsmen, teachers of writing, &c. the attainment is not worth the pains usually bestowed upon it. If your son has a natural inclination to penmanship, delights in it, and resorts to it, and makes evidently great progress, *then* it might not be improper to indulge him in his having lessons from good masters, with a view to superior excellence. On the other hand, if he evidently does not care about it, does not give proofs of *natural ability* for it after a certain time, I hold that all attempts to communicate the attainment *in high perfection* will be in vain. Yet how often have I seen father and mother grieving that their son was not a good writer, that there was no prospect of his ever becoming so, and that others of his schoolfellows wrote much better. The poor lad, in the mean time, who may perhaps possess an intellect too expanded or exalted to admit the patience needful for the acquirement of such a mechanical perfection, feels degraded, discouraged, undervalues himself, becomes cowardized, unfriendly, callous, and deceitful! Why will not the parent be satisfied, after proper trials, that writing is not his *forte?* Why not endeavour to discover the latent talent which he assuredly possesses for something else? Why browbeat the poor child for something for which he is not responsible? A sensible parent would not be grieved at such a circumstance. Yet how many a parent of the old school deemed *fine* writing indispensable to his complacency in his son! and how many a boy has been tormented and spoiled, in intellect and temper, because the down-strokes, the up-strokes, and the turns of his letters, and above all the grace, elegance, and size of his capitals, were all outdone by some envied schoolfellow! The one lad had what the painters call *an eye,* the other had not, and that is the whole secret. Except in the case before supposed, of an inclination and of the ability of success being early developed, the parent should be satisfied if his son attains *a good legible hand-writing.* All beyond is useful to those who are to earn their living by fine writing, and to them alone.

If your son forms his letters *perfectly* and *distinctly,* this is enough. Unless, in consequence of inclination and ability early displayed, you intend him for a designer of ornamental writing, it appears to me that the plain English hand is *all* that he need learn. Accordingly, under such circumstances, all learning of German text, engrossing, flourishing, &c. &c. is a useless waste of time. Should he ever need such things, he will at any time learn any of them in two months. Besides, they will tend to spoil his hand-writing. The great rule of *utility* is the rule of learning to write. Let then your son obtain a facility of writing the *most usual* forms of the letters, legibly and swiftly, and all the rest may be safely left to his natural inclination, or to the requirement of circumstances. He has learned to communicate his ideas by writing, and to read the ideas of others when communicated to him in this form, and this is enough.

I am, dear Madam, yours, &c.

Clericus.

THOUGHTS ON THE SACRED HISTORY OF THE CREATION.

(Continued from p. 115.)

The next product of the creative energy, which the Divine wisdom was exerting, was the formation of that aërial expanse which we call the atmosphere, and the elevation of a large portion of the watery element into the state of clouds and vapours to float in the upper regions. This operation divided the waters into two portions, as well as two states: the state of water in the seas is as dissimilar to its state in clouds, as if they were unrelated substances. Vapour and water would not be imagined to be the same thing, if we did not know their relationship to each other: but the quantity of each may not greatly differ, for it is hardly possible to conceive the enormous amount of this fluid which is always suspended or moving in the airy regions above us. The quantity of water which falls in rain and dew in England and Wales only, has been calculated in one year at 115,000,000,000 of tons. From the seas, rivers, lakes, and rivulets, it is ever ascending by evaporation into the atmosphere, to change again, and fall down in dews, fogs, and rain. Here again another proof occurs that our creation has been the product of an intelligent Mind, carefully adapting his agencies to the phenomena they were to cause; for unless the ascending vapours had been duly balanced with the descending rain, and unless the fitted means were constantly in action to occasion a constant evaporation of sufficient amount to rise into the skies, and other effective causes as unceasingly operating to make the elevated vapour descend in the needed showers, the vegetable and animal world would want that essential element, without which they could not subsist. Let us suppose for a moment that this evaporation was to cease, and let us contemplate the consequences. No more rain or dew could fall: the springs would cease to flow: the rivers would be dried up: the whole water in the globe would be accumulated in the ocean: the earth would become dry and parched: vegetables, being deprived of moisture, could no longer grow: the cattle and beasts of every kind would lack their usual food: man himself would perish: the earth would become a dull, sterile mass, without one living creature to wander through its frightful deserts! We may add, that as the whole water of the globe accumulated in the ocean, it would soon flow over the land, and cover it with a universal inundation. It is evaporation which now prevents the catastrophe of another deluge.

The next process of the forming globe was the removal of the waters that were flowing over its general surface into those united masses which we denominate seas. "Let the waters under the heaven be gathered together unto one place, and let the dry land appear," was the command, and the consequence was that the watery element assembled on one portion of the earth into seas, while the rest of the earth became habitable ground. No detail is given of the movements by which this mighty result was effected. Vast ranges of mountains and rocks are now seen standing in various regions as high above the common ground as the depths of the ocean seem to be below it. The surface of the earth arises in some parts into high table land, but the general level of both land and sea is now nearly the same. The ocean is therefore obviously occupying cavities equal to its bulk of fluid; and the supposition seems to be not unreasonable, that in order to form these hollow spaces, the mountain masses were raised up. The mean depth of the Atlantic ocean is computed at three miles, and that of the Pacific four miles. The state and phenomena therefore of our stupendous mountains favour the idea, but the Mosaic record has given us no information on the subject; and therefore on this point philosophy has neither guide nor restriction in its theories or researches.

The fourth rotation of our globe was accompanied by the formation and arrangement of our planetary system. At this period of our creation, Moses places the formation of the sun and moon, and expresses the Divine order that they should regulate the illumination of our world, and divide our day into the two natural distinctions of visible light and succeeding darkness, and become the cause of our seasons, and govern our computations of time.

Our system of animated and vegetable nature could not subsist without the sun: we could not have our seasons, our daylight, or our years without him: he has therefore been made expressly for us, as also for our sister stars, to whom he is apparently as indispensable. The stars with which we are connected are the six planets, known as Mercury, Venus, Mars, Jupiter, Saturn, and Uranus, and those four smaller ones discovered within the present century, and called the telescopic planets, because they are not discernible without the aid of a very powerful astronomical instrument. Of the creation of the rest, with which at present we have no relations, no account is transmitted to us. They are indeed the most splendid mysteries of nature. They are known to us only as radiant points, for no telescope can enlarge them; and yet their number seems to exceed all our powers of fully exploring. It is remarkable that they are undergoing changes for which we cannot account, but which display mighty causes in active operation. Sometimes their alterations are gradual, and observable by human care, though not explainable by the acutest minds of science. Sometimes they indicate an actual destruction. It is one of the wonders of creation, that any bodies at such an immense distance from us should be perceptible by human sight; but it has clearly been part of our Maker's plan, that they should so far be objects of our consciousness as to expand our ideas of the vastness of the universe, and of the extent and operations of his omnipotence. The immeasurable expansion of the heavenly regions, illustrated by the splendid spheres which mark the amazing extent, is, in the strictest meaning of the term, manifest infinity; for there is nothing which denotes that what reaches our sight in them is at the last limits of existing nature. These lofty mansions of being also indicate to us that they have the same Creator as ourselves, and are but so many magnificent scenes of his sovereignty and care. Their very appearance exhibits such an analogy of nature with the radiant bodies of our system, that reason cannot but refer all the stellar orbs to one common Author. The identity of light, which emanates alike from all, precludes all rational doubt on this interesting question. That our light was His creation, we learn from His scriptures: this fact will therefore justify us in referring it in other orbs to the same origin; and nothing in the universe shows any marks of any other creative power. One of the grandest circumstances to which the contemplation of the heavenly bodies attaches the attention, is the surprising distances at which they are placed, and the stupendous amount of space which they occupy by their circuits. Our Earth is above 90,000,000 of miles from the Sun: Saturn is above 800,000,000 of miles further off. The fact is sublime, and vast beyond the power of our words to express, or of our ideas to conceive: thought lapses into nothingness whenever it attempts to do so. It is indeed a marvellous mystery: it compels us to call creation an infinite immensity: it aggrandizes the Creator into a sublimity that would render it the most presumptuous folly for us to imagine that He could think of or care for us, if He had not expressly revealed to us his condescending regard, and his invitation and command that we should attach ourselves to Him. But this awful greatness makes that revelation the more inestimable to us; for without such a charter, and such personal authority for our affectionate adoration and grateful duty, what could our reason suggest to us, while it contemplated a Majesty so tremendous, but a tremulous dread and silent despair? The idea is overwhelming, that a human being has the power, and can exercise it, of looking through millions of millions of miles of extended space! and that so amazing an expanse is pervious to the eye!—but miraculousness is the true character of created nature.

(To be continued.)

SONNET TO THE STARS.

Ye stars of midnight! orbs of unknown mould!
Centres of systems! mansions of the blest!
That gild our darkness with your rays of gold,
And shine unmov'd in your eternal rest:
Or are ye worlds where woe and want abound,
Where vice and folly stalk in wild career?
Where war spreads carnage o'er the fruitful ground,
And blights the harvest of the bounteous year?
Oh, mysteries of heav'n! your glittering beams
Deride philosophy;—man strives in vain,
Through the most happy of his waking dreams,
T' unlock the secrets of your vast domain.
To HIM alone your mysteries stand confest,
Who spread you forth with His supreme behest!

THE SINFULNESS OF COLONIAL SLAVERY.

THE Rev. Robert Halley, one of the Tutors of Highbury college, has just published a "Lecture delivered at the Monthly Meeting of Congregational Ministers and Churches, in the Meeting-house of Dr. Pye Smith, Hackney, on Feb. 7, 1833." For this admirable pamphlet the public are much indebted to Mr. Halley and to the associated ministers, and we wish it were read by every individual in the kingdom, as the means of strengthening the determination to seek the annihilation of that accursed system. The reverend Lecturer says: "To confine ourselves to the West Indies,—it has been shown in the Anti-Slavery Reporter, and never, as far as I know, contradicted, that on the ordinary law of increase, compared with the actual decrease, there has been, since the abolition of the Slave Trade, a waste of life to the amount of 740,000 human beings. I have sometimes endeavoured to obtain data from which to compute the number of Africans originally transported to these western islands. It must have been much more than 7,000,000. I wish I could find reason to believe that estimate approached near the truth. There are now some 700,000, the scanty and miserable relics. Neither war when raging in Europe,—nor the plague in Constantinople,—nor the mournful cholera in India, its birth-place,—nor any other crime of man, or curse of God, has effected so general a destruction as British avarice has wrought in the West Indies. Are the charities of Englishmen frozen? Are their hearts, if they have any, encased in steel and adamant? Delay a little longer—amuse yourselves with preparatory measures and gradual emancipation—and a less tardy liberator will have laid their bodies in the last rest of the weary, and transferred their souls to the avenging millions beneath the altar!"

BRITISH ECCLESIASTICAL HISTORY.

No. VI.—*Christianity from the arrival of the Saxons in England in A.D.* 449, *to the mission of St. Austin, A.D.* 556.

Doubtless Christianity was in a measure promoted in Britain, by means of the schools established under the influence of the French bishop Germanus. But whether religion were advanced by the alteration of the forms of public worship, in conformity with the rites and ceremonies of Gaul, we have no evidence. On the contrary, Bede testifies that corruption in life and manners increased among the Britons.

The Saxons, with martial fierceness, maintained themselves in Britain, where they had been invited only as auxiliaries. And not satisfied with seizing the lands, these merciless idolaters trampled upon the forms of Christianity, and persecuted its professors: Gildas and Bede also bear this testimony concerning them. The latter was a Saxon; yet he says, "By the hands of the Saxons a fire was kindled in Britain, that served to execute the vengeance of God upon the wicked Britons, as he had formerly burnt Jerusalem by the Chaldeans. The island was so ravaged by the conquerors, or rather by the hand of God making use of them as instruments, that there seemed to be a continued flame from sea to sea, which burnt up the cities, and covered the surface of the whole. Public buildings fell in one common ruin. The priests were murdered on the altars; the bishop with his flock perished by fire and sword without distinction; no one daring to give an honourable burial to their scattered bodies."

Exposed to the murderous sword of the Saxons, those who escaped, fled to the more remote parts of the country. We have not had even the names of the British pastors preserved, except those of *Theon* and *Thadiock*, dignified with the title of archbishops of Loudon and York; and these were obliged to flee for refuge into Wales. Our records of British Christianity in this period, therefore, relate only to a few pastors in Wales, Scotland, and the sister isle.

Dubricius is mentioned as a devoted pastor at Llandaff, and afterwards of Caerleon, of which in following ages he was honoured with the title of archbishop, as that city was the metropolis of Wales. Two schools are said to have been established by this zealous minister, one at *Hensland*, and the other at *Mockrost*; in which himself laboured as the schoolmaster.

Bangor also, near to Chester, had a noted school, which at length became famous for its monastery, and for the great number of its monks.

Monachism is no part of Christianity: but this ecclesiastical system originated in Egypt, in the third century, from "Paul the Hermit." This man was driven into the desert by the baseness of his covetous sister, who, with her husband, threatened to inform against him as a Christian, and thus obtained possession of his estates in the time of the Decian persecution. He remained in his solitude for *ninety* years, and died at the age of *one hundred and thirteen*, having acquired the greatest reputation for piety, and engaging many to follow his example.

Anthony, at the close of the *fourth* century, is regarded as the father of Monachism: as he formed the solitaries into a regular society, and prescribed rules for the direction of their conduct. His disciples St. Pachomius and Hilarion promoted similar fraternities in Palestine and Syria; and Aones or Eugenius, aided by Gaddanas and Azyzas in the same age, established them in the east of Europe, through many parts of which they spread, generally superseding scriptural religion by various forms of superstition. Monachism being famous in all the east, was soon introduced into Britain, and accounts the most extravagant are told concerning the "Monastery of Bangor." *Two thousand one hundred monks* are said to have constituted this fraternity, divided into seven courses, each consisting of *three hundred*.

Much exaggeration doubtless marks these traditions; but still there is abundant reason to believe that there existed at Bangor a flourishing community of Christian professors. Sloth and luxury, to a proverb, distinguished the monks of the middle ages, ignorant and superstitious, when nobles and kings, by mistaken charity, loaded them with wealth. But this could not have been the case with the Welsh monks of the fifth century: they seem to have supported themselves in a frugal manner by the labour of their own hands, while a certain number of them, in a regular rotation, were performing the appointed offices of religion.

Dubricius, already mentioned, held a synod at Brevi, in Cardiganshire, and condemned the Pelagian errors. Several other Christian pastors of this period, are commended as devoted to their work.

David, the successor of Dubricius, was son of a British prince, and famed for his pious austerity. He held a synod at Vittoria; in which the orthodox decisions of Brevi were ratified. David is honoured with the title of *Saint*, and from him Menevia is now called St. David's. Various miracles are attributed to St. David, who died in 529, aged 146 years.

Cardoc died in 570, leaving a great fame as the abbot of Lancarvan, and as having expended his whole income in the support of 300 priests.

Kentigern, son of a Scottish princess, was abbot of Glasgow. His abstinence from animal food, and other austerities, are highly commended. He is said to have travelled into Wales on a mission to found a religious society; which having done, he returned to his monastery and died in 560.

Asaph was a favourite of Kentigern, by whom he was appointed to preside over the monastery in Wales. He wrote the life of his patron, and died in 590, leaving his name to the Welsh city of St. Asaph.

Gildas of Badon, or Bath, surnamed the *Wise*, was a monk of Bangor. He wrote a work concerning "The Destruction of Britain;" and from him chiefly we learn the condition of the Britons in his time, as he is the only British author of the sixth century. He was born in Wales, in 511; it is thought he was educated in Ireland, and became a zealous preacher of Jesus Christ in Britain. He is believed to have died about the year 570.

Sampson is the name of two ecclesiastics of note. Sampson the *Elder* is said to have come from Armorica in France, to be made archbishop of York. Sampson the *Younger*, of royal extraction, is said to have been made an archbishop, and sent from Armorica into England in search of an archiepiscopal see: but unable to establish himself among the Saxons, he returned home, and became archbishop of Dol. Several memoirs, carried by him from England, but now lost, are said to have contained some valuable records of the British churches.

Patern, the son of a nobleman in Armorica, after twenty years study in Ireland, came as a minister of peace among the Welsh princes. He settled at Cardigan, but died in his native country, venerated for his exemplary holiness of life.

Petroc of Cornwall was famed for his piety; and from him the town of Padstow, or Petroc-stow, is named. He is said to have died at Bodmin.

St. Patrick, the Apostle of Ireland, deserves to be mentioned here, as he was born in 373, at Kirk-Patrick in Scotland, and became the most famous of all the ecclesiastics of the British Isles in his day. His British name, given at his baptism, was Suceath, meaning *Valiant in war*. By some pirates he was taken prisoner, and carried into Ireland, where he was purchased by a person named *Milicho*, in whose service he continued six years, and acquired the Irish language. At length he escaped, and after about *two years*, he formed a design of converting the Irish. Having spent *thirty-five years* in preparatory studies on the continent, he was consecrated bishop of Ireland by Pope Celestine, who gave him the name of *Patricius*, expressive of his illustrious descent. He arrived in Ireland in 441, and his first convert was Sinell, the eighth in descent from Cormac, the renowned king of Leinster. He proceeded to Dublin, and into Ulster, where a remarkable barn was fitted up for a church, which afterwards became the famous Abbey of Saul. After *seven* years he returned to Britain, which he is said to have delivered from the heresy of Pelagius; and, with several persons engaged as his assistants, in *thirteen* years he completed the work of converting all the people of Ireland. Having visited Rome, to give an account of his success, he returned and spent the remainder of his days between the monasteries of Armagh and Saul, enforcing the doctrines he had preached. After having established several schools, Patrick died, March 17, 493, aged *one hundred and twenty years*.

Numerous miracles are attributed to St. Patrick, and different accounts are given of his life and ministry. It is to be noted, that besides St. Patrick called the "Great," the "Apostle of Ireland," there were two others of this name mentioned, *Patrick the elder*, who died in 449, and *Patrick the younger*, nephew of the *Saint*, and who survived his uncle several years.

What was the degree of scriptural knowledge possessed by these distinguished ecclesiastics—how far they preached the pure doctrines of the gospel—and in what degree the people who enjoyed their ministry were truly evangelized—we have but scanty means of ascertaining. While truth requires us to remark, that all the accounts which we possess, relating to these times, abound with the most ridiculous fables,—notices of the most superstitious and puerile rites and ceremonies,—and extravagant stories of miracles, with but very little reference to the blessed word of God.

Archbishop Usher states, that about the time of St. Patrick, Ireland had *three hundred and sixty-five* churches, with as many bishops, some of whose revenues were so small, that they had no more than the pasture of two milk beasts. With bishops to the several churches, we may hope that there was much pastoral piety, and many of the people blessed with much of the simplicity and purity of the gospel of Christ. Besides, the influence of Christianity, imperfectly as it was then generally understood and professed, and mingled with many silly rites, was infinitely more benevolent and the means of happiness among the people than the barbarism of pagan idolatry: yet the historic records of those times evince the aspiring ambition of the ecclesiastics, indicative of the advancing progress of Antichristian Popery.

SUNDAY GARDENING.

This mode of violating the holy law of Almighty God, prevails to a lamentable extent in the vicinities of London and of the large towns in the country. Possibly some may prosecute their labours in the garden, on the Lord's day morning, unconscious of any particular criminality: but such persons cannot have considered the terms of the Divine law, in relation to the sacred day. "Remember the Sabbath day, to keep it holy: six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."

Should any object, as some have done, that this is a command to the Hebrews, and not obligatory on us: they should be reminded, that that error arises from a forgetfulness of the sanctification of the Sabbath at the creation, and its ordination for the benefit of all mankind.

We are persuaded that *Sunday gardening* is as innocent as any other mode of violating the commands of God: but if we only admit the certainty of our being judged at the righteous tribunal of God, and rewarded or punished according to our works, dangerous and dreadful will this custom appear! We are unwilling to throw obstacles in the way of our industrious mechanics enjoying themselves, or breathing the fresh air: but we are confident, that the *health*, the *happiness*, and the *advantages* of our poorer neighbours, would be promoted in a far greater degree by *early rising*, *cleanliness*, and attendance at the house of God.

Observation for many years has convinced us, that those who are accustomed to spend their time on a Sunday morning in gardening, are among those who are most disposed to injure *their health*, and *their families*, by pernicious habits in the afternoon and evening. We have known many, who, after labouring all the Sunday morning in gardening, have passed the remainder of the sacred day at home in their ordinary week day attire, *drinking*, and *indulging in conversation unworthy of a rational being*; and having thus spent the day of God, in a manner that will not bear reflection, they have retired to bed in a state of worse than beastly intoxication, their *health impaired*, *their children encouraged in ungodliness* by the example of their parents, and the most effectual preparation made for a numerous train of miseries in this life, and for the inconceivable torments of eternity!

How will the Negro slaves in Jamaica rise up in the day of judgment against British profaners of the Sabbath! They are obliged to cultivate their provision-grounds on that holy day, as the principal means of their subsistence; or, having gathered the fruits of their garden, to carry them many miles to market on the Sabbath, to procure by this means some of the necessaries of life! Should any of those who are accustomed to the unhallowed work of Sunday gardening read this paper, we beseech them to consider how they will justify themselves at the judgment seat of Christ; and henceforth seek the cultivation of their minds in the fear of God, reading his holy word, and seeking his salvation by the only Redeemer of sinners. We are confident that our industrious mechanics will find the advantage of the counsel we are giving, not only in their peace of conscience, but in their present health and comfort. Instead of being accessory to the damnation of their children, recommending ungodliness by their pernicious example, they will be the means of training them for *honour*, *happiness*, and *heaven*. "For bodily exercise profiteth little: but godliness is profitable to all things, having promise of the life that now is, and of that which is to come." 1 Tim. iv, 8.

King George the First is said to have observed respecting a sermon which was excellent in doctrine but overcharged with figurative language, that "the tropes and metaphors of the speaker were like the brilliant wild flowers in a field of corn, very pretty, but which did very much hurt the corn."

HEAVEN AND EARTH.

Behold yon bright array
Before the sapphire throne;
There young nor old, nor rich nor poor,
There bond nor free, are known.

At once they strike their lyres;
At once break off; — and all,
With trembling joy and silent love,
In adoration fall.

Whate'er their lot below,
As fellow-heirs of bliss,
In heav'n their services are one:
Let earth be heav'n in this!

As brethren, so may we
Worship with one accord:
In stillness wait, in prayer bow down,
Stand up and bless the Lord.

As pilgrims on our way,
God's earthly courts we fill;
And travel on from strength to strength,
Abreast to Zion's hill.

There may our spirits meet,
When faith is chang'd to sight,
Where the Lord God himself shall be
The temple, life, and light.

Where on the sea of glass
The ransom'd nations sing,
And to the Lamb upon the throne
Eternal glory bring.

MONTGOMERY.

Death of the Rev. Rowland Hill, M.A.

WITH mingled feelings of grief and joy, we announce the decease of the venerable Rowland Hill. This event took place at his house, Surrey Chapel, London, on Thursday evening, April 11, 1833. As we purpose taking further notice of the character and labours of this eminent servant of Christ, we can only remark here, that a few days before he entered into immediate "communion with the church of God" in heaven, he stated to the writer of this his intention to publish a new edition of "Dr. Mason's Catholic Communion of the Church of God" on earth. That work contains a fine illustration of his amiable spirit. This eminent example of Christian faith and benevolence, would have completed his eighty-ninth year had he lived till next August.

IS NOT RELIGION THE PARENT OF MELANCHOLY?

"IT is common," says Dr. Cox, in his Female Scripture Biography, "to represent religion as incompatible with true enjoyment, and to describe those who are under its influence as gloomy fanatics, dragging out a miserable existence, the dupes of prejudice and the slaves of melancholy. If a perpetual sense of the Divine presence, a well-founded confidence of pardoned sin, free access to the throne of mercy, abundant communications of spiritual good, and lively anticipations of a felicity beyond the grave, commensurate with the capacities of an immortal spirit and with the everlasting ages of eternity; if these produce wretchedness, then, and in no other case, is religion a source of misery."

THE SAILORS' AND SOLDIERS' CHRISTIAN FRIEND, AND POCKET COMPANION.

Dedicated, with permission, to Admiral Lord Gambier and to General Lord Viscount Lorton. By Thomas Timpson, author of "A Companion to the Bible," &c. &c. 32mo. cloth, pp. 288. London, Book Society, 19, Paternoster Row.

WE are glad to see this admirable little work brought out under such distinguished patronage; and cordially recommend it to those for whose use it is especially designed, as eminently calculated for the promotion of their everlasting welfare. Many of our brave defenders by sea and land have become seriously alive to the importance of religion, and their number, there is good reason to hope, is constantly and rapidly increasing. Such will here find a directory well suited to their wants and circumstances, from its brevity, its clearness, and the affectionate tone which pervades the whole treatise. The following analysis will exhibit the author's plan.

Chap I. Affectionate Address to Sailors and Soldiers. II. The Evidences of Christianity. III. Heads of Christian Doctrine. IV. A Directory to Prayer. V. A Directory to the Lord's Supper. VI. A Directory to the Bible. VII. Anecdotes of Sailors. VIII. Anecdotes of Soldiers. IX. Select Personal Hymns. X. Select Social Hymns.

From the Preface we learn that the work "was undertaken, after much inquiry and deliberation, partly at the request of several devoted friends of sailors and soldiers, by whom the author was assured that no such volume existed; partly from a conviction that such a Manual was much needed; and partly from his having witnessed the habits of sailors and soldiers in the ports of London, Deptford, Greenwich, Woolwich, Gravesend, Chatham, Sheerness, Portsmouth, and Liverpool, and several military barracks and stations."

Those who have friends in the Army or Navy will find this volume a present as suitable as it is cheap. It is written in a concise yet perspicuous style, and the anecdotes are well adapted to gain the attention and gratify the taste of the naval and military reader. But though written more expressly for these classes, the work may be perused with advantage by all who need elementary Christian instruction. We trust the worthy author will see the blessing of God resting upon his labours, by a very large circulation of this useful and much-needed little volume.

⁂

"The nearer a man comes to the mirror of God's holiness, the more he sees of his own deformity."

The first volume of the Christian's Penny Magazine, from June to December 1832, may be had, neatly bound in canvass, price 3*s.* 6*d.* through any Bookseller or Newsman; and also any of the preceding Parts or Numbers. A specimen of the Embellishments in the First Volume is printed on a large Sheet, price 2*d.*, which will be found to contain some beautiful articles for Books of Prints.

The demand for the Sheet of Engravings having been much greater than was anticipated, it has been found necessary to reprint it. Subscribers and others can now be supplied through the usual channels.

London; Printed and Published by C. WOOD AND SON, Poppin's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed; — and sold by all Booksellers and Newsmen in the United Kingdom.

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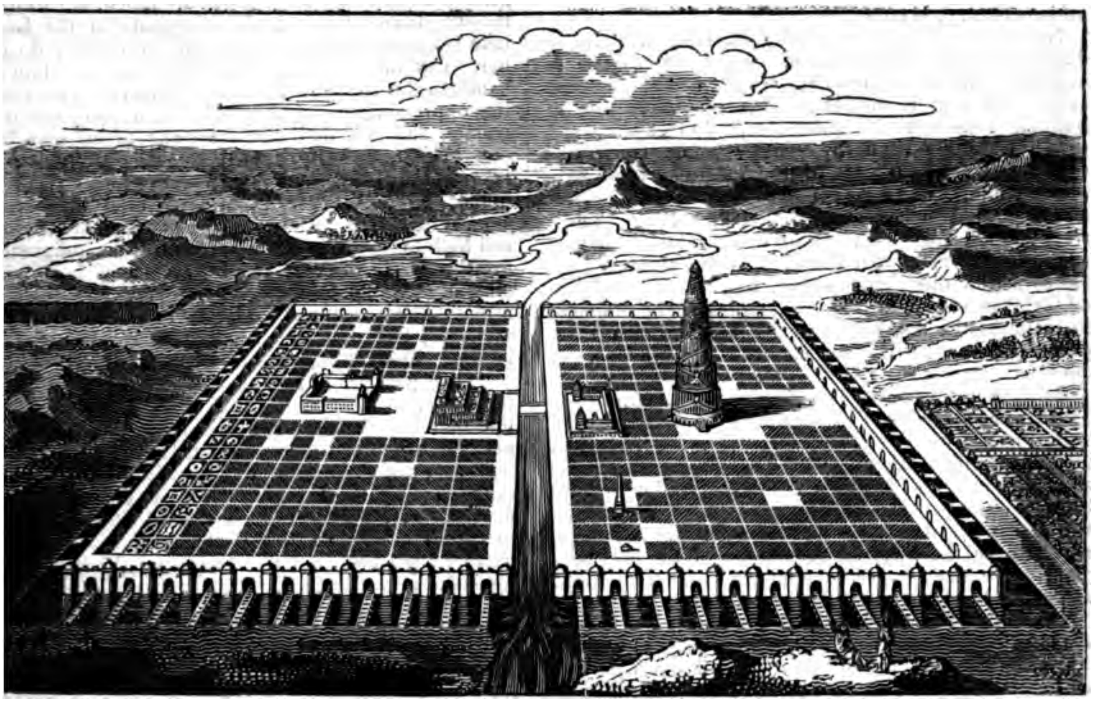
THE CHRISTIAN'S PENNY MAGAZINE.

' 47. PUBLISHED EVERY SATURDAY. April 27, 1833.



PLAN OF THE CITY OF BABYLON.

BABYLON.

bylon, the metropolis of Chaldea, is considered the st ancient of all the great cities of antiquity. Every der of the Bible may learn from its inspired pages origin and glory, and its idolatries and wickedness, which account it was doomed of God to utter ruin. t its present circumstances of desolation are testified modern travellers, whose writings form the most rvellous commentary upon the threatened and re-ded judgments of God.

Babylon was founded by the first descendants of ah (Gen. x, 10; xi), soon after the Deluge, and en-ged by Nimrod, his great grandson, about 2,000 ars before the advent of Christ. Many additions re made to it by the famous queen Semiramis, and was greatly strengthened and beautified by several ceeding sovereigns; but it was the celebrated Ne-chadnezzar, and his daughter Nitocris, who perfected s wonderful city, by raising it to the highest possible ch of magnificence, splendour, and glory. Not a tle of its riches was derived from the wealth of the nple of Solomon at Jerusalem. 2 Kings xxiv, 10—16; n. ii, iii, iv.

Babylon was situated in the midst of a vast plain, ich was watered by the "great river Euphrates." e river flowing from north to south, divided the city to two parts, which were surrounded by a wall; and the whole, forming a complete square, was 480 furlongs, or 60 miles in circuit. This magnificent city had 50 grand streets 15 miles long, 25 streets from side to side, traversing the whole area from gate to gate, and intersecting each other; the whole was divided into 625 squares. Each side of the river had the convenience of a strong quay, and a high wall of the same dimensions with the wall around the city. The entrances to the city were by one hundred gates of prodigious size, made of solid brass; and the two parts of the city were connected by a prodigious stone bridge. To prevent inconvenience from the swelling of the river, two canals were cut above the city, by which the superabundant waters were carried off into the Tigris. Besides which, prodigious embankments were formed, effectually to confine the stream within its channel, and as a security against inundation. The materials for these stupendous works were taken principally from the western side of the city, and the excavations formed an immense lake, the depth of which was 35 feet, and its circumference 45 miles.

At the ends of the bridge were two magnificent palaces, which had a subterraneous communication with each other, by means of a vault or tunnel under the bed of the river. The old palace, on the east side, was about 30 furlongs in compass, surrounded by three separate walls, one within another. The new palace, on the opposite side, was about four times as large as the other, and it is computed to have been 64 furlongs, or 8 miles in circumference. Within this palace were the celebrated artificial gardens; consisting of large terraces covered with large flat stones, raised one above another, till they equalled the walls of the city. They were designed to represent a woody country, having large trees planted on them, in soil of sufficient depth for them to grow 50 feet high. On the highest level was a reservoir, with a machine by which water was drawn from the river to water the whole. This novel and astonishing contrivance was perfected by the "great monarch," for the purpose of gratifying his queen AMYITIS, that she might behold something in Babylon resembling the hills and woodlands of her native country, MEDIA.

Near to the old palace stood the temple of Belus or Jupiter, forming a square of nearly three miles in compass. In the centre of the temple was an immense tower 600 feet in height! This enormous pile of building consisted of 8 towers, each 75 feet high, and which were ascended by stairs winding round the outside. On this temple of Belus, or, as some say, on its summit, was a *golden image*, 40 feet in height, and computed to be worth 3,500,000*l.* sterling. There were besides such numbers of other valuable statues and sacred utensils, that the whole of the treasure contained within this single edifice, has been estimated at 42,000,000*l.* sterling! These examples will be sufficient to intimate the prodigious wealth and the overgrown power of the Babylonian empire; and they were, doubtless, among the mightiest works of mortals.

Babylon was called—THE GLORY OF KINGDOMS—THE GOLDEN CITY—THE LADY OF KINGDOMS—and THE PRAISE OF THE WHOLE EARTH: but its pride, idolatry, and abominable wickednesses, provoked the righteous indignation of the Almighty, and they have been punished in the heavy calamities of its people, and the utter desolation of its splendid buildings, agreeably to the inspired predictions of the holy prophets. We shall transcribe a few of these predictions, and give a brief history of their fulfilment.

"And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in *their* pleasant palaces: and her time *is* near to come, and her days shall not be prolonged." Isa. xiii, 19—22.

"For I will rise up against them, saith the LORD of Hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD. I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts." Isa. xiv, 22, 23.

"Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call *thee* by thy name, *am* the God of Israel." Isa. xlv, 1—3.

"Declare ye among the nations, and publish, and set up a standard; publish, *and* conceal not; say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces. For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein; they shall remove, they shall depart, both man and beast.—Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues. Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows; for she hath sinned against the LORD. Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it *is* the vengeance of the LORD: take vengeance upon her; as she hath done, do unto her. Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land.—I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD. The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this *is* the work of the Lord GOD of hosts in the land of the Chaldeans. Come against her from the utmost border, open her storehouses: cast her up as heaps, and destroy her utterly: let nothing of her be left." Jer. l, 2, 3, 13—16, 24—26.

"One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at *one* end, and that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted. For thus saith the LORD of hosts, the God of Israel: The daughter of Babylon *is* like a threshingfloor, *it is* time to thresh her: yet a little while, and the time of her harvest shall come. Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out. The violence done to me and to my flesh *be* upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say. Therefore thus saith the LORD; Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry. And Babylon shall become heaps, a dwelling-place for dragons, an astonishment, and an hissing, without an inhabitant." Jer. li, 31—37.

The two eminent heathen historians, Herodotus and Xenophon, have given a particular detail of the particulars of the siege of Babylon. In exact accordance with the inspired predictions of Isaiah and Jeremiah, they say, that Cyrus, with a large army of Medes and Persians, besieged Babylon; that the Babylonians, conceiving their walls impregnable, could not be provoked to engage in a general battle: that Cyrus contrived a snare for the Babylonians, by turning the course of the river Euphrates through the great lake; that the waters having been thus drawn off, the soldiers marched through the channel of the river; that, from the negligence of the soldiers on guard, some of the gates leading from the river to the city were left open; that the troops of Cyrus entering by this means, took Babylon during the night of an idolatrous festival (See Daniel v); that its princes, nobles, and captains, being drunk with their feasting, as described by the prophet Daniel, were suddenly slaughtered; and this glorious city, never before conquered by a foreign enemy, was thus taken without the knowledge of the king, until the posts and messengers ran with the information, which he had scarcely time to receive, before he was numbered with the multitudes of the slain!

Babylon soon began to decline from its glory: its lofty walls were reduced to only a quarter of their original height; and from an imperial, it was reduced to a tributary city. Xerxes, a successor of Cyrus on the Persian throne, after his ignominious retreat from Greece, seized the sacred treasures, plundered the temples, and destroyed the images of precious metal. Alexander the Great attempted to restore Babylon to its former glory; and designed to make it the metropolis of a universal empire. The conqueror employed 10,000 men to repair the embankments of the Euphrates and the temple of Belus; but this mighty project soon perished with the death of Alexander!

(To be continued.)

CHRISTIANITY PROMOTED BY BRITISH COMMERCE.

Christianity in the East has been promoted greatly by the adoption of a more liberal policy towards India. Difficulties, in some particulars, may arise in relation to the system of Free Trade. Into the political part of the question we cannot enter; indeed we do not consider it our province: but we cannot contemplate the *Renewal of the East India Company's Charter,* without a lively anxiety on account of the interests of Christianity.

Mr. Poynder, some time ago, in a speech at the India House, charged the Company with having, in *seventeen years,* drawn a MILLION STERLING from the four principal idol temples of JUGGERNAUT, ALLAHABAD, GYA, and TRIPETTY. That gentleman declared, that were it not for the sanction thus afforded by the Company, and the excellent order in which the temples are kept, the priests and Bramins receiving salaries from the Government, there would be a rapid decline in the whole system of abominations. Arguments, we know, are used in defence of the Company's procedure; but we think them groundless and visionary; and we cannot hesitate to express our decided conviction, that the best policy for the Directors would be to keep themselves pure from every transaction of this kind, throwing the idol temples into the hands of their blind votaries, and leaving the system of *imposture, impurity,* and *blood,* to its own resources, and to perish under the illumination of the Christian scriptures.

Christian knowledge has wonderfully advanced already in India, by the establishment of schools, the circulation of religious tracts, the publication of the word of God, and the preaching of the Gospel by the various Missionaries. Provision for more effectual encouragement of those devoted servants of God, we have no doubt, will be made, by the new arrangements of our government for India; and while British Trade shall be extended through that immense district of our globe, British *knowledge* and *religion* shall receive the *command* and *blessing* of God, to *enlighten, regenerate,* and *save* myriads of its teeming population.

NOTICES OF BRITISH TRADE TO INDIA.

Many of our readers are aware, that before 1814 the East India Company monopolized all the trade beyond the Cape of Good Hope; and that their monopoly operated exceedingly to embarrass the labours of the Missionaries. Since that period private individuals have been allowed to carry on trade to India under certain restrictions; and this permission of the Charter of 1813 has been attended with corresponding benefits in the extension of commerce and the advancement of the cause of Christ.

The following Table exhibits the amount of *Exports* and *Imports* by the Company and by Private Traders since the new arrangements. China is excepted, and the value is taken from the prices at the East India Company's sales.

IMPORTS.

Years.	By the East India Comp.	PrivateTrade.	Total.
	£.	£.	£.
1814	4,208,079	4,435,196	8,643,275
1815	3,016,559	5,119,611	8,136,167
1816	2,027,703	4,402,082	6,429,785
1817	2,323,630	4,541,956	6,865,586
1818	2,305,003	6,901,144	9,206,147
1819	1,932,401	4,683,367	6,615,768
1820	1,757,137	4,201,389	5,958,526
1821	1,743,733	3,031,413	4,775,146
1822	1,092,329	2,621,334	3,713,663
1823	1,587,078	4,344,973	5,932,051
1824	1,194,753	4,410,347	5,605,100
1825	1,462,692	4,716,083	6,178,775
1826	1,520,060	5,210,866	6,730,926
1827	1,612,480	4,068,537	5,681,017
1828	1,930,107	5,135,073	7,065,180
1829	1,593,442	4,624,842	6,218,484
EXPORTS.			
1814	826,558	1,048,132	1,874,690
1815	996,248	1,569,513	2,565,761
1816	633,546	1,955,909	2,589,455
1817	638,382	2,750,333	3,388,715
1818	553,385	3,018,779	3,572,164
1819	760,508	1,586,575	2,347,083
1820	971,096	2,066,815	3,037,911
1821	887,619	2,656,776	3,544,395
1822	606,089	2,838,354	3,444,443
1823	458,550	2,957,705	3,416,255
1824	654,783	2,841,795	3,496,578
1825	598,553	2,574,660	3,173,213
1826	990,964	2,480,588	3,471,552
1827	805,610	3,830,580	4,636,190
1828	488,601	3,979,072	4,467,673
1829	434,586	3,665,678	4,100,264

Various Articles of India Trade in 1829.

EXPORTS.

Articles.	Company.	Private Trade.
	£.	£.
Copper, unwrought	36,843	160,412
——— wrought	24,777	181,319
Calicoes, plain	29	745,983
——— printed	50	427,161
Hosiery, &c.	48	36,812
Twist	1	200,551
Iron, Bar	9,846	89,135
—— Cast and Wrought	26,139	70,628
Leather and Saddlery	4,824	28,620
Plate, Jewellery, &c	150	54,083
Wines	1,331	161,365
Woollens, British	80,934	291,563
IMPORTS.		
Coffee, lbs.	…………………	6,335,257
Cotton Wool, lbs.	1,050,690	23,873,720
Indigo, lbs.	806,535	5,173,677
Pepper, lbs.	17,698	1,[illegible]
Rice, cwts.	1,967	190,[illegible]
Saltpetre, cwts.	61,353	115,160
Silk, Raw, lbs.	1,067,677	1,048,919
Sugar, unrefined, cwts.	120,475	376,634

Letters to a Mother, upon Education.

LETTER XXV.

On Arithmetic.

Dear Madam,

Arithmetic, the science of number, stands next upon the list of intellectual accomplishments. The slightest inspection however of the subject will show, that in the acquisition of this science the parent may be of inestimable use to the child, in smoothing the way to its acquisition. For this purpose you must avoid as much as possible all use of the nomenclature or the technical terms of modern arithmetic. It is evident that the terms used in any art ought to suggest to the mind of the pupil the nature of the ideas of which they are the symbols. Yet how seldom is this the case in arithmetic! To say nothing of addition, subtraction, multiplication, and division, which though Latin terms are scarcely perhaps capable of being changed for Saxon words for the better, what shall be said of such terms as *the rule of three?* Was ever jargon so unintelligible! Why not call it by its true name, the science of proportion? Still more, what shall be said to such terms as *practice?* What connection is there between the name and the thing signified by it? The same may be said of *alligation,* and even of the terms in use as to the very principles, such as *numeration, units, tens, &c.* Now the happy task of the mother should be, to initiate her son in the four first rules at least, by avoiding technical terms as much as possible, and by gradual and successive lessons.

Arithmetic may begin with addition, rather than with numeration as it is called; it being reasonable that a child should have some idea how numbers are produced before he attempts to read them. While learning to write he has learned the characters 1, 2, 3, 4. Let him then be taught addition by some such method as the following. Here are two apples in one hand, and three in the other: placing them all together upon the table, how many apples are there?

Let him be exercised well in mental arithmetic, by always associating some sensible idea with the number. Let the ideas of the four first rules be familiarized to him before he is taught to express the arbitrary characters which are associated with those ideas. The other system is just what it would be to require a child to learn to think, speak, and write, at one and the same time. Then when fully familiar, let him be taught to *write* the lessons which he has performed on the mental process. Thus let him write down upon the slate — 2 apples,

3 apples.

Then ask him to write down the number made by the addition, thus — 5 apples.

Proceed slowly, and step by step. Make sure he possesses the perceptions, before he proceeds to write the external signs of those perceptions. Let every arithmetical process be conducted with regard to sensible ideas, and not, for some time to come, upon mere abstract ideas of number, such as 2, 3. The mind of a child always at first says 2 what?—3 what? The child's mind has no conception of *abstract* ideas. And arithmetic should be superadded to his conceptions of sensible ideas; and then, when the distinctions of their numbers is acquired, the reference to the abstract ideas may be parted with, when the distinctions of mere number will remain. An intelligent mother may make her son master of clear perceptions of the qualities of numbers by this method; and when he goes to school, if he should fall into the hands of an intelligent instructor, his progress will be rapid and delightful: whereas the progress is slow and wretched of a boy who simply learns by heart, or pores with a lack-lustre eye and brow shaded with premature anxiety over numeration, &c. &c. without attempting to *comprehend* what it means, and probably while labouring under the secret impression that he is not expected to comprehend it. Thus arithmetic is often a mere mental drill. The understanding however becomes stupefied under the process. Arithmetic never can be learnt, till the child's *mind* comprehends most clearly every part of the process. Upon the general system, the mechanical part of the process is imprinted on the memory, and many years afterwards the understanding awakes to the intelligent perception of its nature. Yet what should hinder the commencement of this intelligent perception from the first attention to the subject? A mother — the best instructor of her children — an intelligent mother, may secure this; and when once she has communicated this habit to the mind of her pupil, it will be *required* perpetually for an intelligent comprehension of what is told him, and can never retrograde into the benumbed and blind condition of the child who "goes through," as the phrase is, one rule after another, just as the mill-horse goes the round of his employment. When he comes to the *tables*, as they are called yet, what child ever yet associated the idea with the name, when he comes to apothecaries weight! *avoirdupois* weight! that these are the rules in weighing drugs and less valuable things? Let him be taken to a chemist's shop, and shown the pound weight *he* uses, and then be shown the pound weight the miller uses in weighing flour. Let him be told that the druggist weighs his drugs by his weight, and the miller, &c. by his weight, because it has been the custom for a long time in this country. Let cloth measure be similarly explained to him, and all the tables. Let him never have a word in arithmetic presented to his mind without being shown or having explained to him the sensible idea to which that word corresponds.

How needful all this explanation is, may be instanced in the definition of a stone weight.

8 pounds a *stone* of butcher's meat.
14 pounds a stone of horseman's weight.

What multitudes of boys have repeated this like automatons! Let your child be made to understand, that 8 pounds is called a stone of the flesh of animals: that the same name, stone, is applied to the weight of fourteen pounds of any thing else, and is also called horseman's weight, because the jockeys who ride the horses in races are weighed by it. Explain to him also the name of foot, as taken from the length of the foot of that king of England who was reigning when that distinction in measure was first introduced into use; that the yard was the length of his arm, &c.: almost any good system of arithmetic contains such explanations. Do not make him commit them to memory; teach him by conversation. In a word, you can thoroughly initiate him into the principles of arithmetic, and you can, above all things, make him *understand* all that you teach him.

Thus will his knowledge be delightful to him, a real ornament to his mind, and really available by him to those various *practical* purposes in the affairs of mankind, from which alone its importance is derived.

I am, dear Madam, yours, &c.

Clericus.

"Our little trials are often our greatest emergencies."

"Count not life by the number of years, but by the time spent in communion with God."

THOUGHTS ON THE SACRED HISTORY OF THE CREATION.

(Continued from p. 125.)

The Deity now proceeded to a new order and principle of creation, that which is associated more immediately to himself. This was, to arrange some of the material elements of nature into definite and interesting forms, with a curious internal mechanism, within which a living principle was to abide, producing those impressive phenomena, which life only can perform. It is this living principle which brings all that possess it into a far nearer relation to their Maker than inert and inorganic matter, for in its lowest form it has a certain degree of assimilation to its Creator, whose essential quality is eternal, unoriginated, and ever-during life. All vitality appears to be some communication of this grand characteristic in himself to those things which possess it, and by which they become living beings. Their forms are his special invention and construction, and their principle of life is also his special and communicated gift.

The creation of vegetables was the formation of living organized beings, with spontaneous internal powers, but without thinking mind, or any sensitivity discernible by us; and yet endowed with a principle of life, that has many striking analogies with that which all animals possess, and which we ourselves enjoy. Plants are distinguished for their multiplicity and variety, for that exuberance of imagination and taste which they display, and for that sense of elegance and beauty which their Maker must have had, to have so formed and diversified them. They are entirely the creation of his choice, the inventions of his rich and beautiful fancy.

The vegetable kingdom expands everywhere before us an immense portraiture of the Divine mind, in its contriving skill, profuse imagination, conceiving genius, and exquisite taste, as well as its interesting qualities of the most gracious benignity and the most benevolent munificence. The various flowers we behold, awaken these sentiments within us, and compel our reason to make these perceptions and this inference. They are the annual heralds and ever-returning pledges to us of his continuing beneficence, of his desire to please and benefit us, and therefore of his parental and intellectual amiabilities. The thunder, the pestilence, and the tempest, awe and humble us into dismaying recollections of his tremendous omnipotence and possible visitations, and of our total inability to resist or avert them; but the beauty and benefactions of his vegetable creations, the flowers and fruits more especially, remind and assure us of his unforgetting care, his condescending sympathy, his paternal affection, and of the same benignity still actuating his mind, which must have influenced it to design and execute such lovely productions, displaying the minutest thought, most elaborate composition, and so much personal kindness.

The creation of vegetables is placed by Moses subsequent to the production of light and of the atmosphere, immediately after the waters had receded from the land, and just before the creation and arrangement of the solar system. This exactly answers the demands of our present knowledge. Instead of requiring the sun's light to germinate, seeds and plants, in order to do so, must be sown and placed in darkness before they can vegetate. A small heat and moisture first caused their living principle to begin its operations, but they cannot flower and fruit until they receive the solar beams. This exact placing of the vegetable formation and first germination, is another test of the authenticity of the Hebrew narrative, which random fiction could not have stood.

The command for the rise of the vegetable kingdom, presents them to us in the three natural divisions of grasses, herbs, and trees. "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so." This command extended to ordain their appearing with their reproductive powers for the formation of their seeds and fruits, in order to provide for their perpetuation on earth in an unfailing succession, without any new creation. The invisible miracle is left to be inferred by the human sagacity, from the wonderful phenomena that are continually occurring to our eye-sight, which no human or known natural agency can account for. It is thus that He makes His eternal power and Godhead the deduction of our reason, as well as a communicated truth from his personal revelation.

Let us review some of the main features that were selected to mark and constitute the system for that peculiar order of living things which the vegetable world displays. All vegetables, in every region and of every sort, from the most minute to the most towering, have these properties in common with animals and the human race. Organization, an interior power of progressive growth, a principle of life, with many phenomena that resemble irritability and susceptibility, and a self-reproductive and multiplying faculty. In all these qualities they are distinguished from inorganic and earthy matter, in these they resemble all animated nature, and our prouder selves. We may dislike such a relationship, but to this extent our bodily frame and functions establish a natural kinship between us. We decline and die as they do; and they sicken, fade, die, and decay, like every human being: there is also another analogy, their substance nourishes us, and ours not unfrequently becomes a part of theirs. All living nature is linked together by actual connection, if not by perceivable sympathies. Life and organization are inseparable companions. To form a correct idea of what an organized being is, we may observe, that in human mechanism we have an imitation of vegetable and animal organization, which enables us more fully to understand it, and to perceive how it has originated. Neither watches, cotton mills, or steam engines grow; they must be made by human hands, under the direction of a designing thought and will; and this mode of their fabrication discovers to us how all similar things, whose forming agents we have not seen at work, to wit, natural organizations, must have been made. All mechanisms, from the pair of tongs or the snuffers, to the windmill, the ship, and manufacturing machines, consist of pieces taken out of their natural state, and put into a peculiar arrangement in due relation to each other, so that from this specific combination, the action of the completed thing may produce the effect intended by its planning, adjusting, and commanding master. Such are the mechanisms of man, and such the mechanisms of his Creator. The plant, the animal, and the human being, are in their bodily structure, material machines. Consisting of parts put together into designed and adapted arrangements, and which by their artificial and special construction, possess and exert powers which thence arise, and produce the phenomena they were intended to effect. Nothing but human workmanship will account for human mechanism. No metal in the mine could by any chance move itself into the wheels and springs which constitute a watch or an organ, and begin marking time or playing a melody. So nothing but Divine agency and intelligence will explain how the inert particles of things became combined originally into vegetable or animal organizations, because all other agencies are known to be utterly incompetent to such effects. In neither human or divine mechanisms do the parts of which they consist, tend in themselves to be what they are, or to do what they do. Iron has no tendency to be a hammer or a chain, nor brass to be in a clock or cannon, in a telescope, or in a pianoforte. So none of the particles that constitute plants have any natural tendency to be a carnation, an apple, or an acorn.

Such are organizations in general, and plants are that peculiar species which display to us the Divine ideas in this class of natural being; and which form the largest compartment in the immense panorama of the surface of our terrestrial fabric.

(To be continued.)

FUNERAL OF THE LATE REV. ROWLAND HILL.

In our last Number we announced the decease of the Rev. Rowland Hill. We have now the gratification of informing our Readers of the solemn, impressive, and truly edifying manner in which the mortal remains of this devoted servant of Christ were committed to the tomb, under the pulpit in Surrey Chapel, on Friday, April 19. None were admitted except by tickets; yet the chapel was crowded to excess. Multitudes of persons of high respectability, and many Committees of religious societies, declined applying for tickets, under the conviction that it would be in vain to seek admission.

The corpse having been brought into the chapel, the Rev. Thomas Jackson, of Stockwell, read part of the Burial Service of the Church of England; then the coffin being placed before the pulpit, the Rev. W. B. Collyer, D.D. LL.D. read Psalms xxxix and xc, and part of the fifteenth chapter of the First Epistle to the Corinthians. The body having been lowered into the grave, the remaining part of the Burial Service was read by the Rev. T. Jackson.

A hymn having then been sung, the Rev. Geo. Clayton, M.A. offered a most appropriate and affecting prayer. Then the beautiful hymn, beginning "Jesus, thy blood and righteousness," having been sung, the Rev. William Jay, of Bath, preached a most impressive Sermon on Zech. xi, 2. It will be sufficient here to remark, that Mr. Jay's discourse was worthy of the lamented occasion; but only part of it was delivered, and the whole was announced as intended to be given to the Public. This extraordinary service was closed with prayer, by the Rev. George Collison.

Lord Hill, Commander in Chief of the Army, and others of the family, honoured the memory of their venerable relative by attending his funeral, as they had revered the character of that eminent minister of Christ while living. And we are confident that the respect thus shown to the public and private worth of their lamented uncle, must have produced a deep impression upon the minds of his Lordship and his relatives. Sincerely do we pray, that they may cherish the same divine principles which animated and supported their deceased relative; and enjoying the same consolations, anticipate the same immortal glory.

We purpose giving a biographical sketch of our venerable Friend and cordial Patron in our next Number.

SACRIFICE OF BRITISH SOLDIERS IN THE WEST INDIES.

We have frequently made inquiry concerning the health of our soldiers, stationed in the West Indies for the protection of Negro Slavery. Statements the most affecting have been made to us in reply, from those acquainted with the subject, especially from a lieutenant-colonel, and such as would deeply distress every considerate and feeling heart. The Editor of the Patriot Newspaper makes the following observations on this appalling state of things. "British India, with a population of 90,000,000, on an area of 1,128,000 square miles, is kept quiet by the presence of 17,000, in addition to the native force. In Jamaica, 'on account of *existing circumstances*,' it has been found requisite to increase the number of troops. Horrible indeed is the necessity which requires the presence of a larger force in the West Indies, to waste away and perish beneath the pestilential influence of the climate, than suffices to maintain our supremacy over a population nearly *ninety times* as numerous as the whole of the British West India islands contain, white, brown, and black, bond and free! Such is the cost of slavery, in treasure and in blood! When, a few years ago, returns were ordered to be laid before Parliament, of the state of our army in the West Indies, they were withheld, on the plea urged by the then Secretary at War, Sir Henry Hardinge, and acquiesced in by the House, that the details of the returns would be too horrible to meet the public eye. Out of three regiments, consisting of 2,700 men, sent to one of the islands, it was admitted that *one-third had perished in a single season!* Were slavery abolished, the whole defence of these colonies might be safely entrusted to a naval force and the local militia, and at least a million sterling be saved to the country!"

THE METROPOLIS,

COMPARED WITH THE PRINCIPAL TOWNS.

Importance of London, estimated by amount of Population, compared with the other large Towns of Great Britain: from the Census of 1831.

City of London......	122,799	Glasgow	202,426
Ditto, Westminster	202,891	Edinburgh	162,156
Bor. of Southwark .	134,117	Manchester	187,022
Do. Lambeth	154,613	Liverpool	165,175
Do. Finsbury	224,839	Birmingham.........	146,986
Do. Marylebone	240,294	Leeds....................	123,393
Do. Tower Hamlets	359,864	Bristol	104,338
		Sheffield	91,692
	1,439,417	Wolverhampton	67,514
		Knaresborough	62,063
		Norwich	61,116
		Aberdeen	58,019
			1,431,864

By this statement it appears, that the Metropolis contains a population exceeding the Twelve largest Towns of England and Scotland. In a former Number of the Christian's Penny Magazine it was estimated, that there were Four Hundred Places of Worship of all denominations. Supposing each were weekly to contain within its walls fifteen hundred suppliants at the throne of grace, although that would be greatly exceeding the average, still it will be seen that not even one half could be accommodated! Yet how many of our chapels and churches do we find half empty! What an awful consideration, that in a population of nearly a million and a half, not one-third may reasonably be calculated upon as attending the service of God! Every real Christian will lament this great neglect of public worship, and exert himself in the sphere in which he moves to increase the number of the servants of God, and pray to the Almighty to prosper the endeavours of themselves and others to effect that great object.

SUPPLYING THE WORLD WITH BIBLES.

Compared with the cost of a Bible before the invention of printing, that wonderful art has been the means of diffusing the knowledge of the Scriptures to an amazing extent, and with surprising cheapness. But the disadvantage to the country, and to the world, by the charges of those who enjoy the exclusive monopoly of printing English Bibles, in the universities of Oxford and Cambridge, is truly serious, according to the statement of Mr. John Child, the celebrated printer of Bungay. In his evidence before a "Select Committee" of the House of Commons on the "King's Printers' Patents," recently published, that intelligent gentleman stated—"The Minion Testament, which sells wholesale at 1*s*. ought to be sold for 6½, or 7*d*.; the Brevier Testament, which sells for 10*d*. ought to be sold for 7*d*. or 7½; the Small Pica Bible, which sells for 7*s*. 3*d*. ought to be sold for 4*s*. 3*d*. or 4*s*. 6*d*.; the same, a fine edition, which sells for 16*s*. ought to be sold for 10*s*. or 11*s*; the Minion Bible, which sells for 4*s*. 5*d*. ought to be sold for 3*s*. or 3*s*. 3*d*. *The Bible Society have paid upwards of half a million sterling more than they ought to have paid, of which sum the Norwich Branch Society alone have paid above 5000l. !*"

Surely this statement deserves the most scrutinizing examination; and while the demand for the Word of God is increasing throughout the world, the Bible Society should not rest satisfied with the excessive charges of the proprietors of the King's Printers' monopoly. Certainly the period is arrived, when every possible effort should be made to supply the whole world with Bibles, perfect as to their accuracy, the most beautiful in typography, and at the very lowest price, that "the earth may be full of the knowledge of the Lord, as the waters cover the sea."

ENMITY TO PRAYER, ILLUSTRATED AND REPROVED.

Dr Hawker, in speaking of the aversion which has been sometimes shown in the features of the waiter of an inn, on adverting to family worship, mentions a striking instance of the same feeling which came under his own notice. "In the family of one, who is now a peer of the realm, well do I remember, where the most sovereign contempt was shown by the valet of the house to family worship. Not satisfied with constantly absenting himself upon those occasions, when prayer was observed in the house, he proceeded to show a yet more decided hatred to the service, and made a point to insult the whole of the family while at their devotions. For this purpose, he contrived to place himself in the adjoining room to the one in which they had assembled; and by noise in whistling, singing, and throwing about the furniture, as his corrupt humour dictated to him, in order to turn, if he could, the whole into ridicule. But without being supposed to know this conduct of his was designed, his master sent for him, and took occasion to inquire, how it was he never attended family prayer? 'Prayer,' said he, and with the most impudent brow of scorn and derision, 'I never did live in a praying family, and never will.' 'True, my friend,' said the Doctor, in answer to what he had heard, for he was present, 'you have for once spoken the truth; you never have known what prayer is, it is plain from what you have said, nor the blessedness of it, and living and dying in this state you never will: for in hell there are no prayers, and to that family you are hastening.'" *Williams's Memoir of Dr. Hawker.*

REMARKABLE INSTINCT OF THE ORANG OUTANG.

The Orang Outang of Borneo, is not so large as that mentioned in Abel's Voyage to China. Of Mr. Grant's the following circumstances have been noticed:—He was grave, and seemed pensive and melancholy, but he was curious, and attentive to remark what passed. His actions were prompt. He would arrange very well his little concerns. He drank milk willingly with a little tea, and ate bananas with pleasure. He learnt to hob and nob with a glass of wine; he was mild and rather kind, but a strange voice sometimes frightened him. His greatest passion was curiosity to examine all things: he touched them and turned them about, smelt them, and tried them with his teeth. Sometimes he played with some objects, and sometimes was angry with them, and tore or broke them. He learnt to dance. There was no occasion to threaten him, like other apes, with a stick; but he showed a great superiority of intellect over these. We could not avoid seeing a greater capacity for instruction in him, than in baboons or apes. When a dog came near him, he seemed surprised and alarmed, but showed no hostility or malignity, as monkeys do. When some Hindoos of Bengal came in sight, his gravity changed to fantastic and playful motions. After a woman had given him cold water instead of tea several times, he showed great vexation at it, and to know what it was, put his finger in. Observing this, she gave him *hot* water, which scalded him; after this he always *put in a spoon* or piece of wood first, and then *touched the spoon*. This action seemed very like human *reflection*.

Monkeys usually show some surprise at seeing themselves in a looking glass, but this Orang Outang surveyed himself in it with curiosity, and tried to ascertain its hardness by biting it, as he would other things. He was called Maharajah, and listened when he was called.

A Moral from the Monkeys.—The Monkeys in Exeter Change were confined in a line of narrow cages, each of which had a pan in the centre of its front for food. But when they were all supplied, scarcely any ate out of its own pan, but thrust its arm through the bars, to rob its right or left-hand neighbour, though its own pan was exposed to similar depredations. J. E. A.

LONGEVITY OF FISHES.

Two ways of determining the age of fishes have been devised. One by numbering the concentric circles on the scales, the other, by those in a transverse section in the back-bone. On examining a fish's scale by a microscope, it is found to consist of circles, one of which is added every year. The same addition occurs to the back-bone. By this method Buffon found a carp to have lived 100 years. Gessner had one as old; and Alberto asserts, that another was double that period in the royal pond at Marli. Some particular fish were alive in the middle of the eighteenth century, which were traditionally recorded to have been placed there in the reign of Francis I, in the sixteenth century. A pike was found to be ninety years old; and Gessner states, that in 1497 one was taken in Swabia, that had a brazen ring with the date of 1230: but it is desirable to have such facts confirmed by modern experience. Buffon thought that whales have lived a thousand years.—*Sharon Turner's History of the World.*

CHRIST AN ALL-SUFFICIENT OFFERING FOR SIN.

With blood, but not his own, the awful sign
At once of sin's desert and guilt's remission,
The Jew besought the clemency divine,
The hope of mercy blending with contrition.
Sin must have death: its holy requisition
The law may not relax: the opening tomb
Expects its prey; mere respite, life's condition;
Nor can the body shun its penal doom.
Yet there is mercy; wherefore else delay
To punish? Why the victim and the rite?
But can the type and symbol take away
The guilt, and for a broken law requite?
The Cross unfolds the mystery! Jesus died!
The sinner lives; the law is satisfied!

With blood, but not his own, the Jew drew near
The mercy-seat, and Heav'n receiv'd his prayer;
Yet still his hope was dimm'd by doubt and fear;—
"If Thou should'st mark transgression, who might dare
To stand before Thee?" Mercy loves to spare
And pardon; but stern Justice has a voice,
And cries, Our God is holy, nor can bear
Uncleanness in the people of his choice.
But now One Offering, ne'er to be renew'd,
Hath made our peace for ever. This now gives
Free access to the throne of heav'nly grace,—
No more base fear and dark disquietude.
He who was slain, the accepted Victim, lives,
And intercedes before the Father's face!

THE CONSOLATION OF CHRIST.

When my mind faints beneath her tasks of care,
And my sick heart feels heavy, cold, and broken,
When life seems nought but unreserv'd despair,
Heav'n sends my soul one re-assuring token;
There rises o'er my griefs a vision rare,
A dearer self, more worthy of delight.
I think of Thee, who didst worse sorrows bear
So long, so well; with meekness, and the night
Of ceaseless agony which none could share,
Nor friends alleviate, till Truth and Time
Had seen Thee victor, patient yet sublime.
I could not, even in a dungeon, be
Utterly dark, while I remember'd Thee!

AFRICAN ADMINISTRATION OF JUSTICE.

Justice is not unfrequently administered at Badagry, a large town in the interior, by means of a wooden three-cornered cap, which is placed on the head of the culprit at his examination. This fantastic work of mechanism, no doubt by internal springs, may be made to move and shake without any visible agent, as any other figure in our puppet-shows. It is believed the native priests alone are in the secret. When this cap is observed to shake whilst on the head of a suspected person, he is condemned without further evidence being required; but should it remain motionless, his innocence is apparent, and he is forthwith acquitted.

A respectable man was tried by this ordeal a short time since: the fatal cap was no sooner put on his head than it was observed to move slightly, and then become more violently agitated. The criminal felt its motion, and was terrified to such a degree that he fell down in a swoon. On recovering, he confessed his guilt, and implored forgiveness, which was granted him on account of his sorrow and contrition.—*Landers' Journal.*

HISTORICAL AND DESCRIPTIVE ACCOUNT OF BRITISH INDIA,

From the most Remote Period to the Present Time, &c. With a Map and twenty-six Engravings. 3 vols. 12mo. Cloth, pp. 416, 460, 476.

"The British Empire in India," becomes every day more interesting to the people of England. We anticipate a vast extension of our commerce to that populous region of the earth, and to the unnumbered myriads that people the countries beyond it; and with the increase of British commerce, the promulgation of the gospel of Christ, and the prevalence of our pure and divine religion. Independently, therefore, of the consideration of British politics and government in India, our readers will feel a deep interest in these volumes, which contain a vast mass of various information concerning that interesting country. We have pleasure in recommending them to our readers, as peculiarly adapted for the family library. Without making extracts for the present, we shall content ourselves with transcribing the names of the talented authors, whose reputation will inspire universal confidence. Hugh Murray, Esq. F.R S.E.; J.Wilson, Esq. F.R.S.E and M.W.S.; R. K. Greville, LL.D; Professor Jameson; Whitelaw Ainslie, M.D. M.R.A.S.; W. Rhind, Esq. M.R.C.S.; Professor Wallace; and Captain Dalrymple,

IMPROMPTU ON WASTE.

Oh! waste not thou the smallest thing
Created by Divinity!
For grains of sand the mountains make,
And atomies infinity.

Waste thou not then the smallest time;
'Tis imbecile infirmity:
For well thou know'st, if aught thou know'st,
That seconds form eternity.

ANNUAL MEETINGS OF RELIGIOUS SOCIETIES IN THE ENSUING WEEK.

Monday, 29.—Wesleyan Missionary, Exeter Hall, at Eleven. London Itinerant, Finsbury Chapel, Six Ev. Aged Pilgrim's Friend, Barbican Chapel, Half-past Six Ev. Church Missionary, Sermon, St. Andrew Holborn, Half-past Six Ev.

Tuesday.—Church Missionary, Exeter Hall, at Eleven. Christian Instruction, Finsbury Chapel, Six Ev. Irish Society of London, Sermon, St. Clement Danes, Half-past Six Ev.

Wednesday.—British and Foreign Bible, Exeter Hall, at Eleven. Society for promoting Ecclesiastical Knowledge, City of London Tavern, Six Ev. Prayer Book and Homily, Sermon, St. John's Chapel, Bedford Row, Half-past Six Ev.

Thursday.—Religious Tract, Western, Willis's Rooms, at Twelve. Prayer Book and Homily, Exeter Hall, Twelve. Sunday School Union, Exeter Hall, Six Ev. London Society for promoting Christianity among the Jews, Sermon, St. Clement Danes, Half-past Six Ev.

Friday.—London Society for promoting Christianity among the Jews, Exeter Hall, at Twelve. Book Society, Exeter Hall, Six Ev.

Saturday.—London Hibernian, Exeter Hall, at Twelve.

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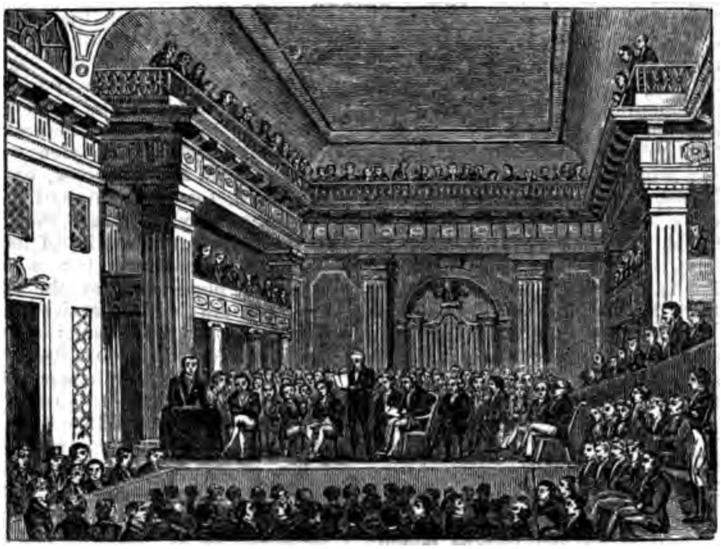
THE CHRISTIAN'S PENNY MAGAZINE.

18. PUBLISHED EVERY SATURDAY. MAY 4, 1833.



ANNUAL MEETING OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

LONDON IN THE MONTH OF MAY.

ON! famous through every land, as the "Seat
ipire"—the "Fountain of Intelligence"—the
t of Nations"—the "Golden City!" This
n "Babylon the Great," celebrated for every
that can minister to the delights of sense, deserves
ely higher distinctions than those which arise
sublunary sciences, useful arts, or the most re-
gratifications!

don boasts her scholars the most profound—her
ophers the most penetrating—her statesmen of
ghest wisdom—her commanders of the greatest
—and her patriots of the noblest order: and
her numerous sons are worthily the subjects of
nstant glory.

don, daily throughout the year, exhibits the new
eries, and the useful labours of her scientific,
, and active sons: but MAY, the loveliest of all
volving months, consecrated by the servants of
to godlike benevolence, is distinguished in this
polis by the high festivals of religion and charity,
iversal philanthropy.

"Hail! thou, the fleet year's pride and prime!
  Hail! month, which fame should bid to bloom!
Hail! image of primeval time!
  Hail! emblem of a world to come!"

ciples of the Son of God, "created in Christ
unto good works, which God had before ordained
e should walk in them," in this month especially
their holy confederation in labours to enlighten,
less with evangelical riches the whole family of
ind. They recognize man as the "offspring of
' destined for immortality, and born to live for
but appointed to learn on earth the mysteries
rnal grace; to receive his education in this world, to qualify him for the possession of everlasting mansions in the glorious city of God.

Sworn "to do good," acknowledging every child of man a brother, feeling the illuminating and inspiring influences of the Holy Spirit, and guided by the Holy Scriptures, which they regard as divinely adapted to be the means of recovering the wandering children of Adam in all nations to the knowledge, and friendship, and image of their blessed Maker, the disciples of Christ in Britain hold their sacred anniversaries in May, while reviving, blooming nature seems especially to invite them to glorify God their Saviour. Regarding with reverential affection the faithful and gracious promises of God, they embrace in their enlarged benevolence of heart, all the nations and tribes of the earth, assured that they are not labouring in vain, but that in their persevering efforts, crowned with the Divine benediction, "the earth shall be full of the knowledge of the LORD, as the waters cover the sea."

Consecrated to *patriotism*, *philanthropy*, and *religion*, London now possesses a noble edifice, in which the people of God, the friends of humanity, assemble to report their annual proceedings in the great institutions. **EXETER HALL**, the temple of Christian benevolence, though externally less splendid than royal palaces, is an object of deep interest in the British metropolis. It attracts its thousands from all parts of the kingdom, from the Continent, and even across the Atlantic Ocean, to share in the luxury of doing good; and it presents on those delightful occasions the most inspiring scenes, which can be contemplated by men or angels.

We purpose giving brief reports of the principal Societies as they may hold their anniversaries this May; but for the information of our readers, we shall give here a brief account in chronological order of the formation of the principal institutions, which adorn and bless our age and country; by which they will be enabled to form a more tolerable idea of the progressive advancement of scriptural religion!

America, it should be remembered, was first colonized by Missionary efforts, commencing in 1620; from which several institutions arose; among which are to be reckoned "The Incorporated Society for Promoting Christian Knowledge," formed in 1698, and a branch of this, denominated "The Society for the Propagation of the Gospel in Foreign Parts." These arose out of the *First Bible Society*, formed in 1670, at whose head was Dr. Thomas Gouge; and the "Society or Company for Propagating the Gospel in New England and the parts adjacent in America," in 1663, whose principal founders were, the Rev. Richard Baxter, Henry Ashworth, Esq., and the Honourable Robert Boyle.

1709. Society for Promoting Christian Knowledge in the Highlands and Islands of Scotland.
1732. The Moravian Missions commenced.
1736. Rev. John Wesley went as Missionary to Georgia, America.
1737. Rev. G. Whitfield went to join Mr. Wesley.
1750. The Book Society for promoting Religious Knowledge among the Poor. This was a kind of Bible Society; and as its subscribers receive back their amount of subscription in the most valuable religious books, chosen by themselves, at a reduced price, with liberty to purchase to any amount at the price, we recommend it to the consideration of all our readers.
1780. The Naval and Military Bible Society.
1784, and 1817. In the former year Mr. Wesley, in Conference, determined on sending assistance to America, and various labours were undertaken in the West Indies under the direction of Dr. Coke; but in the latter year the Methodist Missionary Society was formed.
1785. The Sunday School Society was formed.
1792. The Baptist Missionary Society.
1795. The London Missionary Society.
1796. The Scottish Missionary Society.
1796. The Village Itinerancy, or Evangelical Association for Spreading the Gospel in England.
1796. The London Itinerant Society.
1797. The Baptist Home Missionary Society.
1799. The Religious Tract Society.
1800. The Church Missionary Society.
1803. The Sunday School Union.
1804. The British and Foreign Bible Society.
1805. The British and Foreign School Society.
1806. The London Hibernian Society.
1808. The Society for Promoting Christianity among the Jews.
1812. The Prayer Book and Homily Society.
1814. The Irish Evangelical Society.
1816. The Irish Society.
1818. The Continental Society.
1818. The Port of London Society, for Promoting Religion among British and Foreign Seamen.
1819. The Home Missionary Society.
1822. The Irish Society of London.
1823. The Ladies' Hibernian Female School Society.
1825. The Christian Instruction Society.
1828. The British Society for promoting the Religious Principles of the Reformation.

For a more detailed account of these and other similar institutions, see book ix, chap. ii, of "Church History through all Ages," by T. Timpson.

Christianity, from such an immensity of agency, must, under the Divine blessing, be making incalculable progress in the world. Surely every patriot, every philanthropist, every Christian must contemplate such a series of efforts as these Societies include, with the most heartfelt gratification, praying, "God be merciful unto us, and bless us; *and* cause his face to shine upon us. That thy way may be known upon earth, thy saving health among all nations." Psalm lxvii, 1, 2.

HISTORIC NOTICES OF BABYLON.

(Continued from p. 131.)

Alexander, dying in the year B. C. 323, left "the world which he had conquered" in confusion; and we learn but little more of this mighty city for nearly two hundred years. About that period, Humerus, a Parthian conqueror, destroyed the noblest monuments of art yet remaining in Babylon. Several new cities, especially Seleucia, called New Babylon, were built by successive sovereigns in these regions, on the Euphrates and on the Tigris, for the purpose of immortalizing their own names; and by this means the old city was drained of its inhabitants, and spoiled of its building materials.

Babylon contained but a very thinly scattered, wretched population, at the commencement of the Christian era; and extensive tracts of land within its walls were brought under a partial cultivation. It continued to decline, and its desolation increased, till, in the fourth century, it was made a hunting-park for the Persian monarchs, its walls forming an inclosure for the breeding of wild beasts. Many ages succeeded, in which no record was made concerning Babylon; while, as was testified by the prophet, it was rapidly advancing to its appointed utter desolation.

Intelligent travellers from England, France, and Germany, have, within the last two centuries, satisfactorily ascertained the site of ancient Babylon. They have described its various ruins from personal inspection, and their testimony, which is in perfect harmony, illustrates the Divine prediction. Babylon, from being "the glory of kingdoms," is now the greatest of ruins; and after the lapse of *two thousand four hundred years*, it exhibits to the view of every visitor, the precise scenery described by the prophets of God.

As the counsels of Heaven had determined, "the name and remnant" are "cut off from Babylon." There "the Arab pitches not his tent:" there "the shepherds make not their folds:" but "wild beasts of the desert lie there, and their houses are full of doleful creatures." It is "a place for the bittern, and a dwelling place for dragons:" it is a "dry land and a desert," "a burnt mountain," "empty," "wholly desolate," "pools of water," "heaps," and "utterly destroyed," "a land where no man dwelleth," "every one that passes by it is astonished."

Superstition filling the minds of the wandering Arabs, and leading them to dread "the abode of evil spirits," and the natural terror at the wild beasts which dwell among the ruins of Babylon, restrain them from pitching their tents or making their sheepfolds there. The princely palaces and mansions of that wonderful city, utterly destroyed, present nothing to view but unshapely heaps of bricks and rubbish. Instead of their stately chambers, there are now caverns, where porcupines creep, and owls and bats nestle; where lions find dens, and jackals, hyenas, and other noxious animals, their unmolested retreats; from which issue loathsome smells, and the entrances to which are strewed with the bones of sheep and goats. On one side of the Euphrates, the canals are dry, and the crumbled bricks, on an elevated surface exposed to the scorching sun, cover an arid plain, and Babylon is "a wilderness," "a dry land," "a desert." On the other side, the embankments of the river, and with them the vestiges of ruins over a large space, have been swept away: the plain is in general marshy, and in many places inaccessible, especially after the annual overflowing of the Euphrates. Thus "no son of man doth pass thereby;" "the sea," or river, "is come upon Babylon," and "she is covered with the multitude of the waves thereof."

"*Birs Nimrood*," or the temple of Belus, which was standing after the commencement of the Christian era, is still to be distinguished. Several modern English travellers have visited and described it; from which it appears, that from its mere immensity, it is still worthy of being a relic of "Babylon the Great:" for though a mass of ruins only, it is no less than two hundred and thirty-five feet high. On these ruins, there are vast fragments of brickwork, which have been completely melted, and they ring like glass; by which it appears that they must have been subjected to a heat equal to that of the strongest furnace. From the summit of this mass, a distinct view may be had of the frightful heaps, which constitute all that now remains of ancient and glorious Babylon; and imagination itself could not conceive a more perfect picture of absolute desolation!

How vain the proudest works of the greatest mortals! Here we behold them brought to nothing; and the loftiest monuments of their power, genius, and riches levelled with the dust, and preserved in ruins for the purpose of illustrating and confirming the faithful testimony of the eternal God, recorded in his holy word against sinners. How wonderful are the predictions of his inspired servants, when compared with the events to which they direct our contemplation! and what a convincing demonstration do these afford of the truth and divinity of the Holy Scriptures! With what affecting propriety does Jehovah allege this awful instance of his foreknowledge, in relation to Babylon, and challenge all the false divinities and their votaries to produce any thing similar! "Who hath declared this from ancient time? Who hath told it from that time? Have not I, the LORD? And there is no God else beside me, a just God and a Saviour, there is none else beside me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Isa. xlv, 21; xlvi, 10.

Letters to a Mother, upon Education.

LETTER XXVI.

On Grammar.

Dear Madam,

YOUR son must also learn grammar, which, although the etymology of the word does not express it, is the art of speaking or writing any language correctly. If the importance of this science be measured by its utility, it will be found to be inestimable; because the habit of expressing oneself correctly, either in writing or in speaking, secures the use of the fewest words really needful, the selection of the best words, and the use of such words as will convey the sense most explicitly and in the most unequivocal manner. This science, which, according to the ancient definition, teaches the use of right words in right places, serves to give the admirable precision we observe in legal documents, mathematical demonstrations, the description of philosophical experiments, the forms of contracts and agreements. The study of it tends to establish the habit of taking and of communicating clear perceptions. Whatever then may be the future occupation of your son, he will by the use of this habit save himself and others much trouble, and procure to himself and others much benefit. Half the controversies of mankind one with another result from the loose, indefinite manner in which they express themselves. Half the trouble in conducting a controversy is generally to ascertain the sense in which each party uses his terms. And the end of most controversies is, that when immense pains have been taken to determine this one point, the antagonists find that they each of them mean the same thing. Men take the same perceptions of a thing generally, but owing to an imperfection in their grammar, they express themselves as if their perceptions were different.

While *you* are teaching your child the rudiments of English grammar, and no one can teach them so well as his mother, you are teaching him the rudiments of the grammar of every other language which he may hereafter learn, since the terms used, and the sense of those terms (I speak of the *principles* of the art), are the same in reference to every language whatever.

I think it is to be sincerely wished that the nomenclature of grammar were improved. How awkward are the antiquated technicals of this science, such as noun substantive, noun adjective, verb, adverb, conjunction, preposition, &c. Why not call the first *name* instead of noun? How little does the word *adjective* express the meaning of the thing! What a metaphysical word is *substantive!*

Till, however, these terms are changed away for others, you must adopt them. If your son called these things by other names, and afterwards went to school, where the barbarous technicals are retained, he would feel, and to all intents and purposes be, a *foreigner* to the rest of the boys, and the rest of the boys would be foreigners to him. Upon the subject of grammar they would have no common means of communication. You must then be content to use these terms; and you have to hope, that though hard, repulsive, and unmeaning, except to the accomplished scholar, your child will in the course of time learn to associate ideas with them.

But little more can be said for the *definitions* of these terms which you find in most Grammars. You will perhaps be surprised to hear the definition of noun substantive, which is taught now in every school using the Eton Latin Grammar.

"A noun is the name of *whatsoever* thing or being we see or *discourse of*, and has commonly a, an, or the, before it. A noun adjective *requires to be joined* to a noun substantive, of which it shows the nature or quality!"

You will not adopt these definitions. You need not adopt any out of any published Grammar, at least in the first instance. You will converse with your child, and in *conversation* alone will convey a luminous idea of the definitions of these words. You will tell him, that whatever he can perceive through his senses, whatever he can see, or hear, or smell, or taste, or feel, is called a *noun*.

That the word which tells what sort or quality the noun is of, is called an adjective; as, a *white* cloud.

Apply these two lessons first. Exercise him in the first by asking him, what the several objects around him are called, such as the table, window, chair, &c. &c. Then ask him to tell you what part of speech the quality, *colours*, &c. &c. of these things are called. A green tree: what part of speech is the word green? Thus diversify your application of these lessons to the utmost extent, and you will have taught him in one morning what he never would have learnt if he had devoted whole years in a purblind recital of written definitions.

Then proceed to the verb. Teach him that whatever I can do is called a verb. Tell him to *think* whether he or any one else can *do* the meaning of the word, then it is a verb. Thus, to love, to write, to sell, to walk, &c. Exercise him in this in a vast variety of particulars.

Then proceed to the adverb. The word which tells you *how* the verb is done is called an adverb. Thus, I see *clearly*; clearly tells me *how* I see: then it is an adverb. I write slowly, they sell dearly, he walks quickly. Slowly, clearly, quickly, are adverbs. Exercise him indefinitely upon this lesson.

Then teach him the pronoun. Every word which tells me who does or did it is a pronoun. I walk, you know, he told, we went, you said, they ran. Here I, you, he, we, you, they, are pronouns. Let the exercise on conversation on the pronoun be the next lesson.

Let the participle follow. Explain it thus: every word which tells me that any thing was being done, is called a participle. Thus, he walked along *singing*. Here, singing is the participle. Let a copious exercise follow.

In another lesson, tell him that the word which joins one thing to another, or separates one thing from another, is called a conjunction. Thus, a pen *and* a book, neither a man *nor* a dog. Here *and* and *nor* are called conjunctions. Illustrate this term by a multitude of instances.

Then tell him, that every word that means the place or the means whereby any thing is done, is called a preposition. Thus, I am going *to* London, he broke it *with* a hammer, he lives *in* London. Here to, with, in, are called prepositions. Set him examples.

Illustrate the interjection as being every word which calls out, as, Oh dear! &c. &c.

In a very short time he will be able to parse, or to tell you the technical names for the different words in a sentence. He will never forget these lessons: should he go to school, and be drilled into the system of committing verbal definitions of grammar to memory, he will understand them, he will make progress, and his progress will be comparatively cheerful.

With regard to the rules of grammar applicable to our own language, that is, the modes observed in writing and speaking by the most approved writers and speakers, you may teach him these also in conversation. Above all things, set him the pattern of perfectly grammatical language upon all occasions. Watch over every sentence he utters. Never let an error pass. Make the error troublesome to him. Make him delight in accuracy, precision, elegance. If you need a *book* to assist you, you will find the smaller and larger English Grammar of Mr. Murray quite sufficient. Nor do I see any reason why the intelligent and well-educated mother might not teach her children, by conversation and verbal exercises, and by watching over their language, *every* grammatical rule relative to our language. As soon as you begin to teach them the syntax of the language, let them *write* an exercise every week. Let them write a letter to you, or describe a visit to a public exhibition, or, which is better still, relate from memory an incident of authenticated history which they have been reading, and in which they feel interested. They will then use their *own* language, and they will use language which will afford an opportunity for every variety of grammatical exercise. English grammar, or the art of writing or speaking English correctly, is to be acquired as a habit. The habit is better acquired by exercise in the method I have advised, than by committing rules of grammar to memory. Happy the mother who is capable and willing to save her children the labour, and to communicate the entire principles of this useful science, in this vivid, easy, delightful, and permanent mode.

I am, dear Madam, yours, &c.

CLERICUS.

DEATH OF ADMIRAL LORD GAMBIER.

APRIL 19, in the 77th year of his age, this pious nobleman departed this life, at his seat at Iver, near Uxbridge. Doubtless he has entered into his eternal joy, through faith in the Redeemer, whom he gloried publicly to acknowledge as his Divine Lord.

Lord Gambier was one of the few surviving officers who commanded on the memorable *first of June*. On that occasion he commanded the "Defence" of 74 guns, which was the first ship that broke the line. The "Defence" was dismasted in the action, and had to contend with two French ships of the line, one on each side, both of which struck to him. At the taking of Copenhagen in 1807, Admiral Gambier was the commander-in-chief of the naval force; and for that service he was rewarded with a peerage, under the title of Baron Gambier of Iver, in the county of Buckingham. A pension of 2,000*l.* a year was also granted to him: but, like a noble-minded patriot, he generously declined the pecuniary reward. His lordship again commanded the naval force against the French, in the Basque Roads.

This venerable nobleman deserves an honourable record on account of "his gallant conduct" as a commander in the British navy. But while we acknowledge his "professional talents," and his personal bravery, we confess that we have been accustomed to entertain respect for his character as a firm believer in the gospel of Christ, and a consistent, active, generous friend to those institutions, which have been formed to promote the kingdom of Christ among mankind. The Church Missionary Society, and the Port of London and Seaman's Friend Societies, have lost in him a valuable patron and a liberal supporter: but as the cause of Christ did not originate with Lord Gambier, nor depend on him, we trust that divine grace will be shed forth upon many who will be like-minded, and still more useful, possessing a double portion of his spirit.

Lord Gambier was worthy of his pious ancestry. Nicholas Gambier, his lordship's great-grandfather, was a French Protestant, who took refuge in England from the dreadful persecutions which were revived in France on the shameful "Revocation of the Irrevocable Edict of Nantz," in the year 1685.

For the sake of our less informed readers, we will, in a future number, give an account of this most interesting occurrence in Church History.

ON THE BIRTH OF THE THIRD DAUGHTER,

The Fifth Child. March 12, 1833.

Helpless stranger, thou art welcome!
  God in goodness thee has given;
Thou shalt have our kind attention,
  Training thee for earth and heaven.

Thou art born to live for ever!
  O how precious is thy soul!
Suns and stars shall be extinguish'd,
  Yet wilt thou survive the whole!

By our precept and example,
  We will teach the heavenly road,
Show the path of truth and duty,
  Lead thee to thy Saviour God.

Grow in stature, fill'd with wisdom;
  We will seek the Spirit's grace:
God, thy sun and shield, shall bless thee,
  Every step throughout thy race.

Then at last in heights of glory
  We shall shine at God's right hand;
Sing redeeming power and mercy,
  Join'd with all the blissful band.

Christian Lady's Friend.

COTTAGE PREACHING.

THE HOME MISSIONARY SOCIETY.

n Missions, as is generally supposed, have the owerful claims upon the favoured Christians of ritain. In our estimation of the importance and ty of Missions to the Heathen, we should blush k of yielding to any one. The writer has doubled tributions to that cause this year; and it is his to *register each of his children* as they enter this even from their birth, as subscribers. But he nsiders the Home Missionary Society as having r claims upon every British Christian. The po- n of England and Wales in 1831 was 11,150,109, number of episcopal places of worship is com- not to exceed 12,000, probably not 2,000 more hree centuries ago, when the population was y 4,000,000; and though during that period ave been about 8,000 places of worship erected evangelical dissenters, it is admitted, even by f the most intelligent of the clergy of the church land, that many parts of the country are most ably deficient in the means of divine instruction. aking of the state of things in the church of Eng- the Rev. Mr. Acaster, vicar of St. Helen's, York, recent work entitled "The Church in danger herself," says: "Their legal, paid, rightful, ost solemnly avowed instructors, are fled. Some ever see or hear, for five, ten, fifteen, twenty, and thirty years together. Some again are born, t up, marry, have families, live and die, and nto eternity, without ever once either seeing or g their legal teacher. I speak of numerous facts the above instances within my own knowledge, several incumbents whose churches and parishes see from the place in which I sit and write; so in regard to the incumbents, there are millions h the land who have literally no man that careth eir souls. What a consideration! What a fear- nsideration!"

congratulate the Directors of the Home Mis- y Society on the state of their funds being better present period than for many years past. May abours be crowned with an abundant blessing!

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gression in Knowledge.—The mind cannot un- All knowledge attained, makes more necessary. is a knowledge which creates doubts, that nothing larger knowledge can satisfy; and he who stops in ficulty, will be perplexed and uncomfortable for

THOUGHTS ON THE SACRED HISTORY OF THE CREATION.

(Continued from p. 133.)

It is of peculiar importance to that happiness we derive from intellectual convictions, that we possess in the beauties and blessings of the vegetable creation, such universal and exuberant witnesses to us of the philanthropy of the Divine Creator The flowers, fruits, and foliage of nature's verdant kingdom, have been purposely made what they are, purely to give us the pleasure they excite and the benefits they convey. We never act towards each other with that inventive, persevering benevolence, which has been exerted by our Maker in the formation of his vegetable kingdom; and this benefaction is still in all regions reproduced at every vernal and autumnal season. Every flower we handle is an evidence to us of this particular deliberation, and therefore of the kindness which suggested it. And yet they have all been created with such an exuberance, that not only every peopled country swarms with its own beauties, but heaths and deserts and uninhabited islands and mountains, scarcely accessible, have their peculiar and interesting vegetation. And there are no intelligent beings but ourselves to feel and value this loveliness. It has therefore been made specially, purposely, and exclusively for us; and in this view it is an unceasing testimony, that the grandest and mightiest of all Beings is the kindest that exists, and has been studiously careful to exhibit to us that he is so.

Grace, beauty, and elegance are the prevailing characteristics of the vegetable world. Thus plants are the representations to us of these divine ideas and feelings: they are the mirrors of the thoughts and imaginations of the Deity from whom they derive their being, and without which they could not have existed. In the vegetable world we therefore read an interesting portraiture of that wonderful intellect to which all creation is indebted for the science, loveliness, and sublimity which it so constantly exhibits to our contemplation or research.

Without vegetation, none of the animals we know, but those that live on water or air, could have continued in existence; for neither man nor animal can subsist on any thing in the mineral kingdom, until vegetation, by first making it vegetable substance, has prepared it for a future conversion into their own. Hence the justness of the Mosaic account, in placing the creation of plants before that of animals. Vegetation could have remained without animals; but these, unless their food had been ready for them, would, under their present economy of being, have soon disappeared.

It is likewise another expressive indication of the foreseeing and provident benevolence of the Almighty, that he has made the most useful trees and plants transferable from one region to another. It is from this property in them that we now possess many of our valued trees and flowers, and most gratifying luxuries of fruits and herbs. What pleases in one climate is transplanted into another, and there successfully naturalized.

From the creations we have described, the Deity proceeded to the formation of a very different description of material organization. This other grand division of life is that which constitutes the animal kingdom.

This new system of creation was begun on the fifth day in the production of the fishes and birds. "God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven." Thus the two earliest classes of animated beings were those that were to inhabit the two fluid mediums on our globe, the water and the air. Water differs from air in being 810 times heavier: sea water has still greater gravity. Fish have therefore in all their motions to force themselves through an element nearly 900 times heavier, and as such more resisting to them, than the air is to birds. This greater gravity assists their suspension, but impedes their motion; just as the vastly superior lightness of air facilitates the flight of birds, but gives no aid to their floating in it. The suspension of fishes in water, their power of floating, arises from the great fact, that their bodies are so made as to be of an equilibrium of weight with it. If we were to select one marking instance of the great exertion of intellect which must have accompanied creation, a more impressive one could scarcely be adduced than the adapted formation of every fish to the gravity of its watery abode. If all had been of one weight, one effort of thought and contrivance would have enabled all to swim; but every species of fish, and almost every one of that species, differs in its weight and size from each other.

But the creative skill and providing care were not confined to this equalization of space and bulk. Though the water itself differs in its gravity, as before mentioned, yet the fish float and swim alike amid this diversity. This is accomplished by means of an air-bladder in the middle of their body, which they can contract or expand as they please. Soles and flat-fish, which live at the bottom of the water, have not this vesicle. Fish likewise have a power and flexibility in their tail, which, by striking backwards against the water, impels them forward, as a bird's wings; and that it may have the habitual ability of doing so, it is made with the largest muscle in a fish's body. Even the faculty of sight they possess in common with other creatures, though specially modified and adapted to their element. Their mode of breathing is also with admirable ingenuity suited to the watery fluid they live in: this has always some air intermingled with its particles, and the winds and storms supply it with new additions. No portion of water is without air in its natural state, and fishes are so framed as to require no more than it thus contains. A very kind attention to their comfort also appears in the fact, that their natural temperature is but little above that of the fluid they inhabit, so that there is never a greater difference than two or three degrees. This benevolent provision secures them from the sensation of cold, which they would otherwise have suffered from. Their food is that which their element contains, and of which there is always abundance. Some subsist only on plants which grow in the sea, or on its shores: many more feed on herbs, worms, and insects: some use a kind of soft and fat earth: a larger number derive their sustenance from worms and insects, without any vegetable mixture. But the great majority of the fish nation subsist on each other: some of them even consume those of their own species which they can master.

Fishes for the most part have pleasing forms: the largest number of the fish tribes are very agreeable objects to our sight; many, eminently beautiful in their colours and in their general appearance. Though dwelling in a watery medium, yet the light often combines richly its adorning beams in their exterior surface, and emanates from them its softest and sweetest brilliance. Our commonest fish are often highly pleasing: some have golden spots or hues; and many, a silvery gloss: others display a fine tinge of blue; some, pleasing tints of green: delicate diffusions of various colours make other species interesting to us. The effect of the whole is, that the general appearance of the fish creation, in their forms, colours, brilliancy, rapidity of movement, and animation, excite sentiments of pleasure and admiration.

The general character of fish is that of gentleness and harmlessness. This is impressively exhibited by most of its largest tribes: the great whale pursues no other animal, leads an inoffensive life, and is harmless in proportion to its strength to do mischief: the massy sturgeon is of the same gentle nature. These mightier chiefs of the finny nation are the true representatives of its general character: all are for the most part the same mild, playful, unoffending beings. But the ocean contains some of a different humour, as the woods and mountains have the wolf and tiger. The grampus will attack the whales and seals: the dorado pursues the flying-fish, but the object here is food: even the dreaded shark is rather unmolesting, except towards its appointed food; and the great deep usually presents to our consideration an immense space of animal harmony and temperate enjoyment. No life can be simpler than theirs: none seems more universally pleasurable: they represent to the contemplative mind an actual image of placid happiness in life, and of unfelt departure from it. It is our advantage above them, that we can add to their placidity the enjoyment of moral principles, mental sensibilities, the sublimer feelings of our highest destination, and the gratifying pleasures of social communication. Yet amid life's varied streams and sources of transport and pain, we learn at last to prefer those milder and more enduring pleasures, to the excitements that engage our youth and maturer strength. As age advances, we appreciate the value of sedate tranquillity, of patient hope, of intellectual rumination, and of those solemn aspirations of gratitude and humble reliance on the Great Mediatorial Deity, which close our mortal days with true dignity, and make even dissolution an inestimable blessing.

(To be continued.)

BIOGRAPHICAL NOTICE OF THE LATE REV. ROWLAND HILL, A.M.

The Rev. Rowland Hill merited the esteem and confidence of the nation; and thousands of Christians of all denominations are deeply lamenting his loss, saying, in the language of King David for a distinguished but unhappy nobleman, "Know ye not that there is a great man fallen in Israel." 2 Sam. iii, 38.

This lamented minister of Christ was born Aug. 12, 1744. He was named after his excellent father, Sir Rowland Hill, Bart. of Shropshire. Mr. Hill was educated at Eton college, and at St. John's, Cambridge, where he took his degree of M.A. with *éclat*. At the age of about twenty-two, he preached occasionally at the Rev. G. Whitfield's Tabernacle, and the chapel in Tottenham Court Road, by which he threw difficulties in the way of his ordination.

The bishop of Bath and Wells was, however, induced to admit him to Deacon's orders; but not being willing to promise conformity to ecclesiastical order, in refraining from ministerial intercourse with other denominations of Christians, Mr. Hill could not obtain Priest's orders. Making but little account of further ordination in the church of England, he declined seeking preferment, and determined on having an independent chapel for his own ministrations in London. He laid the first stone of Surrey Chapel in 1783, and in 1784 it was finished and opened. About this period Mr. Hill married Miss Mary Tudway, sister of Clement Tudway, Esq. M.P. for Wells. After about *forty-four years* of much domestic happiness, Mrs. Hill departed this life a few years ago, leaving no issue.

Mr. Hill usually spent about six months of the year in London, and the other part of the year officiating at another of his chapels at Wotton-under-Edge, Gloucestershire, or as a deputation for some of the great religious institutions: and through his public ministry, during a period of about sixty-seven years, perhaps no man, unless we may except the Rev. John Wesley, has ever borne so much opposition, or been the instrument of so much good, maintaining so upright and venerated a character. Mr. Hill was enabled to prosecute his labours almost to the close of his life. His last sermon to his congregation was on Mar. 31, 1833, on 1 Cor. ii, 7, 8, "We preach the wisdom of God in a mystery," &c. His last public address was on Tuesday evening, April 2, to the Sunday Schools assembled at Surrey Chapel, on 1 Cor. xv, 58, "Therefore be ye stedfast, always abounding in the work of the Lord," &c. He entered his eternal rest on Thursday afternoon, April 11, 1833.

A GREAT MAN HAS FALLEN IN ISRAEL!

The Rev. Rowland Hill was *great in Family rank.* Shropshire has for many centuries been adorned and blessed with the family of the Hills. At the time of the Reformation, in the reign of Henry VIII, we find interesting notices of this family. In conversation with our late venerable friend, he stated it as one of his most gratifying reflections in relation to his own family, that one of his ancestors, bearing the name of his revered father, and his own name, Sir Rowland Hill, was the first Protestant Lord Mayor of London. History verifies this statement. Our readers are aware also that Lord Hill, Commander in Chief of the British Forces, is a nephew of the late Rev. Rowland Hill.

The Rev. Rowland Hill was *great as a Preacher.* Whitfield excepted, perhaps England has never been blessed with a greater preacher. He was sound, orthodox, evangelical, and above all, by the blessing of God exceedingly USEFUL. Mr. Hill could not be compared with Dr. Chalmers or Robert Hall, for elegance of style or beauty of diction; but, notwithstanding some eccentricities, for those qualities which are adapted for usefulness, especially to the mass of the people, Mr. Hill possessed qualities far superior. We remember after a sermon, a few years ago, from our late friend, hearing a gentleman, who is one of the finest writers of our times, say he was astonished to hear from any one so many excellent things, in the course of an hour, as had been just uttered by Mr. Hill. His popularity continued to the close of his labours.

The Rev. Rowland Hill was *great as a Christian.* Personal piety was the spring of all his moral excellence. Experimental Christianity shed that loveliness over his whole character, which shone both in public and private through a long and unspotted life. Mr. Hill's religious principles were those of the British martyrs, in which the whole body of Christians through all ages have been substantially agreed, and which are now held by the pious part of the Church of England, the Church of Scotland, and the principal bodies of Dissenters. The great points of Mr. Hill's theology were the following: The perfection of the Holy Scriptures as a divine revelation, and the only rule of faith and practice — the essential divinity, the incarnation and atonement of the Son of God — justification through the righteousness and sacrifice of Christ — regeneration and sanctification by the influences of the Holy Spirit — and the resurrection to eternal life and happiness, as the free gift of sovereign grace through the mediation of Christ. These principles were the constant theme of Mr. Hill's ministry, and the support of his mind in the hour of dissolution. Reflecting on the holiness of God, and our obligations to glorify Christ with all our powers and talents, as the proof of a true faith, and on the withering influence of that awful abuse of the Christian profession, whose great peculiarity is unfruitful SELFISHNESS, Mr. Hill, a few minutes before he died, raised himself up in his bed, and with his characteristic emphasis said to a friend sitting by him, "*The greatest curse that ever afflicted the church of God is dirty Antinomianism!*"

A short time before he breathed his last, a friend at his bed-side said to him, "You will soon be with the Lord Jesus." "Yes," added this great Christian, "and like him too." Thus as he lived he died, *thirsting for holiness.*

> "His God sustain'd him in his final hour:
> His final hour brought glory to his God."

The Rev. Rowland Hill was *great as a Patriot.* Patriotism was the natural fruit of his scriptural piety. For the peace and security, the liberty and prosperity of his country, Mr. Hill *laboured* and *prayed.* "He went about doing good" to his country, after the blessed example of his Divine Master. And whatever had a manifest tendency to meliorate or improve the condition of the population, found in him a generous patron. Schools, alms-houses, chapels, throughout the United Kingdom, received from his liberal hand a prompt contribution, and eternity alone will disclose the amount of good effected by his liberality, example, and influence.

The Rev. Rowland Hill was *great as a Philanthropist.* Beyond mere patriotism, Mr. Hill regarded the whole human race with a refined Christian compasssion. His philanthropy was engendered and cherished in his heart by the Spirit of God. Contemplating mankind through the medium of the Holy Scriptures, and believing their misery and corruption by the fall could be counteracted and cured only by the saving knowledge of Christ, he was the zealous supporter of every institution formed to promote the extension of the Gospel. Mr. Hill was an active member and a generous friend of the Missionary Societies, Bible Societies, Tract Society, Religious Book Society, British and Foreign School Society, Home Missionary Society, and other evangelical institutions; believing from the word of God, that "charity to the soul is the soul of charity."

We understand that his *regular annual subscriptions* to these various societies were about *eighty guineas;* but we should think that his occasional contributions exceeded *five times* that amount. Many splendid donations and contributions of Mr. Hill we have in distinct recollection, one of 2,700*l.*; another of about 2,000*l.*; and another of 1,500*l.*; the particulars of which it may not be prudent to state in this place.

What further need we say of this truly GREAT MAN? He was a great Preacher, a great Christian, a great Patriot, and a great Philanthropist! Let our readers reflect upon his great principles, drawn from the Gospel of Jesus Christ; and while they embrace and cherish the same, let them remember that the "residue of the Spirit" is with God, and pray that it may be shed forth in plentiful degrees, to form multitudes equally eminent with our sincerely lamented friend—the Rev. ROWLAND HILL!

MY SCRAP BOOK.

LEAF VII.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SENECA.

MONSIEUR HOMEL.

HE was pastor of the Protestant church at Vivaretz, in the province of Cevennes in France; and was with the most horrible popish cruelty broken upon the wheel at Tournon, a city in the same province, October, 1683.

The following account was written by an eye and ear-witness, who declared that the remembrance of it caused him to tremble, and his hair to stand upright.

"I count myself happy," said this saint at his execution, "that I can die in my Master's quarrel. What! Would my gracious Redeemer descend from heaven to earth, that I might ascend from earth to heaven? Would he undergo an ignominious death, that I might be possessed of a most blessed life? Verily, if, after all this, to prolong a frail and miserable life, I should lose that which is everlasting; should I not be a most ungrateful wretch to my God, and a most cruel opposer of my own happiness? No, no—the die is cast, and I am immoveable in my resolution. I breathe after that hour. O when will that good hour come, that will put a period to my present miserable life, and give me the enjoyment of one which is infinitely blessed? Farewell, my dear wife. I know your tears, your continual sighs, hinder your bidding me adieu. Do not be troubled at this wheel upon which I must expire: 'tis to me a triumphal chariot, which will carry me into heaven. I see heaven opened, and my sweet Jesus with his outstretched arms ready to receive me; for he is the divine spouse of my soul. I am leaving the world, in which there is nothing but adversity, in order to go to heaven and enjoy everlasting felicity. You shall come to me, I shall never return to you. All that I recommend to you is, to educate our dear children in the fear of God, and to be careful that they swerve not from the way prescribed to them in the holy scriptures. I have bequeathed them a little formulary for their instruction, to the end that if ever they be brought into the like condition with myself, they may undergo it courageously, and be confident in the goodness of our God, who will send the Divine Comforter to strengthen them in all their straits and distresses. Prepare them for suffering betimes, that in the great day, when we shall appear before the judgment-seat of Christ, we may be able to bespeak him, Lord, here we are, and the children whom thou hast graciously given us. Ah! I shall never have done. Ah! why am I hindered from departing? Farewell, my dear people. 'Tis the last farewell I shall ever give you. Be stedfast; be fixed; and know, that I never preached to you any thing but the pure truth of the gospel, the true way which leads to heaven."

A person telling him that he had spoken too much—"How!" said he, "have I spoken too much? I have spoken nothing but the very truth. I have neither spoken nor done any thing in the least injurious to the sacred majesty of our august monarch; on the contrary, I have always exhorted the people committed by the Lord to my charge, to render those honours which are due to our King. I have taught them that our lives and fortunes are at his disposal, and that we are bound to employ them in the defence of his estate and crown. But as for our consciences, we hold them of our God, and must keep them for him."

Immediately upon this, his judges turning from him, ordered the executioner to perform his office; which thereupon he did, by breaking his arms and legs: and being then asked, whether he would die a Roman Catholic?—he answered, "How, my lords! Had it been my design to change my religion, I would have done it before my bones had been thus broken to pieces. I wait only for the hour of my dissolution. Courage! courage! O my soul! Thou shalt presently enjoy the delights of heaven. And as for thee, O my poor body, thou shalt be reduced to dust; but 'tis that thou mayest be raised a spiritual body. Thou shalt see things that never entered into the heart of man, and which are in this life impossible to be conceived."

Again addressing himself to his wife, he said, "Farewell once more, my well-beloved spouse. I am waiting for you. But know, that though you see my bones are broken to shivers, my soul is replenished with inexpressible joys."

Every limb, member, and bone of his body, were broken with the iron bar, *forty hours* before the executioner was permitted to strike upon his breast *le coup de grace*—that death-stroke which put an end to all his miseries.

EPITAPH inscribed on the Tombstone of an honest Carter, who was killed by his waggon. Written by Dr. Bowden, of Frome, 1760.

Warn'd by my fate, be ever on your guard,
Lest sudden death surprise you unprepar'd.
Healthy and strong, I thought no danger near,
Stranger alike to sickness, pain, and fear.
Pleas'd with my team, I thoughtless drove along,
The horses' bells kept jingling to my song;
And little did I ween—ah! simple swain!—
That Death on his pale horse was in the train;
Or that the pond'rous vehicle I drove
Would soon my hearse and funeral carriage prove;
The tilt become a shroud, and every bell
Chime but a prelude to my passing knell.
Alas! my fate was spun in early age,
And Death here drove me to my *final stage!*

S. J. B*****.

ANNUAL MEETINGS OF RELIGIOUS SOCIETIES, IN THE ENSUING WEEK.

MONDAY, 6.—British and Foreign School, Exeter Hall, at Twelve. Port of London and Bethel Union, City of London Tavern, Twelve.

TUESDAY.—Religious Tract, City of Lond. Tavern, Six Morn. Port of London and Bethel Union, Sermons, Floating Chapel, Half past Ten, and Half-past Two. Naval and Military Bible. Exeter Hall, Twelve. Irish Evangelical, Finsbury Chapel, Six Ev. Newfoundland and Brit. N. America School, Sermon, St. Clement Danes, Half-past Six Ev. British Reformation, Sermon, St. John's Chapel, Bedford Row, Half-past Six Ev.

WEDNESDAY.—London Missionary, Sermons, Surrey Chapel. at Ten, and Tabernacle, Six Ev. Newfoundland and Brit. N. America School, Exeter Hall, Twelve. London Aged Christians', Sermon, Percy Chapel, Half-past Six Ev.

THURSDAY.—London Missionary, Exeter Hall, at Ten, and Sermon at Tottenham Court Chapel, Six Ev.

FRIDAY.—London Missionary, Sermon, St. Ann's Blackfriars, at Eleven. British Reformation, Exeter Hall, Eleven.

SATURDAY.—Destitute Sailors' Asylum, Exeter Hall, Twelve.

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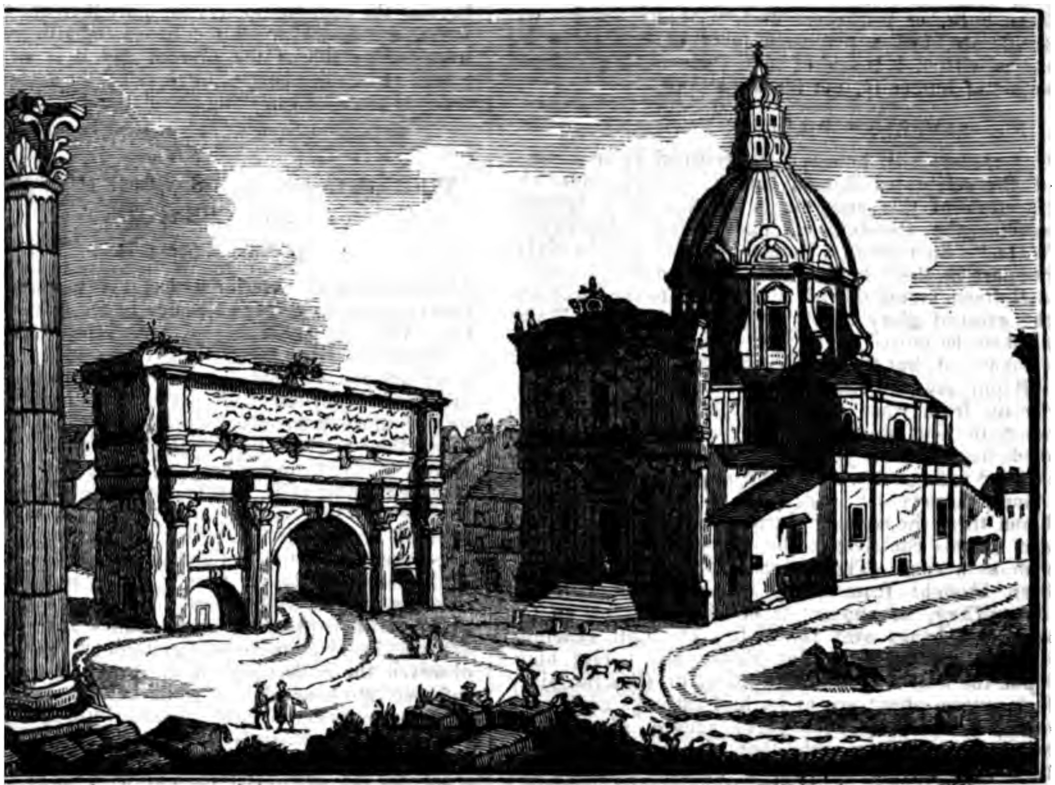

ST. MARTIN'S CHURCH AT ROME, AND THE TRIUMPHAL ARCH OF SEPTIMIUS SEVERUS.

s a theatre of the most magnificent buildings iquities. Among the former are conspicuous r's Church; and among the latter, the Trium- :ches are remarkable, We have already pre- our readers with a view of St. Peter's Church e (See No. 27), and with the Triumphal Arch Emperor Titus, erected in honour of that con- destroying Jerusalem, and representing the led in triumph, carrying the sacred furniture Temple. (See No. 19.)

ST. MARTIN'S CHURCH

lendid building, but it is doubtful whether a gospel sermon were ever preached within its Probably our readers will be interested with phical notice of the Saint, to whose honour the is dedicated, rather than a description of the g.

artin is said to have been born A. D. 316, at , now called *Stain*, in Lower Hungary. His ras a military tribune; and Martin himself was to carry arms, though he was greatly inclined retirement, and to cherish peace. While a man he was eminent for his temperance and II. the practice of virtue: but being converted to Christianity, he renounced the profession of arms, was baptized in the name of Christ, and embraced the monastic life. After passing some years in solitude, he returned to Sabaria, and converted his mother, and with great zeal opposed the Arians, who prevailed in Illyria, and by them he was publicly whipped. Martin afterwards retired to the neighbourhood of Poictiers, where he remained till he was chosen bishop of Tours, A. D. 374. He built the celebrated monastery of Marmontier, near Tours, between the Loire and a steep rock, where he displayed the most exemplary sanctity. He afterwards became a missionary through France, diffusing the doctrines of Christianity among the heathen of that country, and destroying their temples. Martin was treated with distinguished honours by Valentinian, and the tyrant Maximus. He used his influence in support of the persecuted Priscilianists, while suffering from the bigotry of Ithace and Idace, bishops of Spain. He died at Candes, A. D. 397, or as others say, in 400. The Roman Catholics canonized Martin as a *Saint*; and it is remarkable that he was the first to whom the Latin church offered public prayers, in their criminal idolatry. We cannot but believe that Martin was a man of God, superior to many of his time, and zealous for the conversion of souls to Christ.

SEVERUS'S ARCH

Was erected in honour of that emperor's conquest of Parthia. Severus was an African, distinguished for his ambition, activity, and avarice. He was born A. D. 155, and died A. D. 211, at York. Our design will not allow us to give a detailed account of this renowned emperor, of whom it was said, as of Augustus, "It would have been better for the world had he never been born, or had never died." While Severus was temperate, and a professed lover of justice, in his stoical virtue, it is said of him, "He never performed an act of humanity, nor forgave a fault."

SEVERUS'S WALL IN ENGLAND.

Our readers will, however, be gratified by an account of the celebrated Roman barrier, erected under the direction of this emperor in Britain, as a security against the Caledonians, and called "SEVERUS'S WALL." Spartianus, a Roman historian, speaks of this rampart in these terms: "He fortified Britain with a wall drawn across the island from sea to sea; which is the greatest glory of his reign. After the wall was finished, he retired to the next station (York), not only a conqueror, but the founder of an eternal peace."

Rapin says, "The wall was of *free stone*, as is certain from what is yet visible. In some places, where the foundation was not good, they seem to have made use of oaken piles. The inner part of this wall is filled with pretty large, and mostly broad and thin stones, always set edge-ways, somewhat obliquely. Upon these the running mortar or cement was poured, and by this contrivance the whole wall was bound as firm as a rock. These stones are supposed to have been brought from *Helbeck-Scur* on the *Gelt* and *Leuge-Crag*, as appears from an inscription on the rock that hangs over the Gelt. The wall generally measures about eight feet thick, and twelve high. Upon the wall were placed castles, or *Chesters*, sixty feet square, about six and a half furlongs from each other, and turrets four yards square, about three hundred yards from each other. There seems to have been four turrets between every two castles. The centinels placed in the turrets being within call, the communication quite along the wall might be kept up, without having recourse to the fiction of pipes laid under-ground to convey the sound: though this seems to be credited by *Echard* and others.—It is observable, that the legionary soldiers were employed in building this wall, as they generally were in works of this nature. This is evident from the *Centurial* inscriptions on the stones of the wall, showing what part was built by each *Centuria*."

The length of this wall, from Cousin's House near the mouth of the Tyne on the east, to Boulness on the Solway Frith on the west, has been found from two actual measurations to be little less than sixty-eight English miles, and a little less than seventy-four Roman miles. The usual complement allowed for the defence of this celebrated wall was as follows:

Twelve cohorts of foot, consisting of 600 men each..	7,200
One cohort of mariners in the station at Boulness....	600
One detachment of Moors, probably equal to a cohort	600
Four alæ, or wings of horse, about 400 each...	1,600
	10,000

For the convenience of marching these troops from one part of the wall to another with greater ease and expedition on any service, it was attended with two military ways, paved with stones in the most solid and beautiful manner. This prodigious wall proved an impenetrable barrier to the Roman territories for nearly two hundred years. But about the beginning of the *fifth* century, the Roman empire being assaulted on all sides, and their forces being withdrawn from Britain, this rampart fell before swarms of daring Scots and Picts. Its beauty and grandeur procured it no respect in the dark and tasteless ages which succeeded, and it became the common quarry for more than one thousand years, out of which all the towns and villages around were built; and at the present day it is so entirely ruined, that the penetrating eyes of the antiquary can scarcely trace its vanishing foundation!

THOUGHTS ON THE SACRED HISTORY OF THE CREATION.

(Continued from p. 141.)

A NEW system of exterior figure, and a new species of beauty, arose to visible existence in the feathered creation. The birds eminently surpass all the marine classes in their attractive appearance. Form, motion, and colour, are the elements of what is beauteous in both orders of being; but the lovely and the pleasing impress us with more interesting effect in the sprightly tenants of the trees and air, than in the inhabitants of the seas. Beauty is indeed everywhere about us, and every mind may be sensible of it that will observe where it exists. For our own sakes we ought to cherish a taste for it: for such are its soothing effects, that it cannot be anywhere seen and felt without sensible pleasure. The bird classes partake of it so generally in some respect or other, that the rudest minds become milder or happier from their presence, in all climes and in all ages. Wilson, in his American Ornithology, says, he has observed the rudest and most savage of the Indians softened into benevolence, while contemplating the interesting manners of these innocent little creatures.

The plumage of birds is peculiar to their order, and is remarkable for the skill and delicacy of its composition. In the equatorial regions it is more rich and splendid in its colours, yet always harmonizing in its most contrasted tints, and in its lights and shades; and though the effect is sometimes gorgeous, yet it is never tawdry. Birds also charm the ear as well as regale the sight, and thus satisfy our two most intellectual senses. The music and the beauty do not always unite in the same bird in equal excellence: our nightingale and peacock are instances of the separation. In the Indian hemisphere, both however are frequently combined: and in North America, the bird that is called the Virginian Nightingale, is also styled the Cardinal from his brilliant red plumage.

The birds of song abound in every known country, in the new continent as well as the old one; but as they are seldom found in the depth of dense forests, they are the more usual companions of civilized man: they frequent most the cleared and cultivated plains, as if to increase the number of human pleasures. Neither childhood nor manhood can hear them with indifference: their notes are everywhere a large addition to human gratification, and become connected with the sweetest remembrances of the most joyous season of our life. It is an error to say that Nature has denied melody to the birds of hot climates, and formed them only to please the eye with their gaudy plumage: Ceylon abounds with birds equal in song to those of Europe.

Birds are distinguished from all other creatures by their power of supporting themselves in a medium so light as air, when, by the laws of gravity, they would fall like a stone. This they effect by the amazing strength and moveability of their pectoral muscles, and the expansile form and peculiar texture of their wings. Here again the most special and scientific calculation are manifest to our consideration. No blind force or random power could here have availed: a deliberating and knowing mind must have been their creator, combining what we term mathematical and mechanical science. The bodies of every species of birds differ in weight and bulk; but in order that they may fly, and remain suspended in the air while they do so, their motive energies must be proportioned to their individual gravity, and to the tenuity of the air: no general fitness would do; each distinct kind must have allotted to it a different degree peculiar to itself. So patient a condescension of Almighty Power and Intelligence, deigning to apply so much thought for the purpose of giving a multifarious variety to its creation, is far beyond our conception or panegyric. Yet it is an impressive testimony of his provident wisdom, acting for the instruction of his intelligent creatures.

Birds surpass all other creatures in the faculty of continuing their motion without resting as well as in rapidity. The fleetest horse cannot run more than a mile in a minute, nor support that speed more than five or six minutes: but the swallow does this for pleasure, for ten hours a day. Our carrier pigeons move with at least half that celerity from one country to another; and the golden eagle is supposed to dart through the fiercest storm at the rate of forty miles an hour.

One of the most special appointments of the Creator as to birds, and which nothing but his chosen design can explain, is, the law that so many kinds shall migrate from one country to another, and most commonly at vast distances from each other. They might have been all framed to breed, be born, live, and die, in the same region, as quadrupeds and insects do: but He has chosen to make them travel from one climate to another, with unerring precision, from an irresistible instinct, with wonderful courage, and in a right and never-failing direction. They cross oceans without fear, and with a persevering exertion that makes our exhausting labours comparative amusement. Philosophy in vain endeavours to account for the extraordinary phenomenon. Warmer temperatures are not always the object of emigration: the snow bunting, though a bird of song, goes into the frozen zone to breed and nurture its young. We can only resolve all these astonishing journeys into the appointment of the Creator, who has assigned to every bird its habits, as well as form, according to his good pleasure.

The quantity of individuals of the bird species at all times existing in our world, surpasses not only supposition, but even all power of human numeration. But this surprising quantity of birds renders it necessary that the insect world, on which all the smaller kinds feed, should be a thousand times more numerous. The 2,000,000 of starlings usually resident in the United States of America, have been computed to consume of the worms, caterpillars, &c. on which they subsist, during the four months of their breeding and nurturing their young, about 16,000,000,000. And if a single class of birds have this supply, all the other classes who use the same nutriment require as much. It is obviously impossible to enumerate the amount of the creatures which are always existing on our globe, and partaking of its produce in some way or other: yet so admirably are the whole placed and disposed, and so carefully regulated and adapted, as to us and to each other, that we are neither disturbed by, nor even conscious of the number. There is no crowding, no confusion, the enormous amount is nowhere visible to our sense: we must search it out in order to know it. What but an almighty sagacity, infinitely beyond the highest expansions of human genius, could have arranged such inexpressible multitudes of living beings into positions, limitations, and habits, so wisely appropriated to each, so productive of comfort to every one, and yet so conservative of the harmony, the order, and the general welfare of the immense and multiform whole!

We may remark, that the bird mind displays all the common faculties of animal intellect. Its memory is tenacious: the bulfinch never forgets the songs it has learned: most of the singing birds may be taught the notes of others. But it is in their nests that they display the most striking and varied indications of contriving and judging, and therefore of thinking intellect; confined indeed in the extent of its operations, but resembling reasoning intellect within this compass. Their affection for their young, their anxious contrivances to protect them, and little stratagems to mislead the marauder, evince feelings and mental activities analogous to those of other reasonable beings.

(To be continued.)

THREE MONTHS IN JAMAICA, IN 1832,

Comprising a Residence of Seven Weeks on a Sugar Plantation. By Henry Whiteley.

Mr. Whiteley arrived in Jamaica on the 3d of September 1832, being sent out by a respectable West India house in London, under the patronage of a relative of his, who is a partner in that house. He was recommended to a situation as clerk in a store, or a bookkeeper upon a plantation: but the horrors which he witnessed in the treatment of the slaves, and the shocking licentiousness of the whites, so disgusted him, that he determined on returning. The first day he arrived on the plantation, September 4, he saw six slaves brought up for punishment on account of an alleged deficiency of work. "No question," says he, "was asked of the culprits themselves, nor was any explanation waited for. Sentence was instantly pronounced, and instantly carried into execution.

"The first was a man of about thirty-five years of age. He was what is called a pen-keeper, or cattle-herd; and his offence was having suffered a mule to go astray. At the command of the overseer he proceeded to strip off part of his clothes, and laid himself flat on his belly, his back and buttocks being uncovered. One of the drivers then commenced flogging him with the cart-whip. This whip is about ten feet long, with a short stout handle, and is an instrument of terrible power. It is whirled by the operator round his head, and then brought down with a rapid motion of the arm upon the recumbent victim, causing the blood to spring at every stroke. When I saw this spectacle, now for the first time exhibited before my eyes, with all its revolting accompaniments, and saw the degraded and mangled victim writhing and groaning under the infliction, I felt horror-struck. I trembled, and turned sick: but being determined to see the whole to an end, I kept my station at the window. The sufferer, writhing like a wounded worm, every time the lash cut across his body, cried out, 'Lord! Lord! Lord!' When he had received about twenty lashes, the driver stopped to pull up the poor man's shirt (or rather smock-frock), which had worked down upon his galled posteriors. The sufferer then cried, 'Think me no man? Think me no man?' By that exclamation I understood him to say, 'Think you I have not the feelings of a man?' The flogging was instantly recommenced and continued, the negro continuing to cry 'Lord! Lord! Lord!' till thirty-nine lashes had been inflicted. When the man rose up from the ground, I perceived the blood oozing out from the lacerated and tumefied parts where he had been flogged; and he appeared greatly exhausted. But he was instantly ordered off to his usual occupation.

"The next was a young man apparently of eighteen or nineteen years of age. He was forced to uncover himself and lie down in the same mode as the former, and was held down by the hands and feet by four slaves, one of whom was a young man who was himself to be flogged next. This latter was a mulatto—the offspring, as I understood, of some European formerly on the estate by a negro woman, and consequently born to slavery. These two youths were flogged exactly in the mode already described, and writhed and groaned under the lash, as if enduring great agony. The mulatto bled most, and appeared to suffer most acutely. They received each thirty-nine lashes. Their offence was some deficiency in the performance of the task prescribed to them. They were both ordered to join their gang as usual in the afternoon at cane-cutting.

"Two young women of about the same age were, one after the other, then laid down and held by four men, their back parts most indecently uncovered, and thirty-nine lashes of the blood-stained whip inflicted upon each poor creature's posteriors. Their exclamation likewise was 'Lord! Lord! Lord!' They seemed also to suffer acutely, and were apparently a good deal lacerated. Another woman (the sixth offender) was also laid down and uncovered for the lash; but at the intercession of one of the drivers she was reprieved. The offence of these three women was similar to that of the two young men—some defalcation in the amount of labour.

"The overseer stood by and witnessed the whole of this cruel operation, with as much seeming indifference as if he had been paying them their wages. I was meanwhile perfectly unmanned by mingled horror and pity. Yet I have no reason to believe that the *natural* feelings of this young man (whose age did not exceed twenty-four years) were less humane or sensitive than my own. But such is the callousness which constant familiarity with scenes of cruelty engenders. He had been a book-keeper, for four years previously, on another estate belonging to the same proprietors, and had been appointed overseer on this estate only a few months before. His reception of me when I arrived was so kind, frank, and cordial, that I could not have believed him, had I not seen it with my own eyes, to be *capable* of inflicting such cruelty on a fellow-creature.

"As soon as this scene was over, the overseer came into the hall, and asked me to drink some rum and water with him. I told him I was sick, and could taste nothing: that I was in fact overwhelmed with horror at the scene I had just witnessed. He said it was not a pleasant duty certainly, but it was an indispensable one; and that *I would soon get used, as others did, to such spectacles.* I asked if he found it necessary to inflict such punishments frequently. He replied it was uncertain: 'I may not,' he said, 'have to do it again this month, or I may have to do it to-morrow.'

"This, my first full view of West India Slavery, occurred on the 4th of September, 1832, between twelve and two o'clock, being the day after my landing in the island, and within an hour after my arrival on the plantation."

We recommend all our readers to procure a copy of this Tract for preservation, as an illustration of West India Slavery.

PROLONGATION OF INFANT SLAVERY IN ENGLAND.

Mr. Editor,

That they who have been accustomed to do evil should learn to do well, has been pronounced by the highest authority to be as impossible as for the Ethiopian to change his skin, or the leopard his spots. It is on this principle alone to be accounted for, that the Factory Slaveholders should cling to the grasp they have fastened on the unfortunate children of their countrymen, notwithstanding the universal cry that has been raised against their nefarious and destructive system.

Long and lamentable experience has shown, that when the love of gain once takes firm possession of the heart, honour and conscience, the rights of man and the laws of God, are alike sacrificed to the indulgence of the darling passion. The praiseworthy efforts made on behalf of the unhappy victims of the Factory System, have for the present been rendered abortive by the exertions of those interested in the continuance of this foul blot upon our Christian name and character:—and upon what plea? Upon the flimsy pretext of not legislating without further *evidence! Evidence indeed!* Can volumes of new evidence set aside the value of that which is already recorded to the disgrace of our country? Will proof, if it be obtained, that A or B's factory is properly conducted, have any tendency to disprove the enormities already shown to exist? Would proof of my safe arrival at home last night avail in any degree to rebut the fact of another man having been waylaid and murdered? The pretence is too contemptible to deceive the weakest mind, and only shows in a clearer light the necessity of the law sought for, by the absence of any thing like a reasonable ground for its refusal. What need of all this ado to show that factories are orderly and well-conducted establishments? If they be really so, the proposed law will not injure or interfere with them; if they are not, it is high time their abominations were put an end to.

Of this we may rest assured, that no *exposure* will rescue the unfortunate children from the grasp of avarice. The strong arm of the law alone can afford them any effectual protection. Mammon never quits his hold of his victims but by force. To the *honourable merchants* of Liverpool and Bristol, the clanking of the chains on board our slave ships made delightful music. The callous *West Indian Slaveholder* sees nothing in the condition of the wretched Negro, but an enviable state of easy servitude, and a comfortable provision in old age. Other *honourable merchants* find nothing amiss in the horrid orgies of Juggernaut. And the *Cotton Factory Slaveholder* takes credit to himself for the employment he furnishes to his poor neighbours, and reads the inflated accounts that are published from time to time of the wonders of steam, and the importance of the cotton trade, with feelings of pride in the vast consequence he supposes it imparts to himself. All act from one principle: that love of money which is the root of all evil, has blinded their eyes to the miseries they inflict upon their fellow-creatures, and rendered them deaf to the voice of humanity.

I hope, Mr. Editor, the Christian public will not suffer this pretence for delay to be any bar to their exertions against so monstrous an evil. Let us not cease for a moment to petition, and urge, and remonstrate, and leave no lawful means unresorted to for the overthrow of an abomination lamented by every humane mind at home, pointed at with scorn abroad, and which must be abundantly provoking in the eyes of Him to whom the cry of the oppressed is never raised in vain.

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Anniversaries of Religious and Benevolent Societies.

WESLEYAN MISSIONARY SOCIETY.

This valuable Society held its anniversary at Exeter Hall, on Monday, April 29, the Right Hon. Lord Morpeth in the chair. After singing the 100th Psalm, and prayer by the Rev. J. Entwistle, a very interesting Report of the Society's labours and successes during the past year was read by the Rev. J. Beecham and the Rev. R. Alder; from which it appeared, that there are in the schools in the Wesleyan Mission 27,676 children and adults, of whom 4,571 are slaves. The contributions for the past year amounted to 47,715*l.* 12*s.* 7*d.* being the largest amount yet realized from the ordinary sources of the Society.

It will be truly gratifying to every real Christian to find the increasing catholic spirit which prevails in this, as it advances we trust in every other Missionary society. This is evident from the speakers being of different denominations. The resolutions were moved and seconded by the Rev. J. Hannah, of Huddersfield, *Methodist;* the Rev. G. Clayton, of Walworth, *Independent;* Captain Pakenham, R. N. *Churchman;* John Hardy, Esq. M. P. Recorder of Leeds, *Churchman;* Rev. P. Duncan, Wesleyan Missionary from Jamaica; H. Pownal, Esq. *Churchman;* T. F. Buxton, Esq. M. P. *Churchman;* Captain Fenton, M. P. for Huddersfield; the Rev. R. Newton, President of the Methodist Conference; Thomas Guest, M. P.; the Rev. E. Ryerson, Missionary from Upper Canada; Lancelot Haslope, Esq. Treasurer of the Society; and J. Heald, Esq. of Stockport. The most delightful spirit of Christian piety and zeal seemed to pervade the meeting, and a determination to pursue the glorious work, depending on the gracious influences of the Holy Spirit.

BRITISH AND FOREIGN BIBLE SOCIETY.

The Twenty-ninth Anniversary of this great Institution was held at Exeter Hall on Wednesday the 1st of May. The chair was taken by the Right Hon. Lord Bexley. An abstract of the Report of the Society being read, it appeared that the cause of the Bible is gloriously progressing in almost every part of the world. A measure of gloom seemed to be thrown over the meeting by the announcement, that the receipts of the Society were less by about 6000*l.* this year than the last; but the friends of the Bible seemed alive to the interests of the Society; acknowledgments of too little zeal were made on the part of some of the speakers, and professions of more determined devotedness to promote its prosperity. Several donations were sent up to the chairman during the meeting, one of 100*l.* another of 50*l.* and several of 10*l.* as evidence of a resolution to make up the deficiency. The meeting was addressed by the Bishop of Winchester; Joseph John Gurney; a member of the Society of Friends; Dr. Cox, a Presbyterian minister from America; ——— Shepherd, Esq. of Frome, we believe a Baptist; Rev. J. Entwistle, Methodist; Dr. Pinkerton, Agent to the Society at Frankfort; Hon. and Rev. Baptist Noel, Minister of the Episcopal chapel, Bedford Row; Dr. Morison, of Chelsea, Independent; ——— Plumptree, Esq. M. P. for East Kent; Rev. D. Wilson, Vicar of Islington; Lord Mountsandford; and the Bishop of Chester.

Scriptural, elevated piety appeared eminently to pervade the minds of the speakers: the communications of Dr. Cox of New York were peculiarly gratifying; especially relating to the progress of religion in America, and the printing at the American Bible Society's establishment at New York of a thousand Bibles per day! Dr. Pinkerton assured the meeting that the government of France, having thrown off Popery as the established church, was favourable to the admission of the New Testament as a school-book. May this glorious cause prosper throughout the world, till "all flesh shall see the salvation of God!"

CHURCH MISSIONARY SOCIETY.

On Tuesday, April 30, the Thirty-third Anniversary Meeting of this excellent Society was held at Exeter Hall. Prayer having been offered up by the Secretary, Sir R. H. Inglis, Bart. was unanimously called to the chair. The Secretary read an abstract of the Report, full of interesting details of the progress of the institution. The receipts of the Society during the past year, ending March 31, were 48,600*l.*; to which benefactions for special purposes being added, the whole amount would be 49,300*l.* being an increase of about 7,850*l.* on the receipts of the preceding year. The Bishop of Chester, the Hon. and Rev. Baptist Noel, the Bishop of Lichfield and Coventry, the Rev. Hugh Stowell, the Bishop of Winchester, the Rev. E. Bickersteth, the Marquis of Cholmondeley, the Rev. G. Hazlewood, the Rev. H. Venn, and the Rev. E. Ward, advocated the claims of the Society with much zeal and eloquence; after which this interesting meeting was closed by singing, "From all that dwell below the skies," &c.

We were particularly impressed with the speech of the Rev. B. Noel. "Let the meeting," said that eloquent clergyman, "consider what was the present extent of missionary labours, or rather of missionary means, in the whole Christian world. He meant, of course, Protestant missions. The entire number of clergymen employed in those labours throughout the world, did not exceed 600; and if to these were added 400 laymen, they would have an aggregate of 1,000; and these were the whole to preach the Gospel to the heathen world, comprising 600,000,000 of souls. That was, there was one missionary to every 600,000 heathens. What would the Meeting think of *one* clergyman for the entire principality of Wales? — or *two* for the whole metropolis? — or *four* for Scotland? — or only *twenty* for the whole island? — for that was about the proportion. What, he would ask, could be expected from the exertions of that number of clergymen spread over so large a sphere of action? Where the means were small, how was it possible to expect great results? We should rather be thankful that so much was done with such small means at our disposal. Let them suppose the missionary at Benares, where there were 300,000 idolaters. After the missionary had mastered a language so very difficult and so widely different from his own, what was he alone to do in a city crowded with Bramins, whose belief in their own faith, if it was not one of conviction, was upheld by their interests? — But there was another difficulty which the missionary had to encounter. It was, that even where he might produce conviction on the mind of the Hindoo, the convert was deterred from an open profession of Christianity, as it would take him from his family and his friends, and cast him out on the world. Under such circumstances, the missionary at Benares would despair if he were not upheld by confidence in Him in whose cause he had embarked. It was that alone that could sustain him in his task, rather than any appeals from the Society at home, however strong or affectionate. Were they not then too sanguine in their expectations of what could be done by individual exertion? — They had an encouragement in the great increase of their funds in this year. But their funds came from probably 3,000 churches in the country. Why should not each church exert itself to give an increased stimulus to missionary exertions?

He should like to see some of the rich men of the country giving support to one or two or more missionaries, according to the extent of their means, which they might do without any diminution of their present rank and state in society. He threw out the same suggestions to some of the rich churches of the country. Let them recollect that there were 600,000,000 of their fellow-men in the darkness and vice of heathenism. Let them attack that great enemy of human happiness, and attack it on its own shores. Let them increase their missionary labours, and they might expect, with God's blessing, to see results a hundredfold more than they could yet show."

Lord Gambier, the Vice-Patron and President of the Church Missionary Society, having departed this life only a few days before this anniversary, the Rev. Mr. Ward, minister of Iver, where is the seat of that lamented nobleman, referring to the venerable President, said, "I have been requested, and indeed enjoined, to recal to your recollection once more the ever-to-be-regretted loss we have sustained in the death of the revered and beloved President of our Society. Much has been said, and most truly and touchingly said, of the Christian graces which adorned the life of this eminently good man. You have heard how he lived: it remains for me, as the minister of his parish, to tell you how he died. You will hear with concern that his last illness was attended with extreme suffering; but he bore it without a murmur, and it seemed as if God had determined that his faithful servant should glorify him in the fire, and that 'patience should have its perfect work.' When speaking to me of the acuteness of his pains, he observed, 'They interrupt my quietness, but they do not disturb my peace;' and he added, 'Though I do not, in my debilitated state, exercise lively faith, I have constant communion with my Saviour.' In referring to a meeting of a neighbouring Bible Society, over which he was to have presided, he said, 'Tell them they have my best wishes; and tell them besides, that, while I was enabled, I felt it my bounden duty and my delight to assist that good cause to the utmost of my power, considering that I thereby advanced the kingdom of my Redeemer.' In adverting to his approaching dissolution, he said with peculiarly solemn emphasis, 'When I am deposited in the ground, you will have to perform the service; you will say something over me: pray be as concise as possible; but remember these words,—God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him, should not perish, but have everlasting life! This is my hope. That is my Rock of Ages, in the Father, and the Son, and the Holy Ghost!'"

Thus died this amiable and venerated disciple of Jesus Christ, leaving his memory embalmed in the hearts of all good men.

GENERAL SOCIETY FOR PROMOTING DISTRICT VISITING.

This Institution, formed after the example of the Christian Instruction Society among the Dissenters, held its Fifth Anniversary on Thursday, April 25. The chair was taken by Lord Radstock. Collects having been read by the Rev. R. Munro, the Report was read by the Secretary. It stated, that the various districts under its patronage were divided into 845 sections, employing 573 visitors; 10,455 families were visited monthly on an average; about 115,462 visits had been made during the past year, and about 102,622 tracts had been circulated; 2,941 children had been sent to schools of different kinds; 2,191 individuals had received medical relief; 47 had been sent to hospitals; and 10,000 reliefs had been given, either in food, money, clothes, or coals. The receipts of the past year amounted to upwards of 645*l.*

The meeting was then addressed by the Hon. Captain Waldegrave; the Rev. H. Venn, of Hull; the Lord Bishop of Chester; the Rev. Daniel Wilson, of Islington; the Rev. W. Thompson, of St. Barnabas church, St. Luke's; the Rev. W. Monro; the Rev. H. Raikes; the Rev. S. Robins; the Rev. J. Hull, of Lancaster; and the Rev. G. Marsh, of Hampstead. Similar institutions have been formed in five cities, twenty-seven towns, and twenty-one parishes, which were reported as in prosperous operation.

THE SUNDAY SCHOOL SYSTEM.

An Essay, with the above title, obtained a prize of fifty dollars from the American Sunday School Union last year; and it is republished by the Sunday School Union in London, price Two Pence. It is an admirable little Tract, worthy of being perused by every Sunday school teacher, as will be seen from the following passages.

"In every age and country, the *character and virtue of a people*, the prosperity which they enjoy, and the institutions which they possess, depend almost entirely upon the nature of their instruction. And what means are better adapted to promote the highest interests of a nation in these respects, than the correct religious education of the individuals composing it? What but this can raise them from the savage to a civilized state; from slaves to citizens; from the grossness of sensuality to the dignified enjoyment of cultivated life? What will so effectually diminish their temptations to crime, give a proper direction to their valuable qualities, control those which are dangerous and hurtful, and even render them subservient to the best interests of society? These are questions of the deepest interest to the philanthropist and to the Christian. And while the 'world is impelled with such violence in opposite directions, while a spirit of giddiness and revolt is shed abroad upon the nations, the only safety is in the improvement of the mass of the people in knowledge, probity, and the fear of the Lord. In the neglect of these, the politeness and refinement of knowledge accumulated in the highest orders, weak and impotent, will be exposed to the most imminent danger, and will perish like a garland in the grasp of popular fury.' Yes, the only security is to be found in *early religious instruction*. This, the Sunday school, supplying parental neglect or deficiency, or assisting parental faithfulness, attempts to furnish.

"Ignorance is not the mother of devotion, but sound religious instruction is the best preservative from superstition, fanaticism, and infidelity. Facts testify, that of those who at the present day become truly converted to God, a large proportion are those who have been brought up in Sunday schools. Of 787 hopefully converted to God in one district of North America within a year, 592 were either teachers or pupils of Sunday schools. In another district, reports from 50 towns give 150 teachers and 522 scholars, who in a single year made a profession of their faith in Christ, of whom 110 entered upon the study of divinity. Not less than 5,000 teachers, and 10,000 scholars, are estimated, by the annual report of the American Sunday School Union, to have been converted in the year ending May 1832. The number of conversions of persons connected with Sunday schools, reported during the first eight years of the existence of that society, was 26,393. A multitude of concurrent facts might be adduced."

Death-Bed Testimonies.

COLLECTED BY THE LATE REV. WILLIAM BUTTON.

No. VI.

REV. GEORGE HERBERT,

Rector of Bemerton, about a mile from Salisbury. Died of a Consumption in 1635.

In the time of his decay, he was often visited and prayed for by all the clergy that lived near him, especially by the bishop and prebends of the cathedral church in Salisbury; but by none more devoutly than his wife, his three nieces (then a part of his family), and one Mr. Woodnot, who were the sad witnesses of his daily decline; to whom he would often speak to this purport: "I now look back upon the pleasures of my life past, and see the content I have taken in beauty, in wit, in music, and in pleasant conversation; how they are all passed by me as a shadow that returns not, and are all become dead to me, as I to them; that as my father, and generations have done before me, so shall I now suddenly (with Job) make my bed also in the dark; and I praise God I am prepared for it; and that I am not to learn patience, now I stand in such need of it; and that I have practised mortification, and endeavoured to die daily, that I might not die eternally; and my hope is, that I shall shortly leave this valley of tears, and be free from all fevers and pain; and, which will be a more happy condition, I shall be free from sin, and all the anxieties that attend it; and this being past, I shall dwell in the New Jerusalem, dwell there with men made perfect, dwell where these eyes shall see my Master and Saviour, Jesus, and with him see my dear mother, and other relations and friends; but I must die, or not come to that happy place; and this is my content, that I am going daily towards it, and that every day that I have lived hath taken a part of my appointed time from me, and that I shall live the less time for having lived this and the day past."

These and the like expressions, which he often uttered, may be said to have been his enjoyment of heaven before he entered it. The *Sunday* before his death, he arose suddenly from his couch, called for one of his instruments, took it into his hand, and said,

"My God, my God,
My music shall find Thee,
And every string
Shall have his attribute to sing."

And having tuned it, he played and sang,

"The Sundays of man's life,
Threaded together in Time's string,
Make bracelets to adorn the wife
Of the eternal glorious King:
On Sundays, heaven's door stands ope,
Blessings are plentiful and rife,
More plentiful than hope."

Thus he continued, meditating, and praying, and rejoicing, till the day of his death; and on that day he said to Mr. Woodnot, "My dear friend, I am sorry I have nothing to present to my merciful God, but sin and misery; but the first is pardoned, and a few hours will put a period to the latter." Upon which Mr. Woodnot took occasion to remind him of the building of Layton Church, and his many acts of beneficence: to which he made answer, "They be good works if they be sprinkled with the blood of Christ, and not otherwise." After this discourse he became more restless, and his soul seemed to be weary of her earthly tabernacle; and this uneasiness became so visible, that his wife and three nieces, and Mr. Woodnot, stood constantly about his bed, beholding him with sorrow, and an unwillingness to lose the sight of him whom they could not hope to see much longer. As they stood thus beholding him, his wife observed that he breathed faintly, and with much trouble, and that presently he fell into a sudden agony, which greatly surprised and distressed her, and caused her to inquire anxiously how he felt himself? To which he answered, "That he passed a conflict with his last enemy, and had overcome him by the merits of his Master, Jesus." After which answer he looked up, and saw his wife and nieces weeping to an extremity, and charged them, "If they loved him, to withdraw into the next room, and there pray every one alone for him; for nothing but their lamentations could make his death uncomfortable." To which request their sighs and tears would not suffer them to make any reply, but they yielded him a sad obedience, leaving with him only Mr. Woodnot and Mr. Bostock. Immediately after they had left him, he said to Mr. Bostock, "Pray Sir open that door, then look into that cabinet, in which you may easily find my last will, and give it into my hand." Which being done, he delivered it into the hands of Mr. Woodnot, and said, "My old friend, I here deliver you my last will, in which you will find I have made you my sole executor, for the good of my wife and nieces, and I desire you to show kindness to them as they shall need it. I do not desire you to be just, for I know you will be that for your own sake; but I charge you by the religion of our friendship to be careful of them." Having obtained Mr. Woodnot's promise to be so, he said, "I am now ready to die: Lord, grant me mercy, for the merits of my Jesus: and now, Lord, receive my soul." With these words he peaceably and calmly breathed forth his soul into the hands of Him who gave it, Mr. Woodnot and Mr. Bostock attending his last breath and closing his eyes.

(Note by S. J. B.)

Of this excellent man, Jeremy Collier, (H. D. vol. i), gives the following account. "HERBERT *(George)* a famous English poet, a younger brother of the noble family of the Herberts of Montgomery; born in 1593. He was a man of florid wit, obliging humour in conversation, fluent elocution, and great proficiency in the arts; which gained him so much reputation at Cambridge, where he spent his more youthful age, that he was chosen University Orator. At last, taking upon him holy orders, not without special encouragement from King Charles I, who took notice of his extraordinary parts, he became parson of Bemerton, near Salisbury, where he lived a seraphick life, converting his studies altogether to serious and divine subjects, which in time produced those divine poems, intituled, '*The Temple,*' and the '*Country Parson.*' He died about 1635."

Chalmers says, "In the year 1630, Mr. Herbert married a lady nearly related to the Earl of Danby, and on the 26th of April in the same year, was inducted into the rectory of Bemerton, near Sarum; where he discharged the duties of his function in a most exemplary manner."

REFLECTIONS ON GARDENS.

A garden has ever had the praise and affection of the wise. What is requisite to make a wise and happy man, but reflection and peace? and both are the natural growth of a garden. Nor is a garden a promoter only of a good man's happiness, but a picture of it; and in some sort shows him to himself. Its culture, order, fruitfulness, and seclusion from the world, compared to the weeds, wildness, and exposure of a common field, is no bad emblem of a good man compared to the multitude. A garden weeds the mind; it weeds it of worldly thoughts, and sows celestial seed in their stead. Who cannot look on a flower till he reasons himself out of Infidelity?—*Dr. Young.*

SPRING MORNING.

Young Spring! that sittest on that daisy knoll,
With wreaths of infant green upon thy brow,
The new birds, fearless of the chill control
Of frosts and heavy skies, are blithesome now;
Music is pealing from each feathery throat,
To greet thy coming: at thy smile serene
New life and universal beauty glows;
And round thy presence float
Airs that are telling of the healthful green,
White hedge and blossoming rose.

Thine handmaid, the gay Flora, trips along,
Garlanded round with bloom, elate with glee,
Strewing the earth with flowers, that wake the song
Of their meek lover, the industrious bee.
She paints the blossom of the purple plum,
The downy peach, bright cherry, luscious pear,
And all the nurslings of the southern breeze:
When autumn days are come,
The pulpy fruit shall hang in ripeness there,
The treasures of the trees.

All Nature breathes luxuriance, and man
Catches the feeling from her ample page,
And Fancy builds some rainbow-colour'd plan,
Like those we know in youth, smile at in age:
The sloping hill and the sheep-spotted mead,
Touch'd by the sunny pencil, mantle o'er
With verdure, and black clouds have left the sky;
Gone is the oaten reed;
But thou canst glad man's heart unto the core,
And brighten Sorrow's eye!

THE SPIRIT AND PRACTICE OF POPERY.

"English Protestants in the present day, who view the doctrine of purgatory in an abstracted form, apart from the jugglery and practical absurdities with which it has ever been inseparably connected, can scarcely estimate the magnitude of its evils. We discern these more graphically when we read such statements as the following, which was stuck up three or four years ago in the churches of Madrid. 'The sacred and royal bank of piety has relieved from purgatory, from its establishment in 1721, to November 1826,

1,030,395 souls, at an expense of………	£.1,720,437
11,402 ditto, Nov. 1826, to Nov. 1827.	14,276
1,041,797	1,734,713

"The number of masses calculated to accomplish this pious work, was 558,921; consequently, each soul cost one mass and nine-tenths, or thirty-four shillings and four pence."—*Christian Observer.*

THOUGHTS ON IMMORTALITY.

That we belong to a class of beings, whose existence will not cease with their present earthly life, but will continue elsewhere, although the body we now animate will decay and separate into its elementary particles, we believe from reason, from our intellectual feelings, from the consent of the best philosophers of all ages, from the traditions of all nations, and from the deciding communications of the Christian Revelation. We do not perish when our material frame dissolves: our thinking and feeling principle survives its fleshy limbs and organs, which are but the instruments of its use and pleasures here; and will, after the visible death of our corporeal frame, and in reunion with another, possess its consciousness, its sensitiveness, and its active powers, under such other circumstances as its Creator *shall appoint.*

ILLUSTRATIONS OF SCRIPTURE.

"The dragons of the wilderness."—Mal. i. 3.

"Dragons of the wilderness" are land serpents grown to an enormous size. In the earlier ages of the world, many kinds of animals, living undisturbed by man, grew to a size of which we have no examples in modern times. Amongst others, serpents attained in the unmolested recesses of the wilderness a magnitude which made them a terror to the inhabitants of the countries which they infested. Not to mention the serpent Python, which classic mythology states to have been slain by Apollo, and other similar instances, we have authentic historical evidence of one having been killed by Regulus, the Roman general, in his expedition against Carthage, which measured the astonishing length of one hundred and twenty feet. After destroying several of the Roman soldiers, it was at length killed by a large stone from one of the Roman engines. The skin was preserved in the Capitol, and an ovation decreed to its conqueror. Though from the increased population of the earth they do not attain to this enormous size in our days, yet they are still met with occasionally nearly fifty feet in length. Captain Stedman, in his Expedition to Surinam, describes one killed by him and his Negroes which measured forty-five feet, and was of the thickness of the trunk of an ordinary-sized tree. It was of that species called the Boa Constrictor, of which some beautiful specimens are now being exhibited in *Fleet Street*, *London*, one of which is about fifteen feet in length, and as thick in the middle as a man's leg. At the same place are also two specimens of the Crocodile, each about four feet long, believed by many of the best commentators on Scripture to be

THE LEVIATHAN,

of which such an animated poetical description is given in the book of Job, chap. xli. In less populous ages they were found very much larger than at present. But they are known now to grow to the length of twenty or thirty feet, and to be very terrible in the great rivers of tropical countries. The Nile, the Ganges, the Oronooko, the Amazons, &c. are celebrated for their *Crocodiles* and *Alligators*, which are a terror to those who visit those streams.

These wonderful works of God are well worthy of notice; and though they are not grown to maturity, they will excite the admiration of those who delight to see particular passages of the Holy Scriptures illustrated by a reference to the wonders of nature.

TO CORRESPONDENTS.—We must apologize to our Correspondents for the unavoidable delay of several valuable Communications, which shall appear at the earliest opportunity.

ANNUAL MEETINGS IN THE ENSUING WEEK.

Monday, 13.—Society for promoting the due Observance of the Lord's Day, Exeter Hall, at Twelve. Sailor's Home, or Brunswick Maritime Establishment, Exeter Hall, at Twelve. Home Missionary Society, Sermon, Orange Str. Chapel, Six Ev.

Tuesday.—Trinitarian Bible Society, Exeter Hall, at One. Protestant Union for the Benefit of Widows and Children of Protestant Ministers, Congregational Library, at Eleven. Home Missionary Society, Exeter Hall, at Six Ev.

Wednesday.—Home Missionary Society, Sale of Ladies' Work, Crown and Anchor Tavern, at Ten. Sunday School Union, Breakfast, City of London Tavern, Six Morn. Continental Society, Exeter Hall, Twelve.

Thursday.—Sons of the Clergy, St. Paul's Cathedral, at Twelve. General Society for promoting District Visiting, Sermon, St. John's Chapel, Bedford Row, Half-past Six Ev.

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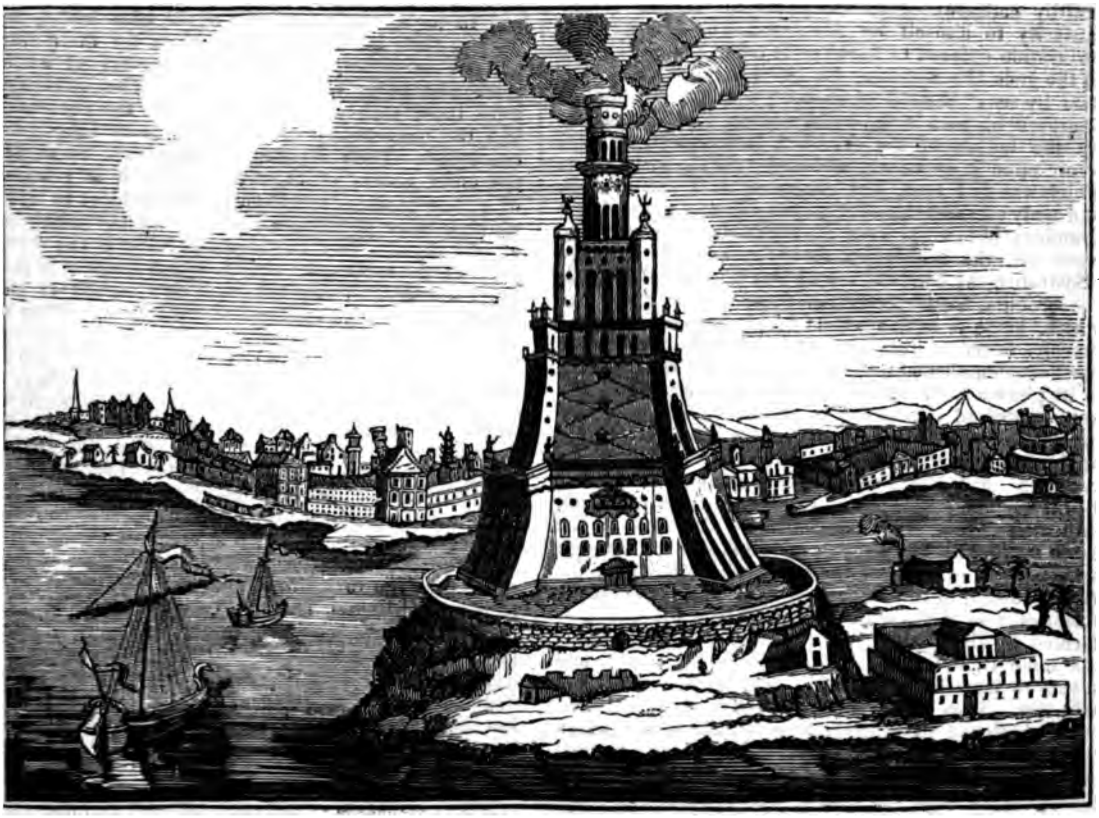

PHAROS OF PTOLEMY, KING OF EGYPT.

ᴀʀos, and especially Ptolemy Philadelphus, king of
'pt, stand connected with the first translation of the
ly Scriptures. Archbishop Usher places the trans-
on of the Hebrew Scriptures into Greek, in the
ith year of Ptolemy, and in the year 277 before the
ent of Christ: this great work, in the merciful
ngement of the providence of God as the pre-
atory means of diffusing the gospel through all
ons, is said to have been completed by the learned
ish interpreters in the island of Pharos.

n the first number of the Christian's Penny Maga-
: we referred to this dispensation of Providence;
in a future number we purpose giving a brief
ory of the translation of the Holy Scriptures.

'tolemy Soter having reigned in Egypt twenty years
n the time of his assuming the title of king, and
ty-nine from the death of Alexander the Great,
having attained the age of eighty years, placed
son Ptolemy Philadelphus on his throne, as
artner in the kingdom. Commerce had amazingly
'eased in Egypt during the long reign of Soter, and
famous light house, called Pharos, was finished in
first year of Philadelphus, for the benefit of ships in the Mediterranean Sea. Pharos was a small island at the mouth of the river Nile, over against Alexandria, the capital of Lower Egypt.

This most magnificent tower was reckoned one of the "Seven Wonders of the World." It was a square pile of building, consisting of several stories and galleries, with a lantern at the top, in which fires were kept continually burning for the direction of seamen in the night, and its light might be seen at the distance of one hundred miles. The several stories were adorned with columns, balustrades, and galleries, of the finest marble and the most exquisite workmanship; to which some add, that the architect had contrived to fasten some looking-glasses so artificially against the highest galleries, that the reflection of light was greatly increased.

This tower of Pharos is said by some ancient authors to have been six hundred feet on each side of its base, and three hundred cubits, or four hundred and fifty feet high; but this appears a mistake. Josephus, the Jewish historian, who had seen it, speaks of the Tower of Phasælus at Jerusalem, as "not less than that of Pharos," and that he describes as a square building of forty cubits, or sixty feet on every side, and ninety cubits, or 135 feet high. Still this supposition of the lowest altitude for Pharos, must have rendered it very conspicuous at sea, as we may well imagine from a view of the Monument in London, whose whole elevation from the pavement is two hundred and two feet.

Dr. Prideaux remarks, "It cost in the building 800 talents. This, if computed by Attic talents, amounts to 165,000*l.* of our sterling money; but if by Alexandrian talents, it will come to twice as much. The architect who built it was Sostratus of Cnidus, who craftily endeavoured to usurp the honour of it with posterity to himself by this fraudulent device. The inscription ordered to be set on it being 'King Ptolemy to the gods the saviours, for the benefit of those who pass by sea;' instead of Ptolemy's name, he craftily engraved his own in the solid marble, and then filling up the hollow of the engraved letters with mortar, wrote upon it as he was directed. So the inscription, which was first read, was according as it was ordered, and truly ascribed the work to King Ptolemy, its proper founder; but in process of time, the mortar being worn off, the inscription then appeared to be thus: 'Sostratus, the Cnidian, son of Dexiphanes, to the gods the saviours, for the benefit of those who pass by sea;' which, being in lasting letters deeply engraved into the marble, lasted as long as the tower itself. This tower has been demolished for some ages past. There is now in its place a castle called Farillon, where a garrison is kept to defend the harbour; perchance it is some remainder of the old work. Pharos was at first wholly an island, at the distance of *seven* furlongs from the continent, and had no other passage to it but by sea. But it has many ages since been turned from an island into a peninsula, by being joined to the land, in the same manner as Tyrus was, by a bank carried through the sea to it, which was anciently called in Greek the *Heptastadium*, or *the seven furlong bank*, because seven furlongs was the length of it. This work was performed by Dexiphanes, the father of Sostratus, about the same time that Sostratus finished the tower, and seems to have been the more difficult undertaking of the two. They being both very famous architects, were employed by Ptolemy Soter in the works which he had projected for beautifying, adorning, and strengthening the city of Alexandria: the father having undertaken the Heptastadium at the same time his son did the Tower, they finished both these works at the same time, that is, in the beginning of the reign of Ptolemy Philadelphus."

ON THE SILVER MOUNTAIN OF POTOSI, IN PERU.

A South American writer who ascended to the top of this mountain, has given us the following effusion on the good and bad effects of the riches it has produced. The sublimity, he says, of the surrounding scenery did not so much interest my feelings as the celebrated mountain which has poured forth its lavas of silver upon the world, to animate enterprize, and reward industry; to pamper the luxurious, and minister to the comforts of the sober and the virtuous; to disseminate knowledge and religion, and to spread the desolations of war, marshalling armies in the field, and pointing the thunder of navies upon the ocean; filling cities with monuments of taste and art, and overwhelming them with ruin; founding mighty empires, and levelling them to the dust; inciting, in short, to virtue and to vice, and being the source of much good, and the root of all evil in the world.

THOUGHTS ON THE SACRED HISTORY OF THE CREATION.

(Continued from p. 146.)

The sixth stage or day of creation began with the formation of quadrupeds, insects, and reptiles, which completed the animals that inhabit our globe. Each were peculiar conceptions and inventions of the Deity: both in external figure and physical powers, these were so many new effusions of his rich imagination. The structure, and functions, and organizations of each had to be designed, and the whole plan having been fully settled, the mandate was given for their simultaneous existence, and the three orders of animals arose obediently to the command. The quadrupeds were those with which the pleasure, the sustenance, and the convenience of man, are more immediately concerned. Their clothing distinguishes them from the other orders of created beings; it is composed of soft, separate, flexible hair, little subject to injury; which is more plentifully bestowed on the inhabitants of cold regions, than on those which live in the warmer parts of the earth. In aquatic quadrupeds it is sometimes wanting. That they have also organs of sense corresponding with ours, we all well know. They see, hear, taste, smell, and feel, as well as we do, and some much more acutely; both the dog and the wolf have an exquisite sense of smell, the cat and some others can see in the dark, the lynx is acute both in sight and smell, the racoon is peculiarly sensitive in both smell and touch; others have a quickness of hearing superior to ourselves, and some are impressible by musical sounds. An historian tells us that one of the Roman emperors had a troop of elephants disciplined to dance to music; the dog too sometimes howls at certain musical notes.

All quadrupeds utter sounds of some sort or other, which they can vary into so many tones as are necessary to give vent to their feelings, to denote their wants, or to communicate with each other. Each species uses particular sounds to signify to their fellows what they wish them to understand, and each seems perfectly to comprehend the meaning of the speaker. A monkey has been noticed to utter vocal syllables; and dogs have been taught to express human words, even so many as thirty, distinctly intelligible.

It is one of the great distinctions of the animal kind, that it is teachable to several intelligent actions. Even of the wild and ferocious, the largest part have been found tameable. The tiger, who may be considered as the fiercest of the fierce, has exhibited this improvement; so has the savage and voracious hyena. Crocodiles have been made harmless and docile; the leopard likewise. The wolf has also shown that it possesses what we may term affectionate docilities. The baboons become vigilant guardians of their protector's property. These facts prove that there is nothing in the nature of the wildest animals to make their future gentleness and sociability either impossible or improbable. We see by the dog and cat, that the carnivorous may be mild and friendly; and even the devourers and their prey may, by kind and judicious management, be trained to live peaceably and harmlessly together. Nothing appears more effectual to produce this pleasing melioration, than patience, persevering and gentle treatment.

That animals have feelings and passions very analogous to our own, appears from many instances. Our rugged or oppressive conduct towards them, usually puts their resentful emotions into action: but many species show what must be called kind affections. Monkeys evince such to each other; cows will protect each other, and feel strongly for their young, and sometimes show a marked remembrance of those who have been kind to them. Even the hog we despise is not destitute of them, and is peculiarly sensitive of weather. Most animals too evince pleasure at being caressed.

From the sensibilities of quadrupeds, let us pass to the consideration of their indication of a perceiving and thinking mind. To collect provisions for their future use, to hoard them in safe places, and to use them gradually for their daily sustenance, are actions in the human race which display and require great prudence and foresight: a very large portion of mankind will not exert either this forethought, or the self-government that alone makes it effectual.

The Scottish nation is eminently and honourably distinguished for this intellectual quality. The lower Irish are too often conspicuous for the want of it. Yet it is strikingly exhibited in the Alpine hares, who literally make hay for their winter food; in the active and provident squirrel; and in the ingenious beaver. The quadruped animals, of their own will and nature, and from inborn instincts, do actions which require knowledge, reasoning, and judgment, in mankind. Reindeers follow and obey leaders of their own species. Elephants also make their journeys on the same plan, when necessary. Baboons have been found to make defensive arrangements, like military tactics. Mules and cats make signals to have a door opened. The black bear's mode of fishing is as dexterous as any schoolboy's could be, but much more patient. Deliberation and judgment, with real building skill, appear as much in the beaver's construction of his cabin, as in any human fabrication of a cottage. If it be foresight and caution in a military officer, to place sentinels to watch and give alarm on danger, is it any other quality in animals who use the same precaution? Marmots do this, the wild asses likewise, and many other classes. If the assembling in societies among mankind, arises from a sense of mutual wants, safety, and benefit, and from sympathies that we term moral, must there not be some feelings analogous to these in those species of quadrupeds who voluntarily associate together? The social mouse pairs, and the families they form live together as neighbours; the beavers unite from a distance into societies, for the express purpose of building their habitations in vicinity to each other, and co-operate in their labour, like emigrants in the wilds of America, to build their log-houses and forest towns. Individual instances, of what in human beings we should call contriving mind, have been also remarked in animals. The squirrel's mode of passing a river, the jerboa's provision for his escape if attacked in his retreat, the opossum's mode of obtaining crabs which his paws cannot reach, the monkey's use of his tail as a hand or finger, the bear himself finding out the plant which will heal his wound and making and applying a plaister from it, the wolf's caution too in taking the babe from the mother's bed so gently as not to disturb her, and their resolute co-operation in their fatal attacks,—are instances of a thinking power that designs and comprehends.

There is another class of animals called oviparous quadrupeds, the tortoise, crocodile, and lizard tribes: these spring from eggs, without parental brooding, like fish and insects: and as they have left for our present knowledge of their ancient nature, amid the destructions they underwent, some important fossil remains of their bones and figure, they ought not to be omitted in our general review of the economy of the primitive creation. The oviparous quadrupeds are very distinct from the figures and functions of the other quadrupeds. Their blood is not the red, warm fluid, but a cold and pale one. They breathe, but with frequent and long suspensions, which no land animal could endure. They have the same senses, but in feebler action, with the exception of sight. Their brain is proportionably smaller, they require less food, and can remain a long time without any. Their manners are gentler: they exhibit no ferocity, and appear to enjoy a much longer and more tranquil life. They usually inhabit the sea shores, rivers and their banks, marshes, pools, and other wet and moist places; they herd together, are generally inoffensive, and can be tamed; the young never know their mothers, nor receive any nourishment from them.

The Creator has made nothing that is unuseful, nothing which is not serviceable or instrumental to other purposes besides its own existence. This principle has been pursued throughout the animated classes of nature. No one species of living beings has been formed only for itself, or can subsist in absolute uselessness to others. This is one grand purpose for causing so many races of animal being to subsist on each other. By this system each enjoys the gift of life; and is made to contribute, by the termination of that gift, to the well-being of others. Fishes are thus useful to each other, to many birds, and animals, and to man. Quadrupeds have the same double use in their existence—their own enjoyment, and the benefit at their death to those who have been appointed to derive nutrition from their substance. The amphibious order of nature is no exception to these general results. Its various genera contribute their proportion to the common stock of mutual utilities.

(To be continued.)

ON A PROPER COURSE OF STUDY.

Letter to a Friend, in answer to his request to point out a List of Books, which may serve to enable an English reader to acquire habits of correct reasoning, as well as to comprehend the elements of Moral Science.

Dear Sir,

I have received your Letter, and shall endeavour to comply with the request contained in it. I shall point out to your attention some elementary works in the order in which they are to be read, making such observations upon them as I proceed, as may tend to exhibit the reasons for my recommendation. The books themselves are so connected one with another, as that the one immediately preceding introduces the next. Altogether, I hope they constitute an introduction to the various topics of mental philosophy and moral science. I have also endeavoured to confine my recommendation to as few books as are essential; yet I hope I have not carried my wish not to overburthen your attention, so far as to omit any that are really useful.

You complain of "an inability to pursue a chain of reasoning steadily to its conclusion; that you find your mind invariably wandering away from the subject proposed; that you do not see clearly the relation of one idea to another, nor exclude needless steps in your argument." Although all this may very likely be true, yet be assured it is owing rather to a fault in your education than to a defect in your understanding. In a word, you have not been *taught to reason*; and reasoning is as much an art as fencing. The most powerful and acute understanding, unless it has learned to use its own faculties, is really nothing more than what a sharp and heavy sword would be in the hand of a strong man, who was however ignorant of the rules of defence. It is possible he might do execution with it occasionally, but it would be owing to accident rather than to skill; and certainly would be enabled to do far less with it, even under the most favourable circumstances, than if he had been initiated in the best method of using it. I shall therefore recommend you the study, in the first place, of De Crouzaz's Art of Thinking. In this book you will find an explanation given of all those rules in use among reasoners, which indeed they do not formally allude to whenever they reason, but under the *regulation of which* their minds proceed by habit.

In lieu of this book you might make yourself master of Dr. Watts's Logic, or even Duncan's Logic, which is still less, and in a more compendious form.

From Logic you should proceed to Mental Philosophy. For this purpose you will find inestimable assistance in Mr. Locke's Essay upon the Human Understanding. You should spare no pains, and think no time too long, to make yourself thoroughly acquainted with the contents of this book. His reasoning will appear much *plainer* upon reading it over the second time. Unconquerable difficulties you should carry to some friend competent to explain them. From this book you will acquire the habit of precision in the use of your words, you will learn to attach the same ideas to them, to perceive when the ideas you have usually attached to them are changed. You will also become acquainted with the true limits of the faculties of the human mind.

From Locke's works you should pass to those of Reid upon the same topics, which you will find easy of perusal after the former, and which comprise the next step of advancement in the science. You may then pass onward to the works of Professor Dugald Stewart, in which you will become acquainted with the present advanced state of mental philosophy. Along with these books, as a kindred study, you would do well to read Euclid's geometry, at the rate of a few propositions each day. Some intelligent friend will also be able to put you in the way of reading this author, from whose works you will derive a knowledge of the method of accurate reasoning. These books will communicate to your mind the habit of requiring *proof* for every thing, of discerning between argument and sophism, and of discriminating when a topic is established by proof and when it is not; a habit of mind which is of the greatest value, and which, when once acquired, can readily be directed with the utmost advantage to any subject of study.

Having finished these books, I recommend you to make yourself thoroughly acquainted with Dr. Paley's Natural Theology, in which you will see the argument for the being of a God stated and illustrated in the ablest manner. You will also gain conviction from the perusal of it: I do not mean that you will become persuaded of the existence of a God; this you are already; but you will find that your belief of it, which you had received upon prescription, or nearly so, now rests upon its own appropriate reasons in your own mind. You will also look with a new vision upon created objects, as specimens of the skill and power of the Creator. Thenceforward, in the language of this invaluable author, "the world will become one temple to you, and life a continued act of adoration."

I recommend you then to proceed to his Evidences of Christianity, which consist of a condensation of the numerous and ponderous volumes of Lardner's Credibility and other standard works; but every thing needful to the argument is brought together in Paley's Evidences, which has been pronounced upon very high authority to be the best book upon the subject extant in any language.

You may then proceed to his Moral Philosophy, in which you will find the nature of virtue, and the reasons for selecting virtuous conduct, most clearly stated. These reasons are, the express command of Scripture, where it can be procured; when this does not exist, the nature of the action is inferred from its tendency to produce the greatest measure of happiness to mankind. If this can be made out, it is inferred that the action in question is agreeable to the will of God, whose perpetual will, is the happiness of mankind. This is the true Paleian doctrine of expediency, of which you will see no reason to be alarmed. I never yet found that the man who condemned it understood it. In this, as in many other cases, a word *capable* by itself of an ill sense, was used by the author; and persons who never troubled themselves to ascertain the sense in which the author used it, raised an objection upon it. There are many persons in the world, whose whole power of argument is *bottled up* in a word, in an appellation, in an epithet. If they can but use this, they discard all further discussion as useless. You will not be desirous of being numbered in their society.

The book to which you may next proceed is Butler's Analogy of Natural and Revealed Religion. Your previous acquaintance with the former will prepare you to understand it, and to share the benefit of perusing it. There you will find a new field of evidence to the truth of revelation, derived from the obvious, universal, invariable tendency of human conduct upon human happiness. You will then understand that there is a moral law in the order of providence—a law delivered, not audibly indeed, but with quite as much effect by *action*, by a certain effect always being associated with virtuous, and a certain effect being always associated with vicious conduct.

I advise you also to commence reading Doddridge's Family Expositor more systematically and attentively after the perusal of those books: in the latter you will find precision and accuracy in the use of language, and habits of close reasoning, contributing their concentrated effects to simplify and explain the Scriptures of inspired truth.

By a diligent, persevering, and exclusive study of these books, for the next two years, so as to become thoroughly accustomed to their contents, you will, I doubt not, acquire those habits of mind, and that information upon the first principles of religion and morals, which you so earnestly covet.

I am, with best wishes,
Dear Sir, yours, &c.
Clericus.

REFORM OF THE FRENCH CHURCH.

"Who hath despised the day of small things?" said the inspired prophet. Who can tell to what the following facts may lead? The Patriot newspaper of last week remarks,—"A sect sprang up some time since in Paris, having for its object the shaking off all connection with the Pope. These sectarians call themselves 'The French Catholic Church.' They disown the authority of Rome, or any foreign authority. They perform the whole of their ceremonies in their own language, that the people may understand that which they are called on to profess. They moderate several of the ancient tenets, reduce the number of sacraments, and abolish the celibacy of the priesthood. In short, they seem to take their stand not very far from the position of Henry the Eighth, after his first attack on Romanism. They are rapidly increasing their number and influence. A few months since they met in a small building, fitted up as a church, on one of the Boulevards, in Paris. They have recently acquired a much larger one, in the Rue St. Honore, and contemplate the necessity of obtaining others."

ON THE DIVINE ATTRIBUTES.

No. IV.—THE WISDOM OF GOD.

Pride is an evil of so great magnitude, that no means which are employed can be sufficiently powerful to eradicate it from the human heart. Man being constituted lord of the lower creation, and possessing so much power over animate and inanimate creatures, seems to forget that there are multitudes of beings superior to himself, and that he is only one link in the great chain of creation. It is nevertheless of infinite importance that he should be taught to feel his own insignificance, that he should be made to know how small a portion of wisdom he has yet attained, and that it is therefore his duty to be clothed in humility. And surely nothing can be better calculated to effect such an object, than considerations like those which now occupy our attention. Nothing more conduces to engender pride than ignorance. A man who knows no more of the world than what he sees of it within the precincts of his own parish,—who thinks the heavenly host mere spangles in some real canopy of blue,—and is unconscious of the mechanism displayed in every insect that flutters in the sunbeam;—might be well disposed to look on himself as *really* important and great, just because his situation, as connected with those around him, might be more lofty and elevated: but when told that millions of beings swarm this earth, all endowed with rational faculties like himself; that myriads upon myriads of irrational creatures derive their support from its productions, and yet that this earth, with all its teeming population, is a mere nothing when compared with the numberless worlds which he sees above him; and when told moreover that *all these*, great and splendid as they may appear, are but a little part, a very little part of the works of One All-Powerful Being; will he not be found to bow down in the deepest humiliation, and confess that all his fancied superiority is insignificance itself?

Such are the feelings with which I am desirous of entering upon the subject before us. And it opens one of so immense magnitude and importance, that it is difficult to select the most fitting subjects for meditation. *All* that we see displays infinite wisdom; and as the limit of the present essay prevents any thing like a minute discussion even on a few of the Creator's works, I must content myself with referring in general terms to the following topics:—

1. The Creation is a lasting testimony to the inscrutable wisdom of Him who was its Author. Had it been permitted to any one of us to view the earth when without form and void, and when gloomy darkness brooded over it in death-like silence, and had we then been told to convert it into a beauteous and blooming structure, with what tools should we have accomplished the object, or rather, on what plan should we have proceeded? Surely we must own that human ingenuity would have been baffled: nay, more, that all the faculties of the creature would have been locked up in amazement, as he contemplated the shapeless mass before him. Let us suppose it possible that a human ear could have heard the magnificent command, "Let there be light!" and seen its speedy accomplishment; and then let us strive to work our own feelings into a train similar to that which under such circumstances would have rushed across the mind of him, who saw the wondrous achievement. Oh! it is most pleasing, when the sun is shedding a genial lustre over all created things, to walk on the green carpet wherewith the Almighty has covered the earth; and when the sweet and solemn silence is broken only by the murmuring of a distant brook, pursuing its useful and almost silent course; or the sweet and simple notes of those gay and sprightly beings with whom the Deity has peopled the air; to lift our thoughts from earth to heaven, and look through the wondrous productions of nature up to Him at whose command they all burst into existence. And what is the lesson which every created thing teaches? When we look at the little insect, and discover in its form, not only perfect uniformity and beauty, but a wondrous fitness for the task which its Creator has assigned it, shall we question his wisdom thus strikingly declared? Examination has always found, and the deeper we search the clearer I doubt not will the fact appear, that there is some end to be answered by every created thing, and that every created thing is wonderfully fitted to effect this purpose. It is not only in the great and stupendous productions of nature that this wisdom is to be seen, it is clearly pourtrayed in the smallest as well as in the greatest, and pervades every portion of the Creator's works. The best productions of men, are those which are framed according to the model laid down by the All-wise Maker of the universe. Every discovery and exertion of human intellect, tends only the more forcibly to illustrate the wisdom of Him, of whom it may indeed be said, that he has always chosen the best ends, and accomplished those ends by the best means. Nothing is wanting for human ingenuity to supply: no deficiencies of the Creator to be made up by the creature, but all perfect and sufficient. True it is, that as yet we know but a very little of the wondrous things which surround us on all sides; the wisest of our philosophers pronounce themselves but children, and confess that what they have discovered, tends forcibly to point out to them how much remains unknown: but yet let this form no barrier to our admiration; rather let it exalt our imaginations of that unknown and incomprehensible Being, whose knowledge is too wonderful and excellent to be scanned by human ingenuity.

Nature, in all its endless forms and wondrous phenomena, serves to illustrate this attribute of the Deity. By what process a seed is eventually enabled to burst through the ground which contains it, spring up and become a tree wherein the birds of the air can build their nests, we cannot tell; these are operations over which a veil is drawn, and our best conjectures on the subject cannot arrive at certainty. The animal kingdom is no less strikingly a proof that the wisdom which planned the universe, and peopled its boundless domains, is of a greatness too immense, and of an accuracy too minute, to be scanned by the reason of frail mortality. Nevertheless, we are enabled to discover the wondrous fitness of each particular being to discharge the duties committed to its care. The eagle, whose province it is to soar beyond the limits of human perception, is endowed by its Creator with the faculty of sight in so great a degree, that it fails not to perceive its victim at an immense distance; and though when we cast our eyes upwards, or look around us, we may be unable to discover any marks of the approach of birds of prey, yet let a carcass be exposed, and very soon it will be found that vultures are hastening to make their repast on it. B. Z.

(To be continued.)

A Solemn Calculation.—The aggregate population on the surface of the known habitable globe, is estimated at 895,300,000 souls. If we reckon, with the ancients, that a generation lasts thirty years, then in that space 895,300,000 human beings will be born and die; consequently 81,760 must be dropping into eternity every day, 3,407 every hour, or about 56 every minute! How awful is the reflection! E. A. J.

Anniversaries of Religious and Benevolent Societies.

CHRISTIAN INSTRUCTION SOCIETY.

This truly "inestimable Institution" held its Eighth Annual Meeting on Tuesday evening, April 30, at Finsbury Chapel. Lord Henley presided, and the attendance was very numerous and respectable.

The services having been commenced by singing and prayer, the Noble Chairman made an interesting speech, declaring, among other reasons for his attachment to this Society, that "he had the authority of one of the most learned and pious men in this country, for stating, not more than *one-fifth* of the manufacturing population of England had any means whatever of hearing or attending to the gospel of Jesus Christ."

The Rev. J. Blackburn read the Report of the Association. There were in the

	Associations.	Visitors.	Families.	Prayer Meetings.
Central Division,	14	277	7,552	19
Northern	13	300	6,767	20
Southern	11	181	5,175	7
Eastern	12	213	5,271	14
Western	3	67	1,208	1
Suburban	10	259	6,479	28
Total	63	1,297	32,452	89

In the 63 Associations there were 1,297 voluntary agents, who statedly visited 32,452 families, and who maintained, amidst the poorest neighbourhoods, 89 weekly prayer meetings. Those operations had secured the constant circulation of more than 100,000 Loan Tracts every month, the issue of 586 copies of the Holy Scriptures, the admission of 1,603 poor children into Sunday or Day Schools, and the temporal relief of 2,335 cases of distress during the past year. The local Prayer Meetings and Preaching Stations had increased from 84 to 89, which were differently attended from 50 to 150. The series of Lectures on the Evidences of Christianity had been continued during the past year, and the preaching in Five Tents during the summer, in the neighbourhood of London.

The total receipts during the past year were 1,133*l.* 1*s.* 10*d.*, and the expenses 1,302*l.* 8*s.* 9*d.*, leaving the Institution in debt 169*l.* 6*s.* 11*d.*

The Meeting was addressed by the Rev. Dr. Morison; J. Labouchere, Esq. Treasurer of the District Visiting Society, belonging to the Established Church; the Rev. Dr. Styles; W. A. Hankey, Esq.; the Rev. C. Stovell; and Josiah Conder, Esq. Lord Henley vacating the Chair on account of indisposition, Thomas Challis, Esq. succeeded him: the Rev. Dr. Cox, and the Rev. Mr. Blackburn having addressed the Meeting, the business was concluded by singing "Praise God from whom all blessings flow," &c.

We know not in what terms sufficiently to commend this apostolical and beneficial Society. But we trust its plan of operations will be adopted in every populous neighbourhood, and in every town throughout the kingdom, as admirably adapted by its peculiar system of means,—Visits—Loan Tracts—Prayer Meetings,—and Scripture expositions,—to evangelize and bless our neglected population.

BRITISH AND FOREIGN SCHOOL SOCIETY.

On Monday, May 6, the Twenty-eighth General Meeting of this noble Institution was held in Exeter Hall, when the chair was filled by the Right Hon. Lord John Russell. Henry Dunn, Esq. read the Report, which was most interesting, showing both the need of education even yet in England, and the progress of this truly national system and its extension in foreign countries. The central school is in a flourishing state. During the past year, sixty-three candidates had been admitted to learn the system; fifty-one had been appointed to the charge of (new) schools; eight schools had been supplied with teachers; fifteen missionaries had been instructed in the system, to carry it, and establish it among the heathen. France is stated to be alive to the importance of this system, having had opened 1,581 schools. There are now in that country 2,900,000 receiving the benefits of the *system of mutual instruction.* Scriptural truth is decidedly advancing in France; large supplies of Bibles and Testaments have been granted by the British and Foreign Bible Society; and 40,000 copies of the Scriptures have been ordered to be printed, by the Council of Instruction. Various other parts of the world are noticed in the Report, particularly Greece, and Western and Southern Africa, as having been greatly benefited by this Society. The income of the Society, during the past year, amounted to 2,978*l.* 10*s.* 6*d.* and its expenditure to 3,212*l.* 11*s.* 7*d.*

The Rev. J. W. Cunningham, vicar of Harrow, moved, and H. Pownall, Esq. seconded the adoption of the Report. The latter gentleman remarked: "It has been proved, that out of 260 malefactors in the agricultural districts, not one could read: that in the town of Bedford alone, out of 50 criminals, only 4 could read: that in Hertfordshire, out of a population of 41,700, only 24,220 were able to read."

The Rev. G. Clayton, of Walworth, moved a Resolution, acknowledging with gratitude the munificent donation of 100*l.* from his Majesty: this was seconded by the Rev. J. Philippo, late missionary at Spanish Town, Jamaica. The references of this gentleman, to the assistance afforded by this Society in promoting education in Jamaica, and its beneficial influence upon the wretched blacks, were received with many expressions of approbation.

The Rev. J. Burnet, the Rev. G. Marsden, Mr. France of Plymouth, and the Rev. G. Clayton, further addressed the Meeting, which was dismissed, after the Right Hon. Chairman had made some observations on the word Toleration, which the Rev. Mr. Burnet had reprobated, as having his cordial hatred. His Lordship expressed his concurrence in that expression of sentiment,—the word proper for such occasions was Liberty. In referring to the speech of Mr. Philippo, his Lordship remarked, that he had "long employed himself industriously and usefully in the island of Jamaica. *It was to exertions such as his that we must look for the true welfare and prosperity of the colonies: for he trusted that the time was now past when the safety of the colonies was to be looked for in the perpetuation of a state of slavery and ignorance.*" We trust that such sentiments are cordially embraced by all his Majesty's ministers, and that Colonial Slavery will soon cease for ever in all the dominions of Great Britain.

RELIGIOUS TRACT SOCIETY.

On Tuesday morning, May 7, the Thirty-fourth Annual Breakfast and Public Meeting of this great Institution was held at the City of London Tavern: it was most numerously and respectably attended.

Joseph John Gurney, Esq. of Norwich presided, after the Rev. J. Dyer had implored the blessing of God on their proceedings. As a member of the Society of Friends, Mr. Gurney had long hesitated to unite with the Religious Tract Society; but, he observed, "the longer he lived, the more he was persuaded that the welfare of mankind, civilly, morally, and eternally, depended on the diffusion of the Gospel. And if there was one circumstance more than another that indicated the progress of the truth, it was the extraordinary fact, that 180,000,000 tracts, containing the Gospel, had been distributed by this Society." Mr. Jones read an abstract of the Report, full of the most interesting details. "The total number of publications circulated in the year was 12,995,241, being an increase of 880,271 beyond the preceding year. The total circulation of Tracts, in more than seventy languages, amounts to nearly 180,000,000. The total of the free contributions for 1832, was 3,374*l.* 6*s.* 7*d.*; for 1833, they are 4,070*l.* 4*s.*; being an increase of 695*l.* 17*s.* 5*d.* The sums received for the sales of the Society's publications in 1832 amounted to 26,949*l.* 11*s.* 8*d.*; for 1833 they are 34,460*l.* 12*s.* 2*d.*; being an increase of 7,511*l.* 0*s.* 6*d.* The total amount of the Society's receipts for 1832, including sales, were 31,376*l.* 6*s.* 1*d.*; for 1833, they are 40,000*l.* 14*s.* 10*d.*; being an increase of 8,624*l.* 8*s.* 9*d.*

The Meeting was addressed by the Rev. W. Morgan, of Bradford; the Rev. N. M. Harry, of London; the Rev. J. Alexander, of Norwich; R. Peek, Esq. Sheriff of London; the Rev. W. Wade, M.A.; the Rev. J. Thornton, of Billericay; the Rev. J. Dyer, Secretary of the Baptist Missionary Society; and the Rev. J. W. Alexander, a converted Jew.

THE PORT OF LONDON AND BETHEL UNION SOCIETY.

On Monday, May 6, the Annual Meeting of this useful Society was held at the City of London Tavern, the Right Hon. Lord Mountsandford in the chair. This much-needed Society appears to have recently declined; still it is doing much good. The Rev. E. Muscutt read the Report, which stated, that "Bethel-meetings at home had been constantly held, and well attended. The Floating Chapel was still supplied gratuitously by various ministers: 4,067 sailors had attended public worship on board, and nearly an equal number of general hearers: 987 books, and 34 Bibles and Testaments had been distributed by this Society among seamen. There were 220 children receiving instruction in the Day-schools at Wapping: the patronage of the Merchant Seamen's Orphan Asylum had been considerably augmented: the institution had received 48 boys and 24 girls during the five years of its existence. The Rev. J. Clayton; Capt. Smith, R. N.; the Rev. W. Hodson; the Rev. C. Hyatt; W. Manning, Esq.; Captain Orton; the Rev. Robert Ainslie; R. C. Hyatt, Jun.; R. H. Marten, Esq.; George Jackson, Esq.; and the Rev. W. Drury, addressed the Meeting. Mr. Marten pronounced a just eulogium on the character of the late President, Admiral Lord Gambier, who is succeeded in that honour by the Right Honourable Lord Mountsandford.

THE SAILORS' SOCIETY.

On Monday Evening, May 6, a public meeting, most numerously and respectably attended, was held at the London Tavern, for the purpose of forming a new Society under the above denomination, having for its object the "Moral and Religious Improvement of Seamen." The chair was taken by the Lord Mayor.

The Rev. E. Richards, of Wandsworth, having offered prayer for the Divine blessing, the Lord Mayor stated the objects of the meeting. The Rev. F. A. Cox, LL.D. proposed the first Resolution, declaring the expediency of the Society: the Rev. Doctor stated, as a reason for it, that there were 24,000 vessels, manned with more than 150,000 seamen, continually afloat, connected with our country, and more than 10,000 continually within reach of the metropolis. The Rev. R. Ousby, chaplain to the House of Correction, seconded the Resolution. The Meeting was further addressed by J. Brown, Esq. of Wareham; the Rev. C. B. Wordman; the Rev. G. Gibbs; G. F. Augas, Esq.; G. Miller, Esq.; D. Wire, Esq.; Dr. Oxley; J. Backland, Esq.; and Mr. Moore. The Lord Mayor; G. F. Augas, Esq.; and J. Perry, Esq. each put down his name for Ten Guineas. G. F. Augas, Esq. made the following weighty remark: that "the moral condition of sailors, to whom 130,000,000*l.* worth of merchandize was committed in the course of a year, should certainly be no indifferent subject to British merchants."

EXPENSIVENESS IN BLOOD AND TREASURE OF COLONIAL SLAVERY.

James Douglas, Esq. of Cavers, the learned and eloquent author of "The Advancement of Society in Knowledge and Religion," and several other valuable works, has recently published a pamphlet, which we sincerely recommend to our readers: it is entitled, "Address on Slavery, Sabbath Protection, and Church Reform." pp. 66.

On the former of these subjects especially, Mr. Douglas makes some affecting appeals. He says,—

"The West Indies are an example, that the laws of God are never neglected with impunity, and that no lasting prosperity can be based upon injustice and human misery. Whether we look to the wretched slaves; the bankrupt planters; or their creditors, the merchants, who lend out their money upon usury, in vain sought to be wrung out of the tears and blood of wretched men; or to that portion of the British army, which, to the disgrace of this country, forms the only solid support of a system as impolitic as it is unjust, we everywhere behold the curse of an avenging God pressing heavily upon the abettors of this slavish tyranny, which is without its equal in atrocity, either in ancient or modern times. If there is a spot in existence (except the regions of eternal punishment) where all things are contrary to the mind and laws of God, we must certainly find it in the West Indies, *where property is robbery; labour, tyrannous exaction; law, merciless oppression; governors, murderers and men-stealers;* and where all things are conducted, not according to the maxims of a wise and holy Being, but according to the devices of the enemy of human happiness."

Mr. Douglas proceeds to answer the inquiry,—For whose profit does this miniature of hell exist? Not, according to their own showing, for that of the planters. As far back as the twenty years from 1772 to 1792, the Committee of the Jamaica Assembly reported, that there had been in the course of that time 177 estates sold for debt, and 55 thrown up; while, at the end of that period, 92 estates remained in the hands of creditors. Since that period things have become worse.

"If then," continues Mr. Douglas, "neither the planters nor the merchants are gainers by the colonial system, is Britain a gainer? If squandering life and money be a gain to her,—if adding to her taxes, and providing graves for her soldiers,—if becoming a party to wrongs which are crying to Heaven for vengeance be gain to Britain, then has she found in the West Indies an inexhaustible treasure. By an elaborate and moderate computation, the military and naval expenses of maintaining the West India islands in a state of slavery, especially if the Mauritius and the Cape are added, cannot fall short of 2,000,000*l.* sterling annually. The duties and drawbacks on sugar have been estimated, with equal care, at 1,200,000*l.* sterling; and if we add the loss that we suffer from excluding the productions of the richest countries of the East, the total amount of Britain's loss cannot possibly be much overstated at 4,000,000*l.* a year.

"The loss of money, however, be it ever so great, cannot compare with the cruel waste of life occasioned by sending our soldiers to those pestilential regions, whose very atmosphere is, in many cases, death to the uninured whites, and certain loss of health to all. In 1826, of the eighty-three regiments then in the British service, twenty were placed in the West Indies. While twenty regiments were required for the West Indies, nine were deemed sufficient for Britain. The secretary at war is understood to have said, that out of three regiments, consisting of 2,700 men, sent to one of the islands, one-third had perished in one season!"

Who can compute the amount of loss, guilt, and folly, inseparable from West India Slavery!

PAUL PREACHING AT ATHENS.

Suggested by viewing one of the Cartoons.

Who stands within that far-fam'd court
 Which Solon form'd in days of yore;
To which the learned made resort
 On that proud classic, favour'd shore; —
Athens, the great, renown'd, and free,
The famous seat of Liberty?

Around him lie the mighty dead!
 All who their country's battles won;
Those who at Salamis had bled,
 And those who fell at Marathon;
Here Socrates and Plato taught;
Here Xenophon both wrote and fought.

Here rose the noblest works of art,
 Whose praise has through the nations rung:
Demosthenes here charm'd the heart,
 And Phidias wrought, and Homer sung.
Who on those steps excels them all?
'Tis he — the Christian teacher — Paul!

'Tis he! the servant of *that* Lord,
 Whom Grecian sages never knew;
Come to declare His name and word,
 And teach them to believe and do.
Behold him, by the *Spirit* mov'd
Of Jesus, whom he preach'd and lov'd!

All *that* divine and holy zeal,
 Which ever signaliz'd his name,
Now fill'd his heart, and made appeal
 To their's who heard: from far he came,
To preach of Jesus and His blood,
And to reveal "*The Unknown God!*"

His auditors have crowded round,
 Eager to hear what he might teach;
But few among them can be found
 Whose hearts those glorious truths could reach.
In mental darkness long they lay,
But now has dawn'd a brighter day.

Here stands the Cynic, deep in thought,
 Forming objections in his heart;
And there the Stoic hither brought,
 And unconvinc'd he will depart,
Aged, and leaning on his staff:
Both these express their inward wrath.

Near them a group of Atheists sit,
 Sophists, Freethinkers, dead to all
They ought to feel; — and here they meet
 To cavil, and the Preacher call
A setter forth of doctrines strange;
And they from error will not change.

At farther distance, turn'd away,
 Two Jewish doctors may be trac'd,
Who have not hail'd this glorious day,
 Nor that Messiah had embrac'd,
Whom their own prophets had foretold,
And whom their eyes did once behold,

Teaching within that hallow'd dome,
 Which still remain'd their dearest trust;
And, harder than the marble stone,
 They from His veins beheld to burst
The gushing blood on Calvary's hill:
They felt not then, they scorn Him still.

But not in vain that tongue must teach
 With eloquence sublime and rare,
And now a risen Saviour preach,
 And show his love and mercy there:
Some hearts the Holy Spirit brought
Deeply to feel the truths he taught.

See the result! those earnest eyes
 And hands uplifted here behold;
Their hearts to God in prayer arise,
 And all collected in His fold,
Shall not depart in spirit bound,
One with the Saviour they are found.

Him they revere who came to preach
 Salvation only in His name.
Go forth, ye Greeks, and also teach
 That Jesus to the Gentiles came.
His death and resurrection show,
Until the world your Lord shall know.

S. Hopkins.

Singular Sign of Mourning.—The Landers, recent travellers through Africa, mention an extraordinary custom which they witnessed. "Many women with little wooden figures of children on their heads, passed us in the course of the morning — mothers, who, having lost a child, carry such rude imitations of them about their persons for an indefinite time as a symbol of mourning. None of them could be induced to part with one of these little affectionate memorials."

The African Butter Tree. — The Mi-Cadania, or butter tree, yields abundance of a kind of vegetable marrow, pleasant to the taste, and highly esteemed by the natives. It is used for lights, and other domestic purposes. The tree is not much unlike our oak in appearance, and the kernel of its nut is about the size of our chestnut. It is exposed in the sun to dry; after which it is pounded very small, and boiled in water: the oily particles it contains float on the surface; when cool they are skimmed off, and made into little cakes for use, without any further preparation.

LITERARY NOTICE.

A Map of the Voyages and Travels of St. Paul, for Schools and Bible Classes, intended as a Companion to the Map of Palestine, on a whole Sheet of large Vellum Imperial.

Also a new and corrected edition of the Map of Palestine in the time of our Saviour, illustrative of the Books of the Evangelists, and containing the principal places in the Old Testament.

ANNIVERSARIES OF RELIGIOUS AND BENEVOLENT SOCIETIES, IN THE ENSUING WEEK.

Sunday, 19. — Irish Society of London, Sermon, Portman Chapel, Baker Street.

Tuesday. — British and Foreign Temperance Society, Exeter Hall, at Twelve. Society for the Promotion of Permanent and Universal Peace, White Hart Court, Gracechurch Street, Half-past Six Ev.

Wednesday. — Continental Society, Sermon, St. Ann's Blackfriars, at Eleven.

Thursday.—Episcopal Church Society, Exet. Hall, at Twelve.

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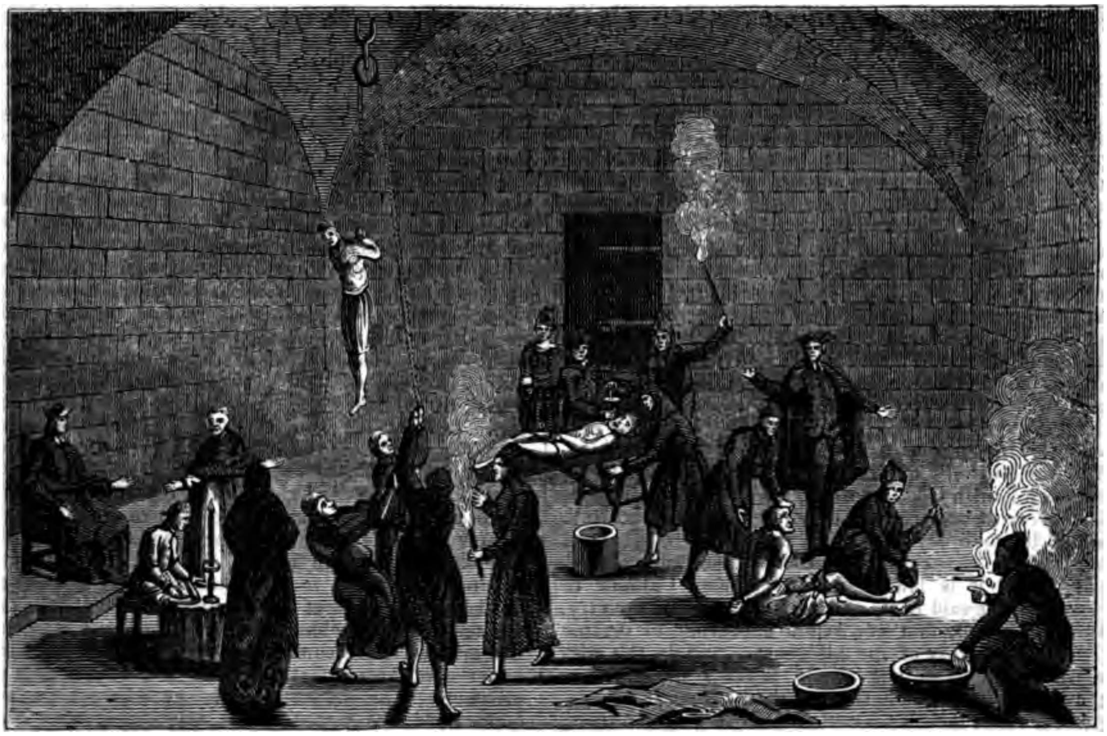

DIFFERENT KINDS OF TORTURE INFLICTED IN THE "HOLY INQUISITION."

HISTORY OF THE ROMISH "HOLY INQUISITION."

Pope Innocent the Third," as Gibbon remarks, may boast of the two most signal triumphs over sense id humanity, the establishment of **Transubstanti- ion**, and the origin of the **Inquisition**."

Humanity shudders while reflecting upon the dia- lical cruelties and murders perpetrated by this most rrible "Court;" for the whole history of human ckedness, embracing every nation, does not present y system of policy to be compared with it for *in- stice, atrocity*, or *hypocrisy*. That which peculiarly gravates the criminality and blood-guiltiness of that ourge of Christendom is, that its proceedings were ways conducted by *ministers of religion*, and in the essed name of Him, who is the "Prince of Peace," e fundamental law of whose kingdom, enjoined upon l his servants, is, "*Whatsoever ye would that men ould do unto you, do ye so even unto them.*"

This fearful Tribunal of the Inquisition was erected the Pope, about A. D. 1200, in several Roman atholic countries, for the examination and punish- ent of heretics, the papal chair being then filled by nocent III. The immediate object of the Inquisition as the extermination of the **Waldenses**, who, under several denominations, continued marvellously to increase in France, Spain, Germany, and even in Italy. The principles and general character of the Waldenses, are brought before us in an interesting and satisfactory manner. We have extant some of their own "Apologies" and "Confessions of Faith," which are truly excellent. Besides, Reinerius Saccho, who had been brought up among them, and was therefore acquainted with their principles and character, was appointed legate and inquisitor, for the purpose of extirpating them. Though an apostate from them, and one of their determined enemies, he testifies as follows: "Of all the sects that have risen up against the church of Rome, the Waldenses have been the most prejudicial and pernicious. They live righteously before men, believe rightly concerning God in every particular, holding all the articles contained in the creed (Apostles' Creed), but hating and reviling the church of Rome, and on this subject they are readily believed by the people." We cannot but believe that such a people, concerning whom an enemy would so write, were living by faith on the Son of God, and enjoying the comforts of the Holy Spirit. Especially when we reflect that it was their glory that there was scarcely one among them who was not better acquainted with the Scriptures than the doctors of the Romish church.

However sound and scriptural their principles, and pure and exemplary their morals, the Waldenses could not escape persecution. By methods which required more than depraved human ingenuity to devise, the inquisitors and their officers proceeded in their bloody work, and the beginning of the thirteenth century was distinguished by thousands of the Waldenses being put to death, by hanging, burning, and various other dreadful tortures. Under the denomination of Waldenses and Albigenses, in France alone, it was computed, that by the direction of the papal legates and inquisitors, *not less than a million were murdered*, in several barbarous crusades! while their only crime was that of being dissenters from the popish domination and superstitions, separating to enjoy the gospel of Jesus Christ, and to live together as his obedient disciples!

The princes under whom these dissenters lived, afforded them protection on account of their habits of good order and their industry: but as they rejected the impositions of popery, and admitted only the Scriptures as their rule of faith and duty, by order of the papal court, armies were raised to exterminate them as heretics, and several of the nobles fell with their people, being treated with every species of perfidy, injustice, and brutality, by their bigoted invaders. As these crusading legions were marching, a turbulent inquisitorial monk was murdered in the dominions of Raymond, Count of Thoulouse; and this served as a pretext for Pope Innocent III, to publish an edict, a part of which is as follows: "We moreover promise to all those who shall take up arms to revenge the said murder, the pardon and remission of all their sins. And since we are not to keep faith with those who do not keep it with God, we would have all to understand, that every person who is bound to the said Earl Raymond by oath of allegiance, or by any other way, is absolved by apostolical authority from such obligations; and it is lawful for any Roman Catholic to persecute the said Earl, and to seize upon his country. We exhort you, that you would endeavour to destroy the wicked heresy of the Albigenses; and do this with more rigour than you would towards the Saracens themselves; persecute them with a strong hand; deprive them of their lands and possessions; banish them, and put Roman Catholics in their room."

Such were the shocking sentiments and language of one who called himself the chief minister and vicar of Jesus Christ! The orders of the Pope were executed without delay; and in such a manner, that a detail of the accompanying acts of hypocrisy and treachery, of indecency and savageness, would harrow up the sensibilities of the most unfeeling soul. Hundreds at a time were butchered in the most terrible manner. Noblemen and governors, who attempted to defend the innocent inhabitants of the Waldensian cities, were anathematized, and the people indiscriminately massacred! Writers of the greatest veracity declare, that "the armies employed by Pope Innocent III destroyed two hundred thousand of them, in the short space of a few months."

St. Dominic has the honour of first erecting this extraordinary "Court of Inquisition;" and the two orders of St. Dominic and St. Francis were at this time instituted. The first inquisitors were vested with a double capacity, not very happily united in the same persons; one was that of preachers, to convince the heretics by argument; the other, that of persecutors, to instigate magistrates to employ every method of extirpating those who were not convinced by the reasoning of the merciless fanatics and wretched sophisters. At first indeed the inquisitors had no tribunals: they merely inquired after heretics, their numbers, strength, and riches. When they had detected them, they informed the bishops, who at that time had the sole power of judging in ecclesiastical affairs, and whom they urged to anathematize, banish, or otherwise chastise such heretical persons as they brought before them. On some occasions they excited princes to arm their subjects against the heretics; or inflamed the rabble, whom they themselves headed, to take up arms, and unite in extirpating them. Those who could be induced to devote themselves to this service, obtained the title of **Crusaders**, and wore a cross upon their garments. The efforts of the inquisitors were greatly assisted by the emperor of the Romans, Frederick II, who, in 1224, promulgated four edicts of the most ferocious and sanguinary description against heretics. These edicts were approved and confirmed by the pope, and inserted in his bulls; and the persecuting spirit which pervades them became gradually incorporated into the laws of almost every country in Europe.

After the death of Frederick, about the middle of the thirteenth century, Pope Innocent IV remaining sole arbiter of the affairs of Lombardy and other parts of Italy, commenced diligently to extirpate heresy, which he feared was increasing; and as the past labours of the Franciscan and Dominican friars, unrestrained either by respect of persons or the fear of dangers, by any regard to justice or the feelings of humanity, had highly recommended them to the pontiff, he cheerfully availed himself of their services. Preaching was not found to succeed; and the military executions were suspended for the sake of erecting tribunals, armed with tremendous authority, for the purgation of heretical pravity. These noble tribunals were to consist of the inquisitor and the bishop of the place. The inquisitor, however, was to be the principal; and the bishop had little more than the name of judge. The secular powers were indeed allowed to appoint the subordinate officers to the inquisition, but still subject to the approbation of the inquisitor. Of all the confiscated property belonging to the heretics, a third part was granted to the community, in return for the whole expense of keeping the prisons and supporting the prisoners. The infliction of the punishment on those condemned was vested in the magistrate, who could not avoid executing it without incurring the fearful vengeance of the church; so that he was executioner for the spiritual judge.

On this footing the "Holy Office" was placed in the year 1251 in the ecclesiastical states of Italy; and before A.D. 1300 we find it extended to Paris, Thoulouse, Syria, Germany, Austria, Hungary, Poland, Bohemia, &c., under the management of Dominican friars, *thirty-one* rules or articles defining their jurisdiction and powers, and regulating the procedure of this spiritual court of judicature. All rulers and magistrates were commanded, by a special papal bull, to give, under pain of excommunication, the most punctual obedience and every possible assistance to this "Holy Court."

Under Ferdinand and Isabella, this scourge and disgrace of human nature was established in Spain and Portugal, where tribunals of the Inquisition were erected with all possible pomp and magnificence. Happily for mankind, this infernal Institution has been abolished in many countries, which are yet Roman Catholic, as the greatest outrage upon the dearest rights of man; and the final erasure of the Inquisition from the face of the earth cannot be far distant, together with all the superstitions and errors of Antichrist, by means of the general diffusion of the Holy Scriptures.

(To be continued.)

ON THE DIVINE ATTRIBUTES.

No. IV.—THE WISDOM OF GOD.

(Continued from p. 157.)

Does not anatomy testify, that on the frail tenement of clay in which it is our allotment for a few years to reside, the Deity hath lavished infinite skill, and fitted it for our reception with all the wondrous contrivances of mechanical art? Oh! it is marvellous to think on His skill, who even at this moment is supporting and sustaining existence in myriads of myriads of beings, arranging all things for their present happiness, and administering to all their wants with the tenderest anxiety. It was wisdom indeed past finding out, which first called into existence the whole race of animate beings; but surely it must be owned that no less wisdom is needed to devise means whereby each may enjoy the existence thus imparted. Many eminent men have made it their business to examine the wonders of nature, and I am sure it will be found that the purest amusement, as well as the most useful instruction, may be derived from a perusal of their works.

But I must not forget to say something with respect to that magnificent display, which the firmament presents when the darkness of night has shrouded the lovely and placid scenery of the world in which we live. And what is it that the astonished gaze of a creature is permitted to view? Ignorance may possibly have so clouded his mind and obscured his understanding, that he supposes what he beholds to be nothing more than bright spangles in some canopy of blue. But it is time for the veil of such ignorance to be rent in twain: it is time now to let mankind know their real position—that they are placed in regions of infinite space, and kept from falling by no other power than that of the Creator; that the world in which they move, great and mighty as it may seem to them, is but a very small part of the works of God's hands; that every star which they behold just glimmering at an inconceivable distance, is *doubtless* a world, and in all probability the sun of a system as great or greater than our own. All the proud and noble edifices which have employed for so long the care and skill of mankind, appear insignificant when compared to the mighty extent of that earth upon which they are erected; and that earth itself dwindles into nothingness when compared with the mighty system of the heavens. Be it known to you, O vain man, that the world in which you live, and which you make the theatre of your pride and vain boasting, appears only like a little star when viewed from some of the bright globes which we behold, and is invisible to many. Think of these things, and join in the rational, consistent, and devout exclamation of the Psalmist: "Lord, what is man, that thou art mindful of him, or the son of man, that thou visitest him?"

"Thou, proud man, look upon yon starry vault,
Survey the countless gems which richly stud
The night's imperial chariot. Telescopes
Will show thee myriads, more innumerous
Than the sea sand; each of those little lamps
Is the great source of light, the central sun,
Round which some other mighty sisterhood
Of planets travel, every planet stock'd
With living beings impotent as thee.
Now, proud man, where is thy greatness fled?
What art thou in the scale of Universe?
Less, less than nothing!"

Considerations such as these are eminently calculated to increase our reverence of God; for we cannot fail to be convinced, that He who orders all these wondrous planets, who prescribes rules which none of them can break, yea and calleth them all by their names, must be infinite in wisdom, and all his ways past finding out.

2. The Providence of God no less displays the attribute now under consideration. It must be owned that there is more obscurity hanging over this subject than any other; and the reason of it I conceive to be, because we are not able to look into both worlds, and collect in one view the present and the future. We are all apt to judge of things by the aspect which they present to our senses; and as I observed when treating on the Justice of God, the condition of men is not now what their moral worth, as compared with each other, requires it should be. Nothing more is needed to establish the necessity of a future state, wherein just judgment may be rendered to the sons of men, than the simple statement of this fact, so well known to all. Oh! it is gratifying, in the midst of a world where injustice abounds on every side,—where the cry of the distressed is drowned in the clamour of the persecutor, and the merit of the worthy is overlooked in the contemplation of splendid and gorgeous iniquity,—it is, I say, gratifying to remember that there is an appeal from earth to heaven, and a judgment-seat yet to be erected, around which shall be gathered the long-forgotten generations that have thronged each portion of this globe. The poor and indigent man will at that day discover, that though man has been unmindful of him, God has not: that all his wants and his sufferings are recorded in a book of everlasting remembrance, which will be opened at the last day, and read to assembled worlds. Of the proceedings of that judgment we know and understand but little; nevertheless, enough has been communicated to convey to us the knowledge of every thing connected with it which it is necessary for us to know: and when all the mighty but incomprehensible workings of the Deity shall be fully explained to admiring myriads, I doubt not that each one will be struck with enraptured amazement at the wisdom with which the Deity has conducted all things, and casting at His feet the crowns wherewith he has rewarded their diligence, will be irresistibly urged to exclaim, "Holy, holy, holy, Lord God Almighty; just and true are all thy ways, thou King of Saints!"

But I would most anxiously wish every human being to know, that all his concerns are *now* under the superintendence of God, who will not fail to make all things work together for good to them who love him. It may seem indeed that trials and sufferings are very doubtful proofs of the care and preservation of the Deity; but let those who suppose this, if they be Christians, seriously ask themselves whether they have not always found, that what appeared dark and gloomy in their condition was absolutely necessary to their eternal welfare? In fact, I cannot suppose it possible, that if men could persuade themselves that God did really interfere with their affairs, they would for one moment doubt the correctness of the conduct pursued. And after so many declarations, both in his word and in his works, that he careth for us—that though unnumbered worlds demand his attention, he is not unmindful of our griefs and sorrows,—let us not doubt a truth which is alone calculated to cheer the darkness of temptation, and cast a gleam of sunshine over the rugged and desolate paths which lead to the mansions of blessedness. When therefore our cheek is lighted up with a smile, or when our eye is filled with a tear, let us not be unmindful of Him who ordereth all things after the counsel of his own will: and when our heart begins to doubt the mercy or wisdom of God, in some strange dispensation of his providence, let the rising doubt be instantly checked with the Saviour's words, "What I do thou knowest not now, but thou shalt know hereafter."

B. Z.

(To be continued.)

Letters to a Mother, upon Education.

LETTER XXVII.

On learning Geography.

Dear Madam,

A KNOWLEDGE of the principles of geography is indispensable to your son. This knowledge, in the degree of preparing him for further instruction, you can yourself communicate.

All that you will want will be a globe, or at least a map of the world, tolerably full; that is, having the names of the principal countries and cities marked upon it. You can then begin to teach your juvenile pupil.

As a first lesson, show him an orange, and an ivory ball; and tell him, that the earth on which we all live is not in shape like the ivory ball, perfectly round, but like the orange, flattened at two opposite points, and bulging out rather, all around the two other opposite points.

Now show him a terrestrial globe; and then explain to him the nature of a map,—that it is a drawing in miniature of the outlines of places in their relative sizes and situations.

Go into the garden with him, and choosing some situation whence the whole can be viewed, make a map of it, with the names of the different objects in their places. Let your next lesson be to teach him to make a map of the street in which you live, or the village or neighbourhood, including the principal buildings and other objects. Let this be done on a large scale, and not too many places marked down. Let him put down the *boundaries* of the different places. Then show him a map of England: point out to him that the different lines include the different counties, or the different portions into which the first kings of England ordered that the whole kingdom should be considered as divided: point out the towns and cities and rivers, and show him the boundaries of each: then point out the boundaries of the whole island, and their names. Then take him to the terrestrial globe, and show him the relative situation of England to the rest of the countries. Tell him that the upper part of the map is called the north, and so of the globe; the lower part the south, the right hand the east, and the left hand the west. Show him how high up towards the north England is: point out to him across the sea the situation of Ireland. Let the next lesson be to show him, that just across the English channel you come to France: show him, still farther on the globe, one country of Europe after another, and the bounds of Europe. Thence proceed to Asia. Direct his attention to the sea extending everywhere, and the islands and countries standing out of it. As to the vacant space around the north pole, tell him that no one has ever been to explore it; so also of the south pole. In another lesson, point out remarkable points, such as the Cape of Good Hope and Cape Horn. Show him Madras, and then ask him to trace with his finger the way by sea to Madras, and then with a pencil the way over-land.

You may then afterwards begin to teach him geography more minutely.

Do this simply by *conversation*, and on no account ever allow him to commit verbal descriptions of countries to memory. He will loathe the whole study, both now and for ever, if you do.

You may have such a book as Goldsmith's Geography in your hand, and which may suggest to yourself the principal countries and cities, which you may ask him to find on the map. Pursue this plan by little easy, pleasant lessons. Proceed from one thing to another: do not require of him the remembrance of a great number of names; a few principal cities in the different countries is enough. Let him especially learn their relative positions; and whenever you wish him to tell you *where* any place is situated, bid him to fancy his map before him, and *in imagination* to find it on the *map*. This must *always* be the rule; and by this method he will, by the laws of the association of ideas, soon surprise you by the facility with which he will reply to your inquiries.

You may then initiate him into the knowledge of longitude and latitude. Teach him that the circle or globe, by common consent of learned men, for the purposes of science, and not owing to any natural property, is divided into 360 degrees, or equal parts; so that a half circle contains 180 of these arbitrary parts, and a quarter 90. Then show him the line round the globe called the equator; and the parallel lines to it: tell him that these are called the lines of latitude: then show him the lines which cross them from pole to pole, and tell him that these are called the lines of longitude. Make him understand that there are no such lines in nature really and to be seen, but that they are agreed upon in order that by being numbered, persons may by the number find out in the map the different countries which lie between the lines, or under them. Instruct him to refer to the different countries, and to bear the association of the longitude or latitude in his mind. Whenever you ask him a question of this nature, or whenever in reading he meets with a country which he wishes to find, let his mind not ramble through the earth, but recur to the map or globe, and to the very spot where he has been accustomed to see it, and the association will suggest it. If he meets with the name of a city, and the country, &c. where it stands is not mentioned, then let him refer to you, and you may refer to the Universal Directory, or System of Geography, and there you will find the country mentioned. Having told this to him, let him recur to it, and search till he finds it. Let him always feel that there is no disgrace in not knowing where a city or town, or even a province is, which he had not heard of before.

These general principles will be enough, as the nucleus of his future knowledge. By looking for places as he needs them in reading, he will know a sufficient number in the course of time.

The general rule however should be, that he should both actually and in memory, whenever he wants to know the situation of a place, refer to the *same* globe or map.

(To be continued.)

THE EARL OF KINGSTON'S MOTTO,

"SPES TUTISSIMA CŒLIS."

The safest hope is in heaven.

Hope, sweetest comfort, steady friend,
Who ever dost thy succours lend
Whene'er my mind's opprest:
Oft have I found thy genial rays
Dispel the clouds of darkest days,
And set my soul at rest.

But ah! on earth I dare not cast
Hope's precious anchor, lest the blast
Of Time's rude winds should shake,
And loose its hold; and in this gale
Of snares and tempests me should fail,
And my fond schemes should break.

The safest hope 's in heaven above,
Stable and firm 'twill ever prove,
For God will ne'er deceive:
'Tis in his Son that I confide,
And with his promise satisfied
I safe and joyful live.

THOUGHTS ON THE SACRED HISTORY OF THE CREATION.

(Continued from p. 154.)

THE first order of amphibia, the tortoise kind, are the most immediately serviceable to man. The flesh of the sea-turtle is both a valued delicacy and a useful medicine: it is a gentle and harmless animal, without any means of hurting others: its occasional subsistence is grass, sea-weeds, and shell-fish; but it can subsist for many months without any. The green sea-turtles generally assemble in numbers: they can remain long under water, and sleep upon it. The land-tortoise has the same gentle and peaceable manners: it enjoys a great length of life, and can live without food. This class of animals were thus made to be in the waters what the sheep are on the hills; harmless, gentle, patient, and useful; one of the most pleasing forms of character of all animated being.

The lizard division presents to us as its leading class the formidable crocodiles, a name to which dread and aversion are by the prejudices of our defective knowledge almost inseparably attached: yet it is neither a fierce nor cruel animal; it seeks its prey when hunger urges it, but it destroys only for food. They are sometimes thirty feet long: their whole body is covered with strong, hard scales, except the top of the head: having no lips, their teeth are always bare. On land, they can overtake a man in direct running; but if he turn quickly round, he escapes with ease, as the animal cannot so rapidly wheel round its great length of body. They abound chiefly between the tropics, but are met with several degrees nearer the poles; they are smaller, however, as more distant from the equator.

The other lizard tribes are small and pleasing animals; some are beautiful in their colours. The guana species is highly interesting. The varieties of the green lizard are most striking. The gilded lizard is not less attractive. All are very gentle and harmless, and have the property of living without food. The most remarkable are the flying lizard and the salamander. The flying lizard is the nearest resemblance to the fabled dragons of antiquity that nature contains; but it seldom exceeds a foot in length, and is a weak animal, perfectly innocent and peaceful: it flies from branch to branch of a tree, feeding on ants, flies, and insects, and can flutter from one tree to another within thirty paces. The salamander, instead of living in fire, delights in cold, damp places: it retires into the hollows of old trees, and can remain a considerable time under water: the instant it touches fire, it covers itself with a milky fluid, but never in such abundance as to extinguish the smallest flames.

The frog genus discovers sagacities and feelings like those of other animals. The pearly frog of Brazil is distinguished for its beauty; so is the common tree frog, which lives like birds on the branches of the forest, and in seeking insects is almost as light and nimble as they are. The red tree frog is used by the Indians of South America to give a fine red or yellow colour to the feathers of their parroquets.

The beavers have been proverbial for their intelligence ever since North America, their chief seat, has become known; and the otter displays the same maternal sensibilities which other orders of animals so strikingly exhibit. Thus all quadrupeds seem to have been created with one analogous mind, uniform in its essential qualities, but acting variously, according to the diversities of its bodily investments.

The serpent tribe is another of the departments of the same grand empire of organized living forms; full of mingled beauty and terror, presenting to us a new exercise of the Divine imagination in its system of creation, but more exclusively existing for its own enjoyment, and less serviceable to man or the rest of nature than any other animal kind. Though destitute of feet and wings, few animals are so nimble as serpents, or can transport themselves from place to place with equal agility. Whether to seize its prey or to escape from danger, the serpent moves with the rapidity of an arrow, twisting and untwisting its flexible body around the trunks and branches of the highest trees with such celerity, that the sharpest eye scarcely follows its motion. Their size greatly varies; some are but a few inches long, while others extend to forty or fifty feet: all are covered with scales, and by this analogy are connected with the lizards and fishes.

Serpents are extremely vulnerable, and easily killed by blows on the back part of the head: the rest of their skeleton has a strong resemblance to that of fishes; but from the nature of their respiration they cannot remain long under water. All parts of their body have great force, agility, and elasticity. They are most abundant in warm and temperate regions; but increase in size and numbers in proportion to the heat and moisture, and to the freedom of their range. They have less blood than quadrupeds; but are more animated in times of tempest and hurricane. Their sense of hearing is dull, but their vision acute: their eyes for the most part are excessively brilliant and animated: they have a membrane to draw over the sight when the sun's rays are too powerful, or any injury approaches. Their sense of taste is probably of considerable delicacy, as the tongue is very slender, and divided into two points. Several species of them live quietly about the habitations of mankind, and sometimes enter their houses, and fix their residence there: they destroy troublesome animals and noxious insects, but are so far from hurting human beings, that they often pass over them when asleep without doing them any injury.

Serpents are sometimes so tamed as to show stronger signs of attachment to their masters than many domesticated birds or animals, being only surpassed in fidelity by the dog. Their length of life is unknown, and most likely differs in their various species. They have no voice, but a hiss; and this utterance is softer or stronger according to circumstances. They have great strength also, from the peculiar construction of their body; and are so tenacious of life, that it is difficult to kill them by wounds in the body, or by the exhaustion of air. Severe cold only suspends the activity of their vital principle, without destroying it. Some of them too are eminently beautiful in their brilliant colours.

It is a curious distinction, lately ascertained, that all the species of serpents of which the young are born alive, are venomous: the oviparous vipers have no fangs nor venom: the more we are familiarized to them, the more we shall be pleased to meet with them in our woods, fields, and gardens; they are an addition to the ornaments of the fields, and contribute, with the other animated beings, to embellish the vast and magnificent theatre of vernal nature.

Of the other serpents it need only be mentioned, that the enormous boa twists itself round calves, and sheep, and goats, to crush their bones, and then swallows them whole: it has been seen to overcome and devour tigers in this way, though not till after a desperate struggle. In Egypt and other parts of Africa, serpent flesh has been made an article of human food, and modern as well as ancient nations have made them objects of religious veneration.

(To be continued.)

Anniversaries of Religious and Benevolent Societies.

LONDON MISSIONARY SOCIETY.

On Thursday, May 9, the Thirty-ninth Annual Meeting of this great Institution was held at Exeter Hall. It appears that this was the most numerous assembly convened during the present anniversaries. The Rev. Mr. Douglas having offered prayer for the Divine blessing, the chair was taken by Thomas Wilson, Esq. Treasurer to the Society.

The Rev. W. Ellis read an abstract of the Report, which exhibited a most important scene of labour. The following plan exhibits the present state of this Society's operations.

	Stations.	Missionaries.	Native Teachers.
South Seas	33	14	41
Ultra Ganges	5	7	3
East Indies	142	32	113
Russia	4	4	0
Mediterranean	2	2	0
South Africa	25	25	13
Madagascar & Mauritius	3	5	93
British Guiana	6	4	1
	220	93	264

Making, with upwards of 400 schoolmasters, assistants, catechists, &c. between 500 and 600 persons more or less dependent on the Society, exclusive of families.

The number of native churches is 54, and that of native communicants 4,557; of schools, the number is 448, and that of scholars 27,257. The number of printing establishments is 13, from nine of which have been printed 250,050 books, including 37,500 portions of scripture, and from eleven stations, 113,237 copies of books have been put in circulation during the past year.

The amount of receipts of the Society is nearly 37,500*l.* and the expenditure nearly 41,600*l.*; leaving a balance against the Society of upwards of 4,000*l.* for the past year. For the support of the present operations of the Society, from 45,000*l.* to 50,000*l.* per annum are indispensably required, and we trust the amount will be readily furnished.

The Meeting was addressed by the Rev. Dr. Wardlaw, of Glasgow; J. Davies, Esq. of Wales; the Rev. Dr. S. H. Cox, of New York; the Rev. R. H. Hamilton, of Leeds; the Rev. J. Langley, of Wallingford, of the church of England; the Hon. Capt. Waldegrave, R. N. lately returned from the South Seas; the Rev. Dr. Doran, late a Church Missionary at Travancore; the Rev. J. Roberts, late Missionary in Ceylon; the Rev. D. Stuart, of Dublin; and the Rev. J. Philippo, Missionary from Jamaica.

The true spirit of the gospel seemed eminently to pervade the Meeting; and during the progress of the business, the chairman announced the receipt of 100*l.* to which he proposed adding his 100*l.* if 600*l.* could be thus raised. J. Dyer, Esq. announced a donation of 100 guineas from an anonymous friend, and 363*l.* 3*s.* 3*d.* were collected at the Meeting.

HOME MISSIONARY SOCIETY.

On Tuesday evening, May 14, the Fifteenth General Meeting of this valuable Institution was held at Exeter Hall. After singing the 117th Psalm, and prayer by the Rev. T. Jackson of Stockwell, Thomas Thompson, Esq. the Treasurer of the Society, took the chair. A most interesting abstract of the Report was read, by which it appeared that the Society is greatly increasing in the estimation of the Christian public, as indispensably necessary to promote the evangelization of the villages in Britain. The receipts of the Society for the past year had amounted to 4,947*l.*; removing the debt which for several years had impeded the operations of the Institution.

The Meeting was addressed by the Rev. J. Clayton; the Rev. J. Sibree, of Coventry; the Rev. Dr. Morison; the Rev. Mr. Luke, of Taunton; the Rev. Dr. Bennett; the Rev. Mr. Brook, of Birmingham; the Rev. Mr. Edwards, Secretary to the Baptist Home Missionary Society; and the Rev. J. E. Good, of Bristol.

Several donations were announced; 10*l.* from W. A. Hankey, Esq.; and the Rev. Mr. Brook stated, that the Rev. T. East of Birmingham had placed 50*l.* in his hands, to give to the Society, on condition that the collection amounted to 100*l.* Mr. Brook observed, that the Home Missionary cause was gaining ground in Birmingham, in which we sincerely rejoice, as the Christians in that great town have for a long period shown how much they can do for the interests of Christ, and for every philanthropic cause which has been ever laid plainly before them.

SUNDAY SCHOOL UNION.

On Thursday evening, May 2, the Anniversary Meeting of this institution was held at Exeter Hall. Lord Henley took the chair, after singing and prayer.

Mr. W. F. Lloyd read an abstract of the Report of the past year, full of the most interesting details. We can notice only a few particulars. It mentioned, that the last report of the American Sunday School Union stated the total number of 9,187 Sunday Schools, 80,913 teachers, and 542,420 scholars. The total number of Sunday schools at the present period in Great Britain, is stated to be 11,275, of teachers 128,784, and of scholars 1,158,435; being an increase, during the last year, of 329 schools, 12,468 teachers, and 22,915 scholars. From the depository accounts, it appeared that the sales, during the past year, had amounted to 7,030*l.* 3*s.* 2½*d.*

The Meeting was addressed by the Rev. Dr. Morison; the Rev. J. Burnett; Sir Andrew Agnew, M. P.; the Rev. J. M. Philippo, late Missionary at Jamaica; George Bennett, Esq. of Sheffield; the Rev. J. Beaumont; Andrew Johnston, Esq.; Mr. Wilson, Sunday school Missionary; the Rev. C. Stovel; and Dr. Allcorne.

We are especially delighted with the purpose of the establishment of a "Library and Reading Room for Sunday school Teachers" at the Depository, Paternoster Row, London. Why not such an establishment in Birmingham, Manchester, Liverpool, Leeds, &c.?

IRISH EVANGELICAL SOCIETY.

On Tuesday evening, May 7, the Nineteenth General Meeting of the Irish Evangelical Society was held at Finsbury Chapel, Moorfields. Thomas Walker, Esq. Treasurer, in the chair Prayer having been offered by the Rev. R. Vaughan of Kensington, an abstract of the Report was read by the Rev. A. Tidman, Secretary. An interesting detail was given of the stations occupied, the number of agents employed, the nature of their labours, and the successes which had crowned their operations. The income of the Society amounted to 3,096*l.* 18*s.* 9*d.*, and the disbursements to 3,098*l.* 18*s.* 10*d.*; there were engagements and debts to the amount of 600*l.*, and 500*l.* had been sold out of the funded property.

The Meeting was addressed by the Rev. G. Clayton; the Rev. D. Stuart, of Dublin; Josiah Conder, Esq.; the Rev. J. Burnett; the Rev. Dr. Styles: and the Rev. Dr. Morison. By their intelligent and powerful appeals, the wants of Ireland were made to produce a deep impression on the assembly; and during the progress of the business, the Rev. J. Burnett announced donations of 10*l.* 10*s.* from Mr. Hollam; 21*l.* from T. Walker, Esq.; 10*l.* 10*s.* from T. Challis, Esq.; 10*l.* 10*s.* from W. A. Hankey, Esq.; 10*l.* 10*s.* from Dr. Conquest; 10*l.* 10*s.* from T. Wilson, Esq.; 10*l.* 10*s.* from J. Wilson, Esq.; 5*l.* 5*s.* from W. Hunter, Esq. The collection and donations exceded 150*l.*

WHIT-SUNDAY.

Whit-sunday, originally called White-Sunday, is the day on which is commemorated the extraordinary effusion of the Holy Spirit upon the Apostles, as promised by Christ. John xiv, xv, xvi; Acts ii. On this auspicious day, the memorable Jewish *Pentecost*, those heralds of Messiah were miraculously qualified to fulfil their high commission, being so endowed as perfectly to understand the prophecies of Christ contained in the Old Testament Scriptures, and to speak in the languages of all nations as the Spirit gave them utterance.

Without this divine assistance their commission to evangelize the world would have been in vain; but with this, they were enabled to "preach among the Gentiles the unsearchable riches of Christ," and to write the inestimably precious records of the New Testament for our edification and salvation.

White-Sunday is the name given to this memorable day, on account of the white garments used in the early ages of Christianity. Baptism was administered on this day with much parade and ceremony, unknown to the primitive Christians, and not prescribed by the Apostles, the candidates for baptism appearing in white robes, to indicate the purity of their Christian profession.

The Greeks called this *Bright-Sunday*, on account of the general use of white garments, worn on that day, as an emblem of the holiness of their professed religion. The name given to this Sunday in the old Roman church was *Dominica in Albis*, the *Lord's day in White garments.*

The Holy Scriptures enjoin no religious observance of this day; nor is it recommended to us by the example of the Apostles. It seems to have originated in sincere piety; but in the dark ages of popery, it was abused to superstition and licentiousness. James I, to conciliate the Papists and to provoke the Puritans, pulished a "Declaration," called "The Book of Sports," which commanded the people who came to church twice on the Lord's day, to "recreate themselves, by dancing, archery, leaping, vaulting, May-games, *Whitsun-ales*, Morice-dances, Maypole-dancing, and other sports of a like kind."

Whitsun-ales, a pernicious popish custom, was thus revived, and in many of the villages of our country it still prevails in the popular *Wakes*, which are attended with customs and practices most degrading. We trust, however, that the system of Sunday school instruction, and the operations of the Home Missionary Society, and of various other institutions, diffusing the knowledge of the Holy Scriptures, will produce a moral renovation throughout the population of Great Britain, preparing and qualifying them to commemorate the glorious facts of Pentecost, as one of the most momentous events of the Divine dispensation.

ECCLESIASTICAL BIOGRAPHY.

THIRD CENTURY.

31. **Clemens Alexandrinus.** Titus Flavius Clemens is called Alexandrinus, from the place of his residence, Alexandria in Egypt. By Christian writers of that age, he is celebrated as a man of learning, surpassing most if not all of his time. Clemens is believed to have been brought up an idolater: but thirsting for knowledge, he studied at Athens, of which he is supposed to have been a native; pursued his investigations in various parts of the East; and perfected his inquiries in Egypt. He had thus fully examined the doctrines of the different sects of pagan philosophers; but finding nothing in their various systems which could satisfy the soul of man, or relieve the guilty conscience, he was prepared to abandon them as false and pernicious, and embrace the gospel of Christ.

Clemens settling at Alexandria, about A. D. 190, assisted Pantænus in the famous catechetical school in that city, after having been instructed in the doctrines of Christianity by that renowned father. Clemens was ordained Presbyter in the church of Alexandria, and became a zealous preacher of the faith of Christ. On the death of Pantænus, A. D. 216, Clemens succeeded his revered instructor, as president of the Academy. His labours appear to have been eminently useful; but we have not all the information that is desirable concerning this distinguished father in the church of Christ. The Commentary of Clemens upon the Canonical Epistles is lost: but his Stromata, Pedagogue, and Exhortatations addressed to the Greeks are extant, and which abundantly show the extent of his learning, and the force of his genius. While, however, he enjoyed the highest respect of the most eminent Christian teachers of that age in the East, it is certain that, adhering to many of his early philosophic notions, he obscured the brightness of divine truth, by incorporating them with the gospel. In his Stromata, Clemens says, "I espoused not this or that philosophy, not the Stoic, nor the Platonic, nor the Epicurean, nor that of Aristotle; but whatever any of these sects had said that was fit and just, that taught righteousness with a divine and religious knowledge, all that being selected, I call philosophy."

Persecution under the emperor Severus raging especially at Alexandria, many of the Christians fled to other cities and provinces for security, and we find Clemens at Jerusalem. Alexander, bishop of the church in that place, was in prison for the cause of Christ, and by Clemens he wrote a letter to the Christians at Antioch, the following fragment of which exhibits all the parties in an interesting point of view: "Alexander, a servant of God, and a prisoner of Jesus Christ, to the blessed church at Antioch, in the Lord, greeting. Our Lord has made my bonds, in this time of my imprisonment, light and easy to me; while I understood that Asclepiades, a person admirably qualified by his eminence in the faith, was, by divine providence, become bishop of your holy church of Antioch. These letters, brethren, I have sent you by Clemens, the blessed presbyter, a man of approved integrity, whom ye both do know already and shall still further know: he hath been here with us according to the good will of God, and hath much established and augmented the church of Christ."

Clemens returned from Antioch to Alexandria, where he finished his mortal course; but by what death he glorified his Saviour we are not informed. An extract or two from his "Exhortations to the Greeks," cannot fail to be interesting. He points out the difference between the design of Jesus Christ, and that of Orpheus, and of those musicians, who were the authors of idolatry. Clemens says, "These, captivated men by the sweetness of their music, with a view of rendering them miserable slaves to idols; and of making them like the very beasts, the stocks, the stones, which they adored; whereas Jesus Christ, who from all eternity was the Word of God, always had a compassionate tenderness for men, and at last took their nature upon him, to free them from the slavery of demons, to open the eyes of the blind and the ears of the deaf, to guide their paths in the way of righteousness, to deliver them from death and hell; and to bestow on them everlasting life, and to put them in a capacity of living a heavenly life here upon earth; and lastly, God made himself man, to teach man to be like unto God.—If you were permitted," says he, "to purchase eternal salvation, what would you not give for it? And now you may obtain it by faith and love; there is nothing can hinder you from acquiring it; neither poverty, nor misery, nor old age, nor any state of life. Believe, therefore, in our God, who is God and man, and receive eternal salvation for a recompense. Seek God, and ye shall live for ever!"

AN APPEAL TO THE ATHEIST.

PSALM XIV, 1.

THE fool hath said "There is no God."
No God! Who lights the morning sun,
And sends him on his heavenly road,
A far and brilliant course to run?
Who, when the radiant day is done,
Hangs forth the moon's nocturnal lamp;
And bids the planets, one by one,
Steal o'er the night-vales, dark and damp?

No God! Who gives the evening dew,
The fanning breeze, the fostering shower?
Who warms the spring-morn's budding bough,
And paints the summer's noontide flower?
Who spreads, in the autumnal bower,
The fruit-tree's mellow stores around;
And sends the winter's icy power
T' invigorate th' exhausted ground?

No God! Who makes the bird to wing
Its flight like arrow through the sky;
And gives the deer its power to spring
From rock to rock triumphantly?
Who form'd Behemoth, huge and high,
That at a draught the river drains;
And great Leviathan, to lie,
Like floating isle, on ocean plains?

No God! Who warms the heart to heave
With thousand feelings soft and sweet;
And prompts th' aspiring soul to leave
The earth we tread beneath our feet,
And soar away on pinions fleet
Beyond the scene of mortal strife,
With fair ethereal forms to meet,
That tell us of an after-life?

No God! Who fix'd the solid ground
On pillars strong, that alter not?
Who spread the curtain'd skies around?
Who doth the ocean bounds allot?
Who all things to perfection brought
On earth below, in heaven abroad?—
Go ask the fool of impious thought,
That dares to say—"There is no God!"

KNOX.

THE WOODLARK.

(Alauda arborea. LINNÆUS.)

IN a former paper upon the skylark (vol. i, p. 95), we stated that there were only two species of the genus lark known in England. That which we are now about to describe, the woodlark, is one of our sweetest songsters, and continues in song almost all the year round, with the exception of the months of June and July. It sings, like the skylark, on wing; but differs from that bird in the mode of its flight, wheeling round in widely-extended circles, and pouring forth its most beautiful and melodious notes for a whole hour at a time. "The skylark's song is very sweet, full of harmony, and cheerful as the blue sky and bright sunny beam in which he sports, and he is heard and admired by all, from the ploughman to the prince; but the note of the woodlark is local, not generally known, and from its remarkable softness must almost be listened for, to be heard, and claims nothing of the hilarity of the other. Its gentle, quiet melody, seems rather that of placid contentment."

The general characteristics of this bird are similar to those of the skylark: its length is about six inches, and its weight about eight drams. It is by no means so plentiful as the skylark; neither does it congregate in such flocks as that bird, but it associates only in little families; these may be met with in most parts of the kingdom.

The woodlark breeds very early, beginning to build its nest in March. Col. Montague says he has found the nest with eggs as early as the 4th of April. "The nest is placed on the ground, most commonly on rough and barren land, under a tuft of high grass, furze, or some low bush; and is made of dry grass, lined with finer grass, and sometimes with a few long hairs. The eggs are generally four in number, brown, mottled with dusky and ash colour, mostly at the larger end: they are somewhat less than those of the skylark, and weigh from forty to fifty grains. This bird feeds upon grain and seeds of various kinds, as well as insects."

The following lines from the Forest Minstrel are beautifully descriptive of this little bird.

No tree's leafy foliage embowereth his nest,
But lowly it lies on the earth's trodden breast,
And he flits through the wintry scene
With a silent, but strong and unmurmuring wing,
Till he marks the first glimpse of the green-vested spring.

Then away—away—through the splendours of day,
To heaven he carries his praise:
Ah! who does not love that delectable lay,
As o'er mountain and forest it plays?
Though lowlier he build than each musical bird,
Yet longer and louder his carols are heard,
And heaven his glad anthem repays,
As, day after day, to its portals he towers,
More sweet grows his nest midst deep verdure and flowers.

THE WILL OF THE LATE REV. ROWLAND HILL.

WE understand the will of the late venerable Rowland Hill has been proved under 17,000*l.*; and we are informed that about 11,000*l.* has been left to be devoted to the promotion of evangelical religion in the destitute and neglected villages of Britain. We regard this as a lovely expression of the purest Christian patriotism.

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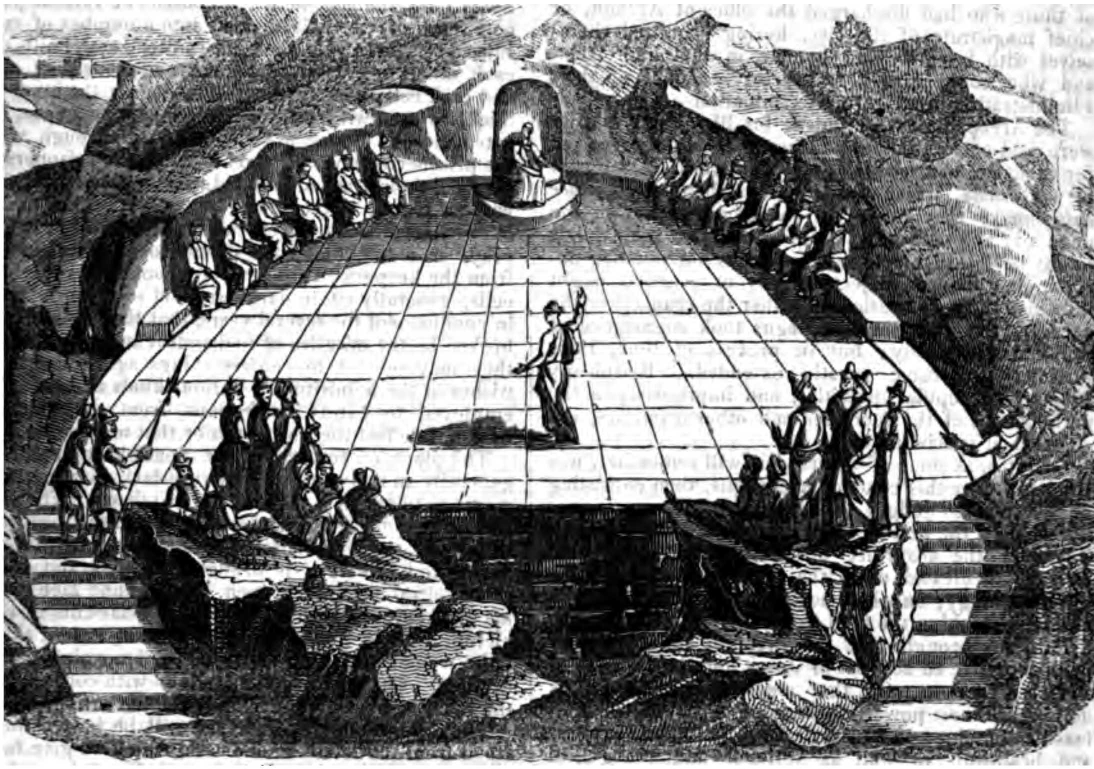

AREOPAGUS, OR MARS' HILL, THE SUPREME COURT AT ATHENS.

AREOPAGUS

o called from two Greek words, *Areios*, of Mars, *Pagos*, a court. Our readers will remember that is the place to which the Athenians brought the tle Paul, Acts xvii, 19—22, when he preached in renowned city, the doctrine of salvation by Jesus st. This famous place was the highest court of ature at Athens, erected on a hill dedicated to s, the fabulous god of war. On this account the Greek words, which in ver. 19 are rendered Areo-is, in ver. 22 are translated Mars' Hill. However, s' Hill was not limited to that court of justice, but ided the whole of an immense rock; and so trans-g the words, leaves the station and dignity of onysius the Areopagite," ver. 34, less evident to learned reader, as one of the judges of that famous t.

eopagus is thought by some to have been instituted court of justice by Cecrops, the first king of ns, about the time of Moses; and to have been d after Mars, because he was the first that was ed there, on this occasion: Mars had murdered irrhothius the son of Neptune, for abusing Alceppe his daughter; and Neptune arraigned Mars before a jury of twelve deities, by whom he was acquitted.

Areopagus was celebrated all over Greece and other distant countries, for the strict impartiality of its decisions; and Demosthenes tells us, that to his time, there never had been so much as one of their determinations, which either plaintiff or defendant had called in question. Foreign states, therefore, frequently referred to their decision. Ancient authors relate some remarkable decisions of this tribunal. Aulus Gellius, and Valerius Maximus, mention the case of a woman, who was accused of having poisoned her husband and her son, in the time of Julius Cæsar. She was taken, and brought before Dolabella, who was proconsul of Asia. She was no sooner in his presence than she acknowledged the fact; and added, that she had very good reason for putting her husband and son to death. "I had," said she, "to my first husband a son whom I tenderly loved, and whose virtues rendered him worthy of my affection. My second husband, and the son whom I bare to him, murdered my favourite child I thought it would be unjust to have suffered those two monsters of barbarity to live. If you think, Sir, that I have committed a crime, it is your province to punish it: I certainly shall never repent of it." This affair embarrassed Dolabella, and she was sent to Areopagus. That court, having examined her very particularly for a long time, dismissed her, ordering *her and her accuser* to appear before them again a hundred years after from the first day of her trial!

Learned men are not agreed respecting the number of judges that composed this august court; for some limit them to *thirty-one;* others to *fifty-one*, and some say they amounted to *five hundred*. The truth seems to have been that their number was not fixed; but became more or less in different ages. Originally this tribunal appears to have consisted of only *nine* persons, of those who had discharged the office of Archon, or chief magistrate of the city, having acquitted themselves with integrity and honour in that high trust, and who could give a satisfactory account of their administration in a rigorous examination.

The Areopagites were judges for life: their salaries were paid out of the public treasury, and they received for each cause *three oboli* (an *obolus* was the sixth part of a *drachma*, which was equal to about *seven pence halfpenny*): they never sat in judgment but in the open air, and that only at night time, that their minds might be less liable to distraction by surrounding objects, and that no object of pity or aversion might influence them in relation to either the criminal or the accuser. At first, the Areopagus took cognizance of criminal cases only; but in process of time, their jurisdiction became greatly extended. Blasphemy against the popular divinities, and impropriety in the performance of the sacrifices and other mysteries, engaged their special regard.

Socrates, as some of our readers will remember, was condemned by this court of Areopagus, then consisting of *five hundred* judges. That extraordinary man, acknowledged the best and wisest of the Athenians, being aware of the absurdity of the popular idolatry of Greece, inculcated upon the youth of Athens a far purer theology; on which account, he was sentenced to death by drinking the fatal hemlock!

Paul was brought into this dreadful court of Areopagus, to give an account of Jesus and the doctrine of the resurrection. On that memorable occasion, he delivered a most powerful discourse, a part of which at least is contained in Acts xvii, 22—31. That sublime and beautiful, as well as rational and evangelical apology for Christ, was lost upon most of the proud and self-wise Athenians: though one of the judges at least, received the word in meekness of wisdom. "When they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter. So Paul departed from among them. Howbeit, certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them." Acts xvii, 32—34.

RESIGNATION AND PRAYER RECONCILED.

"How does your Ladyship," said the famous Lord Bolingbroke once to Lady Huntingdon, "reconcile *prayer* to God for particular blessings with *absolute resignation* to the Divine will?" "Very easily," answered she; "just as if I was to offer a petition to a monarch, of whose kindness and wisdom I have the highest opinion. In such a case my language would be, 'I wish you to bestow on me such or such a favour; but your majesty knows better than I, how far it would be agreeable to you, or right in itself, to grant my desire. I therefore content myself with humbly presenting to you my petition, and leave the event of it entirely to you.'"

MODES OF TORTURE EXERCISED BY THE "HOLY INQUISITION."

(Continued from p. 164.)

From the most authentic accounts of this dreadful tribunal in Spain and Portugal, we learn, that the nobles of those countries esteemed it an honour to be *familiars*, who were a kind of *bailiffs* to the inquisitors, defending them in the execution of their office. On the testimony of one accuser only, the inquisitors had power to apprehend any native of their jurisdiction, or a foreigner who had once been a papist. The prison is called *Santa Casa*, the *holy house:* it consists of several porticoes, each of which is divided into a number of small square cells, *ten feet high*, all vaulted, and built over each other in two rows: the walls are *five feet thick*, and each cell is fastened with two doors; the inner one thick, covered with iron, the lower part having an iron gate, and the upper a small window, through which the prisoner receives his food. When the prisoners are secured, their heads are shaved, whether men or women, without regard to their birth or quality. They are not allowed even books of devotion; nor permitted to sing, pray, or moan, under the penalty of a severe beating from the keepers. Those who are confined in the lower cells, generally sit in darkness, and sometimes remain in confinement for several years, that their spirits being broken by the miseries of so dreadful an imprisonment, they may be led to confess things agreeably to the wishes of the inquisitors. Various kinds of torture are employed to extort confessions from the wretched beings, to effect their own ruin or that of others.

The place of torture in the Spanish Inquisition is generally an underground and very dark apartment, the entrance to which is through several doors. There is a tribunal erected in it, in which are seated the inquisitor, inspector, and secretary. Candles being lighted, the person to be tortured is brought in; when the executioner, dressed in black linen, his head and face except his eyes covered with a black cowl, seizes his terrified victim, who is stripped naked, without regard to sex, only women are afterwards allowed a pair of linen drawers. They torture them either with cords, or on the rack, or by some other diabolical invention.

The ordinary mode of torture will be better understood from the details of one case, which we give in the sufferings of Lady Joan Bohorquia, wife of the eminent Francis Varquius, Lord of Higuera, in Spain. Her sister, Mary Bohorquia, a young lady of great piety, who was afterwards burnt for her profession of the Protestant faith, having upon the torture declared that she had several times conversed with her sister Joan, concerning the doctrine for which she now suffered, the inquisitor caused her to be apprehended. On account of her peculiar circumstances, she was imprisoned for three months, when her child was taken from her at eight days old, and seven days after she was closely confined, and made to undergo the fate of the other prisoners. In this dreadful calamity, she had only the comfort of a fellow-prisoner, a pious young woman, for a companion, who was afterwards burnt for her religion by the sentence of the inquisitors. This young person was, on a certain day, carried out to the torture, and brought back in so dreadful a condition, that when she lay on her bed of rushes, she was unable to turn herself, and her place of repose increased the pain of her disjointed limbs. Bohorquia tenderly endeavoured to comfort her; when in a few days she herself was carried out, and tortured on the rack with such diabolical cruelty, that the cords cut through the flesh to the bones of her arms, legs, and thighs. In this state she was brought back to prison, the blood streaming from her mouth! She died through these tortures in eight days. But as she was a person of consequence, the court published her sentence, part of it in these words: "Because this lady died in prison, and was found to be innocent upon inspecting and diligently examining her cause, therefore the Holy Tribunal pronounces her free from any further process, doth restore her both as to her innocence and reputation, and commands all her effects, which had been confiscated, to be restored to those to whom they of right belonged," &c.

This is but one example similar to all others which have been published of this horrible tribunal. People stood in such fear of its terrors, that masters delivered up their servants, parents their children, and husbands their wives, to its officers, without daring to utter the least murmur: and as soon as they were imprisoned, their friends put on mourning for them, and spoke of them as dead, not daring to solicit their pardon, lest they should be brought in as accomplices!

(*To be continued.*)

THOUGHTS ON THE SACRED HISTORY OF THE CREATION.

(Continued from p. 165.)

The insects and worms were the creeping things which were ordered to appear among the creations of the sixth day. The insect race are in number by far the most considerable portion of animated beings; and whoever duly studies their habits, economy, and uses, will acknowledge that they have been created by design, and will not doubt but the design was benevolent. Linnæus arranged them into seven orders, and these again into a large multiplicity of species: the real quantity of them we may conceive, when we find that three thousand species are to be found in Great Britain alone. It is not necessary to say that they are the favourite productions of the Creator, because each of his kingdoms claims and deserves the same idea. The flower and the fish have been as finely imagined and as elaborately executed as the richest butterfly and the most brilliant beetle: but we may admit that He has combined and displayed in the insect world, the beautiful and the graceful, the interesting and the alluring, the curious and the singular.

The metamorphoses of insects are their most characterising peculiarity: in these we certainly behold three distinct animals, as dissimilar from each other, as to some of them, as the bird is from the serpent, and yet united into one and the same living being, by the personal identity of their principle of life. The same animal crawls in its caterpillar shape, sleeps as a torpid chrysalis, and springs from earth into air with its new wings in the butterfly or moth configuration. What a stupendous wonder this magical transformation would be to us, if it were not so familiar! It seems like a resurrection from the tomb into a fresh life, with celestial destinations; it is so analogous to that which the human spirit must undergo, that we cannot well avoid viewing it as the emblem, the token, the natural herald, and the promise of our own. The ancients, without our Christian revelation, thought so; for one of their most pleasing imaginations yet visible on some of their gravestones which have been dug up, is that of a butterfly over the name which they record: they place the insect there, as the representation of the surviving soul — as the intimation that it will appear in a new form and region of being: the allusion and the applicability are so striking, that I cannot but believe that one of the great purposes of the Deity, in creating his insect kingdom, was to excite this sentiment in the human breast, to raise the contemplative mind to look forward to a revival from the tomb, as the butterfly from its sepulchral chrysalis. Like the insect, man has three changes and forms of being, but continues indestructible through all: he emerges from the womb into the figure and life of the present fleshly body; he rests in his earthy grave unextinguished, though invisible to mortal eye; and he will rise at the appointed time into his ethereal nature and immortalized capacities — always the same self in each transmutation; never dying or dissolving, but surviving to bloom in everlasting youth with an imperishable vitality. The fly passes through such changes to its winged state; so does the gnat, and the beetle likewise.

The actions and habits of the insect world display the same kind of animal mind and feeling which the birds and quadrupeds exhibit. Indeed the ants, bees, and wasps, combine for purposes, and achieve ends, that bring them nearer to mankind than any other class of animated nature. The earwig, like the fowl, sits and hatches its young; a remarkable analogy of maternal instinct: and one species of spider manifests the same care. That the mason wasp, when she deposits her egg, should also leave in the same place enough food for her young ones when they leave their shell, announces a parental foresight and provision. Beetles also evince parental care for the sustenance of their emerging brood, and exert great labour to provide it. Diminutiveness here makes no disparity — the mother is as complete in the pettiest as in the largest, in the ant as in the whale.

Insects have the same senses as other creatures, though varying in their acuteness. One of their most extraordinary properties is that which some display, of producing light within their own bodies: the brilliance of the glow-worm appears to have the usual qualities of common light, even to the effect of heat. As to their habits and occupations, they are divisible into two classes; those which lead a separate, individual life, and those which are born and live wholly in regular societies: very few have been much studied, and it requires a long, persevering, and patient attention, to perceive and understand their habits. That insects have spontaneous self-motion, we continually see: they fly about as they please. No fly comes in one straight, undeviating line, compelled to move only in that; but can and does move in all directions, and in all degrees of quickness and slowness. Every butterfly, gnat, or beetle, does the same. We equally see the full and free exercise of individual choice and will. Try with any walking insect: it will move, not as you choose, but as it likes: check it in one path, and, unless through fear it pauses, it will take another: there is nothing like automatical agency or compulsion about them: their motions exhibit continual changes of will and self-choosing action. They have also as clear a perception of external things as we have: the fly knows the treacle; the wasp the sugar; and the bee his hive: the bee does not go to a leaf, instead of the flower: they perceive what they want, and move to it accordingly: in this conduct they judge as rightly about it as we should do and act as consistently towards it.

No human parent could exert more reasoning and affectionate foresight for the benefit of the child that was about to be born, than one species of bee uniformly displays. To assist a fellow-creature with the co-operation of our labour when it is needed, is an act both of observing mind and benevolent feeling; and such an operation is performed by the pellchafers and the ants. Insects are admitted by all to have the sense of sight in a very perfect degree: some at least show that they hear: their touch also is very nice: as they select what they eat, they must have a discriminating taste. The same agencies of light, sound, heat, cold, and moisture, which act upon our senses, act on theirs: hence it follows, not only that they have sensations as we have, but that those sensations must be like those which we experience. Our experience every moment verifies these conclusions: there seem to be reasonable grounds to infer that insects communicate their ideas and wishes to each other; and that ants perceive what another needs, and voluntarily assist him to attain his end. Dr. Franklin inferred this from a fact of his own observation. It is the opinion of Huber, that insects which live in society have a species of language by which they communicate intelligence to each other. It is clear also that they examine objects, and move from place to place to explore and to seek for what they want, and make movements with their proboscis to ascertain what is fit, as we see by the flies, and indeed by every winged or other insect that we may choose to observe.

But the insect mind peculiarly displays itself in the habitations which some tribes build for themselves or their young. The nests of birds, wonderful as they are, yet are eclipsed by the structures formed by many insects. The regular villages of the beaver must yield the palm to a wasp's nest: nor are the spider galleries, with openings like doors as moveable as any upon hinges, less ingenious. It is however in the habits of those insects which live in societies, that we perceive the most extraordinary demonstrations of intelligence; in the political communities, with established governments, social ranks, appropriated occupations, and regulations or exacted habits of conduct. All species of ants perform actions, possess and preserve institutions, and display faculties and capacities, which seem on the whole not to be inferior to those of any of the animal orders; indeed to be superior to what is known perhaps of any. They furnish another illustration of the great fact, that mind is energy within itself, and is alike independent of figure, bulk, or substance: it uses matter as its servant, but never originates from it; its source is far more exalted and celestial.

We have now surveyed distinctly all the material forms in which the living principle appears on earth, except the human frame; and it is in the phenomena of the vegetable and animal kingdoms, that we derive a larger knowledge of our Divine Sovereign and Benefactor than the common occupations and habits of life can supply. It is this fact which makes Natural History and Philosophy so important and so interesting to us. Creation is everywhere a picture and an elucidation of its Maker's conceptions, reasonings, feelings, and will. The more we study it in this light, the more we shall know of Him; and the more fully and truly we know Him, the more we shall admire what we know, and love what we admire. To explore nature without the associated idea, that it is His mind and thoughts which we are beholding, is to forego the sublimest knowledge and sensibilities which are attainable by human nature. The God is in all his works, as much as the man is in his literary compositions. God has chosen the medium of language, whenever he has deemed it proper to have recourse to it; but he holds a constant communication with us by his creations and his providence, by his course of nature and by his direction of human history and life. It is for us to learn to read them as we ought: they cannot be so studied without expanding and enriching the mind, which thus applies itself to know, feel, and appreciate them; for it is the perfect wisdom of Omnipotence that we shall contemplate; and the comprehensive study of created nature becomes to us an oracle of enlightened Theology, and will prepare the mind for better receiving and appreciating its specific and invaluable revelations.

(To be continued.)

Letters to a Mother, upon Education.

LETTER XXVII.

On learning Geography, &c. continued.

In the same familiar manner you may teach your son the first principles of *popular astronomy*.

You may do this by an orrery. If you do it without, you can represent the sun as central, yet turning round on its own axis. Then you can represent the different planets revolving round him at different distances, one orbit within another. Then you can teach him the doctrine of our moon revolving round this earth, and the same of Jupiter's moons revolving around Jupiter. Then that all the stars which are external to the orbit of the planet most distant from the sun are called the fixed stars.

Teach him also to distinguish the constellations: tell him how the idea of constellations originated; that the shepherds of Chaldea, who were also learned men and often kings, since flocks in their days constituted the chief property of mankind, were the first astronomers, and used to observe and study the stars. That these men, in order to know where to find any particular star when they wanted, imagined the stars to be like different things, just as your child may often have pleased himself by imagining castles and steeples in the fire; and that this imaginary grouping forms the several constellations. Make him familiar with those which are most striking, such as Orion, &c. After a lesson or two, he will point out to you the faint circle of stars which form the head, and next the bright stars which form the shoulders, the three brilliant stars which form the belt, and the numerous little stars which form the sword, and those which form the knees and the feet. Make him familiar also with the constellation called the Bear, or as others call it the Wain, or Waggon: show him the three stars which are like three horses, and the four stars which are like a square waggon. Tell him that the two last stars of the waggon are called the *pointers*, because they *point* towards the pole star: that if he fancies a line drawn through these two stars and continued upwards, it will lead him to the pole star, a dim star of the third magnitude. Make him acquainted also with that beautiful constellation, the Northern Crown, or circle nearly complete of *faint* stars. Teach him also to distinguish Cassiopeia's Chair, or the Lady in her Chair, as others call it: the two stars which stand for the two tips of the chair's back, the three or four which constitute the seat, and the two brilliant stars for the feet.

A knowledge of these and some few others will add interest to a winter's evening. They will serve too for many reflections in after-life: when after many years and changes are gone by, should he live, he will look up to these constellations shining in all their wonted brilliance, and he will derive not merely the melancholy pleasure arising from the associations of youth and home which they suggest, but the useful lesson of the unchangeableness of the great Architect of all.

You can teach him also the reason why the pole star has its name. Thus, rectify the terrestrial globe in your parlour, and tell him, that if an iron rod, or some such thing, were to spring out of the north pole of the globe and extend to a wafer on the ceiling, then he would see that the world turns round in this slanting position, with the north pole towards this star; whence its name. You can proceed to explain the zodiac, or imaginary belt, extending 80 degrees across the heavens. He can get acquainted with the names of the signs and their order, by Dr. Watts's lines invented for the purpose.

"The Ram, the Bull, the heavenly Twins,
And next the Crab the Lion shines,
The Virgin, and the Scales;
The Archer, Scorpion, and the Goat,
The Man that holds the Water Pot,
And Fish with glittering tails."

Tell him that these are the names of the several constellations comprehended in that imaginary space called the Zodiac, and that the sun appears to pass through one after another, completing the whole journey in a year.

Examine him as to their names, thus—What sign is next to the Virgin, &c. Show him these upon the celestial globe. Make him acquainted with the Galaxy, or Milky-way: it is a splendid and beautiful object.

You may then instruct him as to the alleged distances of the planets, the velocity with which light travels, &c. In another lesson you can explain the received theory of the tides: that the waters being easily moved, are drawn up towards the sun or the moon when either passes over them, just as a stone at liberty is drawn towards the earth: that if we could stand at a point some hundreds of miles high in the air, and could plainly see from thence, we should behold the waters of the ocean drawn into a vast heap by the attraction of the sun, thus of course drawing the waters from the shores, and making low tide; then the tide is down: and that when the sun or moon, by the earth's moving onward, ceases to attract the waters, the heap of waters gradually flows down again, and occasions what we call the high tide. Save this lesson, however, if you can, till you reach the sea-side, at a time when he can understand the subject.

I need not remind you how superficial all this is: at the same time it is needful that your child should know something of this subject when his understanding and age are sufficiently mature; and the knowledge you may thus communicate to him will be enough for all ordinary purposes for some time to come. All this you can readily teach him in a lesson of an hour every day for a month, provided that you confine yourself to the communication of *principles* only, and that you clearly understand them yourself: all *beyond* this point may be left to be made the subject of future acquisition.

I am, dear Madam, yours, &c.

Clericus.

BRITISH AND ROMAN SLAVERY.

Slavery, among the ancient Romans, was founded on the right of conquest. "They seem to have usually acted," observes Mr. Blair on the Roman Slavery, "upon the rule of granting life and liberty to enemies who surrendered without a contest; but of carrying away as prisoners those who had made resistance. The most of such captives, often after the humiliation of being led in triumph, were sold into slavery, or sent to fight in the amphitheatre as gladiators or combatants with wild beasts; but some were usually retained by the state as public slaves."

"Colonial slavery," observes Mr. Halley, in his Sinfulness of Colonial Slavery, "is the bondage, not of the warrior, but of the kidnapper and man-stealer. Were we to go back to the infancy and early rudiments of the world, we could not vindicate it, even by the license of that imperfect state of morals and religion. It is not retaliation, which was then permitted, but the original and unprovoked infliction of wrong. Were we Jews, it is forbidden by Moses; were we heathens, it is condemned by the light of nature. When did the Negro race attempt to enslave us or our ancestors? When did their vessels visit our shores, and their armed men burn our villages, break up our families, carry away our children, and doom them to cruel, hopeless, exhausting, interminable bondage?"

Mr. Blair gives the following illustrations of the system of Roman slavery. "The most common terms for slaves are generally thought to be derived from words expressive of *capturing*, or of *preserving*; and a few examples will suffice to show how abundant a supply of bondsmen was obtained by the Romans in their wars. After the fall of the Samnites at Aquilonia, 2,553,000 (or 2,033,000) pieces of brass were realized by the sale of prisoners, who amounted to about 36,000. Lucretius brought from the Volscian war 1,250 captives; and, by the capture of one inconsiderable town, no less than 4,000 slaves were obtained. The number of the people of Epirus, taken and sold for behoof of the army under Paulus Æmilius, was 150,000. On the Romans' descent upon Africa, in the first Punic war, they took 20,000 prisoners. Gelon, prætor of Syracuse, having routed a Carthaginian army, took so many captives, that he gave 500 of them to each of several citizens of Agrigentum. On the great victory of Marius and Catullus over the Cimbri, 60,000 were captured. When Pendenissus was taken by Cicero, the inhabitants were sold for more than 100,000*l.* Augustus, having overcome the Salassi, sold, as slaves, 36,000, of whom 8,000 were capable of bearing arms. Julius Cæsar is said, by Plutarch and Appian, to have taken, in his Gallic wars alone, no fewer than 1,000,000 of prisoners; a statement which is, no doubt, much exaggerated, but which shows that the number was considered to be great: perhaps we may adopt the estimate of Velleius Paterculus, who says merely that they exceeded 400,000."

ON THE DIVINE ATTRIBUTES.

No. IV.—THE WISDOM OF GOD.

(Concluded from p. 163.)

3. The Redemption of the World, furnishes us with the last and the greatest display of the Wisdom of the Deity, setting forth every attribute of his nature with a vividness and a vigour to which creation had heretofore been a stranger. No man of sound sense will be disposed to deny that the grand object of every government must be the suppression of crime, and the encouragement of virtue. And if even our feeble and immature reason supposes and perceives the importance of this as a general principle, shall we suppose, nay, is it not blasphemy to think, that the Deity can wink at sin, and overlook transgression? Now, wickedness had entered the dwelling-places of the sons of men; nay, it had established itself firmly in the world, insomuch that depravity filled every heart, and the treason-flag of rebellion floated over every province of the Almighty's jurisdiction. We have the warrant of Scripture in asserting, that God was moved with compassion when he beheld the wretched and lost condition of the creatures whom he had formed, and for whose eternal happiness he was most anxious. Their state of alienation grieved him, and he resolved to proclaim deliverance to the long enslaved captives of sin, and recovering of sight to the blind. But how was this to be accomplished? For God to proclaim forgiveness was impossible; for man to purchase forgiveness was equally impossible; for what offering could he have presented to the throne of the Deity, wherewith to appease the greatness of his anger, or satisfy the mighty debt which unnumbered transgressions had contracted. Had heaven been stript of its bright and glorious jewellery, and every human being piled up in huge mounds the possessions he had acquired and the riches he possessed, would that have been sufficient to procure the ransom of the prisoners? Oh no! It would only have

been giving to God what was his own, and mocking an insulted Benefactor, by striving to appease him with an offering taken out of his own treasuries. It is in this point of view that I am convinced of the utter impossibility which existed for man to atone for sin. And yet sin is to be atoned for. The gracious Parent of the Universe could not suffer the creatures whom he had formed, to go forth into a world waste and howling as a wilderness, and black with the gathering storms of his almighty wrath, and doom them to groan through weary years beneath the scorpion scourge of despair, without one glimmering hope of better days, without one peaceful prospect of a serener sky. Far be it from me to deny that man deserves this; but happy am I to be able to declare, that God determined that mercy should be heard to the utmost extent, and that of man should be exacted much less than his iniquity deserved. And truly it was not an easy task to find out a means whereby mercy might flow compatibly with justice; and had not the Deity exerted his infinite wisdom, ruined sinners might for ever have groped their dismal way, surrounded by a darkness too intense to be penetrated by any bright rays of hope. Since, therefore, the mighty secret was known only to the Deity, we may be sure that his love to our fallen race was immense, otherwise he would never have revealed that, in the execution of which, his own Son was so deeply concerned. For the fact is, that to accomplish the redemption of mankind it was indispensably necessary that the eternal Son of God should leave the throne of Omnipotence, take upon him the form of a servant, fulfil the law which man had broken, and at length suffer an ignominious and cruel death upon the cross. I am quite willing to own that I am unable to understand *how* the death of Christ atoned for our sins. Nor do I blush in making the confession, for I am taught to believe that it is a mystery into which angels desire to look. Nay, I have no doubt that the business of eternity will in some measure consist in discovering as much as it is possible for created and glorified beings to know concerning the death and redemption of Christ. It is quite enough for my purpose to be able to declare, that God was in Christ reconciling the world unto himself, that he has accepted the offering of Christ, and that the only obstruction to the final salvation of every human being, is their own obstinacy and hardness of heart. Here, therefore, we perceive that the apparently conflicting attributes of mercy and justice are reconciled, inasmuch as Christ paid to the last farthing of each man's debt. And here I think it will not be improper to mention the convincing proof which this fact affords of the essential divinity of our Lord. Make him a creature (I care not if you call him ten thousand times higher than the highest archangel), and you do away at once with the possibility of his offering any thing to God by way of atonement; for I must own, that to my mind there is something paradoxical in supposing that that can be called a gift or an offering, which is in fact absolutely the rightful possession of him to whom it is given.

The several parts of this subject which have now passed under consideration, rank high in their interest and importance, for they comprehend doctrines indissolubly connected with the present and eternal happiness of the human race; and much would it delight me if my feeble efforts should be the means of causing even one heart to be lifted up in adoration of that glorious and eternal Being, whose wisdom is wonderful and excellent. Of this I am quite sure, that no one can avoid perceiving the great lessons here inculcated. A few remarks of a practical nature will close the subject.

The present life is one which experience testifies to be full of troubles. The smiles of youth and the blandishments of gaiety last not for ever: but are quickly succeeded by heavy cares and oppressing difficulties. Much, therefore, does it behove those who have the race of life yet to run, well to consider what it is they are entering upon. Many a wreck of youthful promise remains, to tell the sad tale of what the end must be of those who have no better supporter than themselves. I hope, therefore, that our young readers will learn from all that has been written to fix their thoughts on God. No fear can then be entertained as to future consequences, for the Almighty is too wise ever to be outwitted by the wicked energies of man and demon. Let, therefore, fear be banished, let sorrow be laid aside; for who can fear, or who can grieve, when under the protection of One whose wisdom will be sure to order all things for the best, and will afford us every needful supply of grace. To him, therefore, let each man commit his soul in well doing. Seeing that hitherto he has worked with unerring wisdom, let us not suppose it possible that our difficulties are too mighty for him to overrule; and let us wait with patience till that final consummation of all things, when it will be permitted us to join with the heavenly host in devoutly saying, "He hath done all things well." B. Z.

CONVERSION OF THE DUKE OF LEEDS.

Anecdote relating to Leslie's work, entitled "A Short and Easy Method with the Deist," first published in 1714, by the Rev. Charles Leslie, M. A.

The history of the Tract of Leslie may teach the reader how to estimate the importance and value of the testimony as to the truth of the Christian religion, derived from the existence of the Sacrament. The anecdote, given by Jones of Nayland, came through Dr. Delany from Captain Leslie, the son of the Author.

It was the fortune of Mr. Leslie to be acquainted with the Duke of Leeds of that time, who observed to him, that although he was a believer in the Christian religion, he was not satisfied with the common modes of proving it; that the argument was long and complicated, so that some had neither leisure nor patience to follow it, and others were not able to comprehend it; that, *as it was the nature of all truth to be plain and simple, if Christianity were a truth, there must be some short way of showing it to be so;* and he wished Mr. Leslie would think of it. Such a hint to such a man, in the space of three days produced the rough draught of the "Short and Easy Method with the Deist," which he presented to the Duke, who read it over, and then said, "I thought I was a Christian before, but now I am sure of it: as I am indebted to you for converting me, I shall henceforth look on you as my spiritual father." And he acted accordingly, for he never came into his company afterwards without asking his blessing.

The providence of God, by the institution of the Sacrament, has afforded the gospel that *short and easy proof of its truth*, which it is the nature of all truth to have, which the unbeliever might have been justified in demanding, but which, now he is in possession of, renders him without excuse in his unbelief. The importance and value attached to this testimony by the disciples of infidelity may be perceived in the eagerness they have shown to discover some *false fact*, which is accompanied with all the marks laid down as the infallible organs of truth by Leslie. Dr. Middleton is said to have inquired for twenty years, with the hope of finding some instance which might be set in opposition to the evidence of Christianity afforded by the Sacrament, and, with all his learning, inquired without success.

SCRIPTURE GAZETTEER.

(Continued from p. 110.)

Arimathea *(a lion dead to the Lord)*, the city of Joseph the counsellor, who begged for the body of Jesus from Pilate, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid: St. Jerome places this city between Lydda and Joppa. It was anciently called *Ramah*, where the prophet Samuel dwelt. 1 Sam. i, 19; vii, 17.

Arca, once a famous city of the Arkites, the offspring of Canaan. It lies five miles from Sumrah to the east: it is built over against the northern promontory of Mount Libanus, in a most delightful situation, having a prospect to the northward of an extensive plain, diversified with an infinite variety of towns and villages, ponds and rivers; to the westward it sees the sun set in the sea, and to the eastward sees the sun rise over a long and distant chain of mountains. Here likewise are not wanting Thebaic columns, and rich entablatures, to attest the splendour and politeness which it once possessed. The citadel was erected upon the summit of an adjacent mountain, which, by the figure and situation of it, must have been impregnable in former times: for it is sloped like a cone or sugar loaf, in an ascent of fifty or sixty degrees. and appears to have been originally intended for a *mons exploratorius*, not being a work of nature, but of art and labour. In the deep valley below, there is a brisk stream, more than sufficient for the necessities of the place; but it has been judged more convenient to supply it with water from Mount Libanus; for which purpose, they united the mountain to the city by an aqueduct, whose principal arch, though now broken down, could not have been less than one hundred feet in diameter.—See Dr. Shaw's Travels, p. 270.

Arnon, a river or brook, whereof there is frequent mention made in Scripture: its spring-head is in the mountains of Gilead, or of the Moabites, and it discharges itself into the Dead Sea.

Ashdod *(pillage, theft)*, 1 Sam. v, 1, 2. *Azoth* according to the Vulgate, and *Azotus* according to the Greek, a city which was assigned by Joshua to the tribe of Judah: it was possessed a long time by the Philistines, and rendered famous for the temple of the god Dagon. It lies upon the Mediterranean Sea, about nine or ten miles north of Gaza; and in the times when Christianity flourished in those parts, was made an episcopal see, and continued a fair village till the days of St. Jerome.

Asia *(muddy, boggy)*, in its largest acceptation, denotes the whole Asiatic continent, being the eastern and greatest of the three parts of the old world, four thousand eight hundred miles long from east to west, and four thousand three hundred from north to south. In this sense it is distinguished into two parts. Asia the Lesser, now known as the Turkish province of Natolia, and Asia the Greater, denoting all the rest of the Asiatic Continent.

Asia Minor, contained the provinces of Bithynia, Pontus, Galatia, Cappadocia, Cilicia, Pamphylia, Pisidia, Lycaonia, Phrygia, Mysia, Troas (all mentioned in the New Testament), as also Lydia, with Ionia, and Æolis (both included sometimes under Lydia), Caria with Doris (sometimes included under Caria), and Lysia. Of these, Lydia and Caria, taken under larger acceptations, Mysia and Phrygia (including Troas, otherwise called Phrygia Minor), make up the Roman Proconsular Asia, which has been thought to be the same as the Scripture Asia. But it is evident (says Dr. Wells) to any one diligently reading the travels of St. Paul, in the New Testament, that Mysia, Phrygia, and Troas, are by the sacred writer reckoned as distinct provinces from Asia, so called in Scripture. Wherefore it is with great reason taken for granted by the most judicious, that by Asia in the New Testament is to be understood Lydia, it its largest acceptation, or taken so as to include Ionia and Æolis; within which compass lay the seven cities, the churches whereof are styled by the sacred penman the churches of Asia.

The ancient Hebrews were strangers to the division of the earth into three or four parts, and we never find the name Asia in any book written in the Hebrew. This nation seemed to think that the continent consisted only of Asia Major and Africa. The rest of the world, and even Asia Minor, were comprised under the name of Isles of the Gentiles. We are unacquainted with the true etymology of the word Asia, we find it in no part of the Old Testament; but in the books of the Maccabees, and in the New Testament, in frequently occurs. Asia is looked upon as that part of the world, which, of all others, has been peculiarly distinguished by Heaven: there it was the first man was created; there the Patriarchs lived, the Law was given to Moses, and the greatest and most celebrated monarchies were formed; from thence, the first founders of cities and nations in other quarters of the world brought their colonies. Lastly, in Asia, Jesus Christ appeared; there it was that he wrought the salvation of mankind, that he died and rose again, and from it the light of the gospel was diffused all over the world. Laws, arts and sciences, and religion, almost all had their origin in Asia.

BRITISH REFORMATION SOCIETY.

On Thursday, May 10, the General Meeting of this Institution was held at Exeter Hall. In the absence of the Rt Hon. the Earl of Roden, the chair was taken by Lieut. Col. Phipps. The object of this Society is truly noble, which is, "Promoting the Religious Principles of the Protestant Reformation." This Institution has a special regard to the prevalence of the Roman Catholic profession of religion in England and Ireland; and it proposes by education, Scripture readers, miscellaneous publications, and public local discussions, to excite public interest in the controversy, to diffuse information on the subject, and thus to destroy the influence of the priests, and convert the Catholic population to the doctrines of the Holy Scriptures.

Mr. Tottenham, the Secretary, read an abstract of the Report, which detailed the various operations of the Society in some instances with happy effect; but it complained of the great want of suitable agents to carry into effect the objects of the Society. The Meeting was addressed by the Marquis of Cholmondeley; the Rev. J. Cummings, of the Scots church; the Very Rev. the Dean of St. Patrick's; J. Cummings, Esq. of Cork: J. E. Gordon, Esq.; G. Finch, Esq.; Mr. E. Tottenham, the Secretary and Travelling Agent of the Institution; the Rev. W. L. Beaufort; A. Johnstone, Esq. M. P.; the Rev. J. Lyons; the Rev. C. Seymour; the Right Hon. Lord Barham; and Captain F. V. Harcourt.

Mr. Finch read some very striking extracts from an "Enclytical Letter" lately issued by Pope Gregory XVI, in which his Holiness laments especially "that worst and never sufficiently to be execrated and detested liberty of the press, for the diffusion of all manner of writings!" False religion must necessarily dread this liberty: but truth, and the religion of the Holy Scriptures need fear nothing; because the more they are examined the brighter will they appear in their native glory. His Holiness concludes his Letter by imploring the patronage of the Blessed Virgin, to "draw down an efficacious blessing on his plans, his proceedings, his desires, in the present straitened condition of the Lord's flock."

THE CHRISTIAN WARFARE.

"Take up the cross, and follow me!"
Heard ye the call divine?
Soldier, brace on thy panoply!
Advance thy Captain's sign!
Conquering to conquer forth he goes;
By thy weak arm his might can crush his proudest foes.

With Truth's unsullied baldric gird
Upon thy mailed side
The Spirit's glaive, thy Leader's word;
Let Virtue's corslet, tried
In strife and furnace, guard thy breast;
And let Salvation's helm thy dauntless brow invest.

But most upon thy martial arm
Take Faith's impervious targe,
To quench the fiery shafts of harm
Amid the deadly charge;
Then forth on thy victorious way
Speed on, thy steps prepar'd on Love reveal'd to stay.

Saw'st thou the waters foaming high?
'Tis Passion's restless sea.
Heard'st thou the storm that swept the sky?
'Tis stern Adversity.
Heed not: tread on,—the billows, cleft,
Shall fence with crystal wall thy right hand and thy left.

Saw'st thou the broad and arid plain?
No sheltering leaf is there;
No fount, where scorch'd and fainting pain,
Beneath the sultry glare,
May slake his lips: nor fear, nor fly;
Heaven's stores shall ope for thee when earth and wave deny.

Greater and mightier far than thou,
The hosts that bar thy way;
Yet let not that high spirit bow,
A loftier power than they
Conducts thy march: before Him driven
Melts Anak's giant horde and rampart wall'd to heaven.

True, dark Ingratitude is there,
And Disappointment cold;
And mean Suspicion from his lair
Unwinds his viper fold:
Yet fear not,—He, whose knight thou art,
With energy divine can nerve thy human heart.

True, Earth in treacherous charms array'd,
With eye too wildly sweet,
Would seek to her unhallow'd shade
To lure thy pilgrim feet.
Yet yield not,—She who woos thy vows
With crown of bleeding thorn enwreath'd thy Master's brows.

Say not thy yoke is hard to bear;
But look on Him who bore
For thee a weightier load of care,
And then repine no more.
His yoke is light; His ways are rest:
They that endure with Him, with Him too shall be blest.

Fear not, and thou shalt overcome,
Yea, through His love who led;
With palm of more than conquest's bloom
Twine thine unhelmed head.
'Mid white-rob'd hosts of fair renown,
The morning star shall shine first jewel of thy crown.

Fear not! in victory thou shalt stand
Upon the glassy sea;
And chaunt, with heaven's own lyre in hand,
The pæan of the free;—
"Sing to the Lord! The fight is done!
The fearful woe is whelm'd; the rest eternal won!"

MAP OF THE TRAVELS AND VOYAGES OF ST. PAUL.

By the Sunday School Union. Single Sheet, canvassed.

The Sunday School Union have earned immortal laurels, by their labours to promote the knowledge of the Holy Scriptures. This Map is a most valuable addition to their other publications, and worthy of a place in every Sunday School—Vestry—Minister's Study—or Family Sitting Room. We rejoiced to see their Map of Canaan; but we think this of the Travels of the great Apostle of the Gentiles likely to be far more useful. We give it our unqualified recommendation, and rejoice that its cheapness will place it within the reach of many in the most humble circumstances.

THE ABYSSINIAN FLY.

"And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost parts of the rivers of Egypt, and they shall come and shall rest all of them in the desolate valleys." Isa. vii, 18, 19.

The periodical rains which take place in Africa, and constitute one of the marvels of nature, produce another which is almost equally extraordinary. As soon as the rich earth of the mountains of Abyssinia becomes saturated with water, immense swarms of flies burst into existence, and assist to drive almost every living thing before them. This insect, though scarcely larger than a common bee, becomes formidable from its immense numbers; and its buzzing sound is no sooner heard than the cattle forsake their food and run wildly about the plain, till they actually die from fear, pain, and fatigue. The camel, whose patience under every other affliction is proverbial, gets ungovernable from the violent punctures of these flies; his body is covered with putrid lumps, and the wretched creature, termed by the Arabs "the ship of the desert," founders and dies. Even the rhinoceros and the elephant, whose hides are almost impenetrable to a musket ball, are severely persecuted by these clouds of insects. All the inhabitants of the south coast of the Red Sea to the mountains of Abyssinia are obliged annually to seek refuge with their cattle in the cheerless sands of the desert; and so many human beings and huge animals thus flying before an army of flies, certainly forms a very remarkable and wonderful feature in the great picture of nature, besides being an highly interesting confirmation of Sacred Writ.

THE TYRANT REPROVED BY HIS SLAVE.

A poor West Indian Negro, employed as a domestic in the house of his master, who had purchased him, having bought a trifling article of a fellow Negro, who had procured it by clandestine means, was detected with the property about him; and therefore ordered by his master to be very severely whipped. After he had received the punishment, he said to the officer who inflicted it, "Why you no flog white man?" "So we do," answered the officer, "when they buy stolen goods, knowing them to be stolen." The Negro replied, "There stand my massa; why you no flog him, as you flog poor me? He buy me; he know me stole."

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THE CHRISTIAN'S PENNY MAGAZINE.

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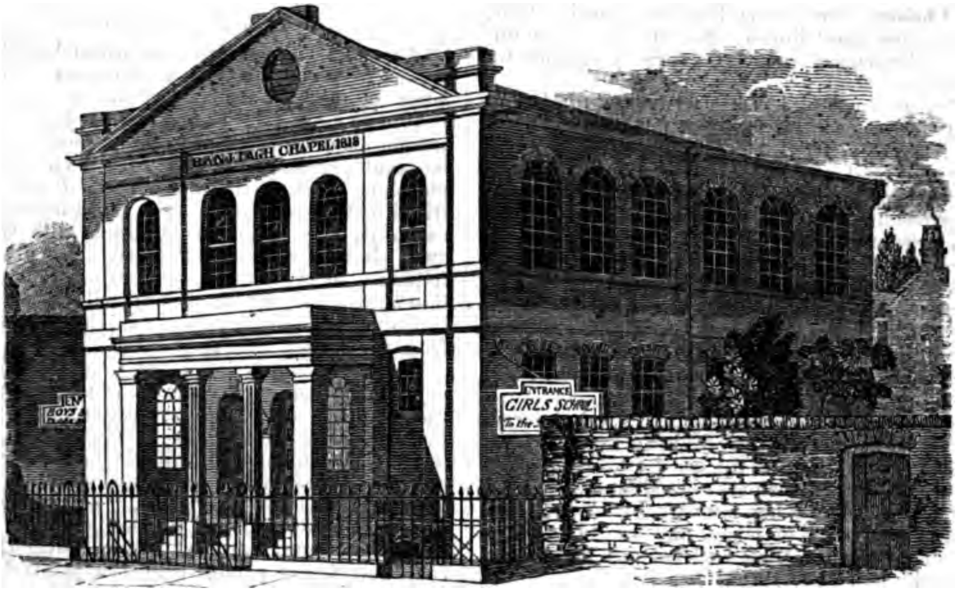

RANELAGH CHAPEL, CHELSEA.

STATISTICS OF CHELSEA.

elsea has, for many centuries, been a place of con-
erable note. Its immediate vicinity to the Court end
London, and beautiful situation on the banks of the
ames, has rendered it a desirable retreat for the
althy and noble; and on account of its numerous
blemen's seats, Chelsea has been called "The
llage of Palaces."

King Henry VIII had a royal palace at Chelsea;
Thomas More, the celebrated Chancellor to that
narch, had his residence here; and in 1752, that
inent physician and benefactor of his country, Sir
ns Sloane, died at his seat in this village.

Chelsea is no longer the beautiful rural village; but
orbed, with its increased population, in the great
tropolis. It is now famous chiefly on account of
Royal College, for the reception of aged and
rm soldiers. Of this useful Institution, we purpose
a future occasion to give some historical notice, as it
v forms one of the most noble of our endowed na-
nal asylums.

Our readers will perceive the evidences of the sur-
sing transformation of Chelsea, from the following
les of its increasing population, during the last
rty years.

Population of Chelsea.

In 1801.	In 1811.	In 1821.	In 1831.
11,604	18,262	26,860	32,371

Chelsea has been highly favoured during some years
h the means of religious instruction; though it does
yet enjoy that provision which its population seems
require. Still, however, we believe that all the
red edifices are not attended with crowded congregations. The following are all the places of worship which we know:

In the Church of England.

	When Opened.	Seats.
1. The Old Church	1316	Not known.
2. St. Luke's	1824	——
3. Trinity	1830	1400*
4. Park Chapel	Not known	——

* Pews, 750; Free Seats, 660.

Chapels among the Dissenters.

	When Opened.	Cost.	Denom.	Seats.
1. Cook's Ground,	17th cent.	unknown.	Indep.	250
2. Sloane Terrace	1811	3500*l*.	Meth.	1000
3. Union Chapel	1812	1500*l*.	Indep.	550
4. Trevor Chapel	1816	3000*l*.	Do.	800
5. Paradise Chapel	1817	850*l*.	Baptist	450
6. Ranelagh Chapel	1818	5000*l*.	Indep.	1200
7. North Street	——	——	Meth.	——
8. College Street	——	——	Baptist	——

The rectory of the Old Church, Chelsea, was endowed in the early part of the *fourteenth century*, of course by the Roman Catholics, and its first rector was Roger de Berners. The present officiating minister is the Rev. J. Rush, M. A. who has been curate for about twenty-five years.

St. Luke's is an elegant modern structure, the foundation of which was laid in October 1820, and it was opened in 1824. The Rev. J. W. Lockwood, M. A. is rector, who succeeded Dr. Wellesley in 1832.

Trinity Church is a still more modern edifice. By a recent Act of Parliament, "Hans Town" is divided, as far as regards ecclesiastical matters, into a separate parish, and is called "Upper Chelsea;" so that the Rev. H. Blunt, M. A. is styled Rector of Trinity Church, Upper Chelsea.

Connected with the history of religion in Chelsea, the names of several clergymen will be long remembered. Among these are the Hon. and Rev. W. B. Cadogan, M. A. second son of Lord Cadogan. He was born 1751, and on taking orders was preferred to the livings of St. Giles, Reading, and St. Luke's, Chelsea. With his evangelical ministry the revival of evangelical religion is reckoned to have commenced, both at Reading and Chelsea. He died at Reading, Jan. 18, 1797, after only a few days' illness. For an account of this excellent clergyman, see Evangelical Magazine for January 1798.

The Rev. Erasmus Midddleton was curate to Mr. Cadogan at Chelsea, and his judicious ministry was much esteemed by the pious people of Chelsea. This useful minister of Christ was one of the "Six Young Men who were expelled from Edmund Hall, Oxford, in 1768, for reading, praying, and expounding the Scriptures in private houses." He was afterwards enabled to prosecute his studies at Cambridge, by the generous and unsolicited support of W. Fuller, Esq. banker, and a Dissenter. A monument to the memory of this useful minister of Christ, was raised by himself in his excellent "Evangelical Biography," in four volumes octavo. See a memoir of this valuable minister in Evangelical Magazine for August 1805.

The Rev. John Owen, M. A., the first Clerical Secretary of the British and Foreign Bible Society, officiated at Park Chapel from 1812 till his death, 1822. The labours of that eminent man are too well known to need mention. We believe his ministry at Chelsea was blessed to the salvation of many, and his "History of the British and Foreign Bible Society" will carry down his name with honour to posterity.

RANELAGH CHAPEL, CHELSEA.

Ranelagh Chapel deserves particular notice, on account of the benefits it has been the means of diffusing in Chelsea and its vicinity. This elegant place of worship arose under the labours of its present devoted minister, the Rev. R. H. Shepherd. The place in which the congregation originally assembled, being insufficient to accommodate the crowds who were flocking to hear the gospel of Christ, some ground was purchased, and this commodious chapel, with its school rooms, was erected at an expense of about 5,000*l*. It was opened in July 1818, by the Rev. Dr. Winter, the Rev. Dr. Collyer, and the late Rev. J. Townsend. For several years Ranelagh Chapel was the most capacious place of worship in that vicinity, it being calculated to contain seats for 1,200 persons. The erection of the two new churches, in the immediate neighbourhood, has somewhat lessened the congregation, but still it is very considerable. The Liturgy of the Church of England is used by this congregation to direct their devotions, and the ministry of the Rev. Mr. Shepherd is truly sound and evangelical.

Justice seems to require that it be further stated, that 3,000*l*. of the cost of this Chapel has been paid, principally, we understand, by the proceeds of the seat rents, as the excellent minister's labours have been during the *fifteen years* altogether gratuitous! Probably the interest of the debt upon the chapel has amounted to little less than 2,000*l*. more. Sincerely do we pray that the devoted minister may be amply rewarded in his "work of faith and labour of love," seeing many individuals "seals to his ministry," and living "epistles of Christ," "written with the Spirit of God."

During the period of fifteen years, the Sunday school connected with Ranelagh Chapel has afforded instruction to several thousand children of the poor, besides the daily instruction of about three hundred and fifty. Surely it is not possible to compute the amount of good produced by such a series of benevolent labours, and we may confidently challenge the whole annals of infidelity to produce a similar instance of pure patriotism and philanthropy. This is the fruit of Christianity!

ACT OF FAITH OF THE "HOLY INQUISITION."

(Concluded from p. 170.)

OUR readers will not fully comprehend all the horrors of this execrable institution of Popery, without a relation of the gaol delivery of the Inquisition, called "Auto da Fé," or "THE ACT OF FAITH." This is a solemn day, observed for the purpose of absolving innocent persons, who may have been accused, and punishing those convicted of heresy. It is usually contrived that it shall fall on some grand festival, that the execution may strike the multitude with the greater awe. It is always on a Sunday. The process is as follows. In the morning the prisoners are brought into a great hall, where they are all clothed in certain habits, which they must wear in the procession, and from which they learn their doom.

The procession is led on by Dominican friars, who enjoy this privilege, because St. Dominic their founder was the originator of the Inquisition. Before them is carried the standard of the holy office, on which the image of the founder is wrought in rich embroidery, holding a sword in one hand, and an olive branch in the other, with the inscription, "Justice and Mercy." These friars are followed by the penitents, who have narrowly escaped burning, and who over their black coats have flames painted with their points downwards. Next come the relapsed, who have flames on their habits pointing upwards. After these follow such as profess doctrines contrary to the faith of Rome, and who, besides flames pointing upwards, have their picture painted on their breasts, and surrounded by dogs, serpents, and devils, all open-mouthed. Each prisoner is attended by a familiar of the Inquisition; and those intended to be burnt, have also on each side a Jesuit, who is continually advising them to abjure. After the prisoners follow a troop of familiars upon horseback; after them, the inquisitors, and other officers upon mules; and lastly, the inquisitor-general upon a white horse, led by two men with black hats and green hat-bands. A scaffold is erected sufficiently large for containing *two or three thousand* people; at one end of the scaffold are the prisoners, at the other end the inquisitors. After a sermon, consisting of encomuims on the Inquisition, and of invectives against heretics, a priest ascends a desk near the scaffold, and having received the abjuration of the penitents, recites the final sentence of those who are to be put to death, and delivers them to the secular power, at the same time earnestly beseeching *that their blood be not touched, nor their lives put in danger!!!*

Hypocrisy is thus carried to its utmost height; the prisoners being now in the hands of the civil magistrate are immediately loaded with chains, and carried first to the secular gaol, and thence, in an hour or two, brought before a civil judge. After inquiring in what religion they intend to die, the civil judge pronounces sentence on such as declare they die in the communion of the church of Rome, that they shall first be strangled and then burnt to ashes; on such as die in any other faith, that they be burnt alive. Both are immediately carried to the place of execution, where as many stakes are set up as there are prisoners to be burnt, and about each stake is laid a quantity of dry furze. The stakes of the professed, or of such as persist in heresy, are about four yards in height, and towards the top have a small board, on which the prisoner is seated. The relapsed being first strangled and burnt, the professed mount their stakes by a ladder; and the Jesuits, after repeatedly exhorting them to be reconciled to the church, part with them and say that they leave them to the devil, who is standing at their elbow to receive their souls, and to carry them with him to the flames of hell. On hearing this, the multitude raise a great shout, and cry, "Let the dogs' beards be made!" This is performed by thrusting flaming furzes, fastened to long poles, against their chins, till their faces are burnt to a coal. This inhuman act is accompanied with the loudest acclamations of joy. At last, fire is set to the furze at the bottom of the stake, over which the professed are chained so high, that the top of the flame seldom reaches higher than the seat upon which they are set, so that they seem rather roasted than burnt. There cannot be a more lamentable spectacle: the sufferers continually cry out, as long as they are able, "Pity, for the love of God!" Yet it is beheld by those of all ages, and by both sexes, with transports of joy and admiration!!

Our readers are prepared to denounce this as the perfection of infernal ingenuity: but the idea of all this being perpetrated in the name of RELIGION, and by PRIESTS professing the RELIGION OF JESUS CHRIST, must excite the utmost astonishment! Popery, the antichristian system of corrupted religion, which could sanction such outrages upon human nature, must indeed be, as the pen of inspiration has declared it, "THE MYSTERY OF INIQUITY," 2 Thess. ii, 7; and "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Rev. xvii, 5.

We leave our readers for the present to make their own reflections upon the above; from which they will doubtless be led to adore that merciful Providence, by whose bounty and grace we in Britain enjoy the blessings, both civil and religious, which flow from the possession of the Holy Scriptures.

VICTIMS OF THE SPANISH INQUISITION.

As an Appendix to our account of the "Holy Inquisition," we subjoin a recapitulation of its victims in Spain, from the year 1481 to 1820, from Llorente's History.

Periods.	Burnt alive.	Burnt in Effigy.	Sent to the Galleys or Imprisoned
From 1481 to 1498, under the administration of the Inquisitor-General Torquemada...........	10,220	6,840	97,371
From 1498 to 1507, under Deza....	2,592	829	32,952
From 1507 to 1517, under Cisneros.	3,564	2,232	48,059
From 1517 to 1521, under Adrian..	1,620	560	21,835
From 1521 to 1523, interregnum...	324	112	4,481
From 1523 to 1538, under Manricus.	2,250	1,125	11,250
From 1538 to 1545, under Tabera..	840	420	6,520
From 1545 to 1556, under Loaisa and Charles V................	1,320	660	6,600
From 1556 to 1597, under Philip II.	3,990	1,845	18,450
From 1597 to 1621, under Philip III.	1,840	692	10,716
From 1621 to 1665, under Philip IV.	2,852	1,428	14,080
From 1665 to 1700, under Charles II.	1,632	540	6,512
From 1700 to 1746, under Philip V.	1,600	760	9,120
From 1746 to 1759, under Ferdinand VI	10	5	170
From 1759 to 1788, under Cha. III.	4	0	56
From 1781 to 1808, under Cha. IV.	0	1	42
	34,658	18,049	288,204

N. B. The burning of a Jew in Valencia, 1826, has been contradicted by one of the Spanish authorities at Cadiz.

Letters to a Mother, upon Education.

LETTER XXVIII.

On learning History.

Dear Madam,

A COMPETENT knowledge of History must follow the attainment of Geography, in your system of Education.

It seems natural, and on many accounts advisable, to begin the study with some *short* history of the city or town or neighbourhood or country in which we live.

In the case of an inhabitant of London, I think some short luminous History of London might be the best book to put into the hands of children in the commencement of the study of history.

Being familiar with the objects, they would thus obtain a clearer and more complete idea of the nature of history. By the history of London they would learn is meant a description of London from the period of its first existence, as far as it is known; and the transfer of this idea to the country at large is easy, namely, a description of the country of England from the earliest period. The best History of England, all circumstances being considered, is perhaps that of Mr. Hume. Let your son read this aloud to you, half an hour each day, as one of his lessons.

When each lesson is over, let him close the book, and require from him an account of what he has read, in his own language. Be satisfied, if he can give you a delineation of the most striking events; and while he is faithfully reciting them, allow him as much liberty as he pleases. He will thus obtain a habit of delivering his sentiments in his own language, freely and elegantly. As you read onwards, let him write down the dates of *great* events alone; and these he may commit to memory, rather by frequent recurrence to them than by learning them by heart all at once as a task. You must nevertheless require him really to know them, and frequently exercise him in his knowledge of them. About twenty dates will be sufficient, as far as the history of England is concerned; these consisting of the principal occurrences alone, any minor occurrences will be recollected as having happened between some two of these principal dates; and this is precision enough.

I need scarcely remind you, that the history of any country should be read with the maps of it, and that the places should be found as they are mentioned. Should it be deemed necessary that your son should, in that part of his education which is conducted by yourself, acquire some knowledge of the other principal nations of the world, modern or ancient, the study should be pursued by similar methods. Goldsmith's History of Rome, and the History of Greece by the same author, will be found amply sufficient to afford a knowledge of the chief events in the career of those most illustrious nations of antiquity. I have however generally observed, that the history of these nations is but feebly pursued by young persons. They are devoid of the charm of interest to any but those of an age to admit of mature reflection. Hence they are generally read as part of the drudgery demanded by the study of the classics. Attention to them will be useless to your son if he is to become a tradesman or merchant; and if he is to become a scholar, may be properly left to the occupations of the grammar-school and university.

With regard to the moral use of historical reading, which is proposed by some preceptors, I believe the attempt rarely answers with children. It requires some degree of maturity before a young person knows what is meant by the philosophical use of history. A person must mingle with mankind in the great concerns of human life, before he can understand how to trace conduct to motives: he must have learned the value of such observations, before he will heartily and therefore successfully engage in them. All moralizing to children respecting the intentions of princes and statesmen in their various acts of legislation, the influence of their private views and interests upon their public measures, the insignificance of the causes from which the mightiest events have sprung, the utility for which Divine Providence overruled the malicious designs of heroes, and all similar deductions, inferences, and speculations, ought not to be required of children, and are lost upon them. This use of history can indeed be scarcely derived from any but the fullest, and most impartial documents; and *these* are accessible but to few. This philosophical use of history is serviceable but to very few persons, chiefly to senators, &c.; and as it is one of the highest occupations of the human mind, so it can only be undertaken successfully by a highly cultivated understanding, and under the advantage of the greatest leisure. It is the occupation of a retired statesman. The ordinary and obvious lessons of history, which force themselves upon our view, should indeed be pointed out to children: of this nature are, the unjustifiableness of injurious undertakings, their prosperity for a time perhaps, but the final misery of the perpetrators; the odiousness of cruelty or injustice; the excellence and moral loveliness of amiable, virtuous, and useful characters; the misery occasioned by war, and the blessings of peace and good government, &c.

It may be useful to require, as an exercise once every week, that your son should, while reading history, write out from recollection the account of any particular person or event, and describe the impression which it has made upon his own mind. You will look over these very carefully, and correct any errors of orthography and punctuation which they may contain: these should all be preserved. He will thus be insensibly accustomed to express his sentiments in writing, and will gain an English style much sooner and better than if he were required to *write an exercise*. The utmost *simplicity*, which is the basis of style, should be required in these compositions: this, together with *perspicuity*, seem to be the two chief objects of attention, needful to the young writer.

I am, dear Madam, yours, &c.
CLERICUS.

LANDSCAPE.

EVER charming, ever new,
When will the landscape tire the view?
The fountain's fall, the river's flow,
The woody valleys warm and low,
The windy summit wild and high,
Roughly rushing on the sky!
The pleasant seat, the ruin'd tower,
The naked rock, the shady bower,
The town and village, dome and farm,
Each gives to each a double charm,
As pearls upon an Ethiop's arm.

Now, even now, my joys run high,
As on the mountain's turf I lie;
While the wanton zephyr sings,
And in the vale perfumes his wings;
While the waters murmur deep;
While the shepherd charms his sheep;
While the birds unbounded fly,
And with music fill the sky;—
Now, even now, my joys run high.

THOUGHTS ON THE SACRED HISTORY OF THE CREATION.

(Continued from p. 171.)

THE creation of man is placed by the Mosaic narration immediately after the completion of the animal kingdom: "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." It was a superb destiny that man should be appointed to be the image and likeness of God; but it is here emphatically revealed to us that this was the object of his creation, and as such demands our most intellectual meditation. Let us consider the means by which this sublime result was intended to be produced.

Man consists, like the animal classes, of a material body, and of an immaterial principle of intellectual life. But he differs from them in this great and distinguishing peculiarity, that his mental principle is of a diviner nature, and is stated to have originated from the Deity himself. For after mentioning his formation from earthly elements, the dust of the ground, the sacred record expressly adds, that his Creator "breathed into his nostrils the breath of life, and man became a living soul." No difference of origin could be more distinctly marked. The regal Solomon has very impressively signified his clear perception of it, by these words: "Then shall the dust return to the earth, as it was; and the spirit shall return unto God, who gave it." The origin of the soul therefore was the Divine breath: it is an emanation from the Divine Spirit; and in this sacred source of its existence, its similitude to its Creator began. Its intellectual and moral powers and qualities may be assumed to have a proportioned resemblance in essential nature, though but in remote miniature and infinitely inferior. He has made our intelligent spirit in such a likeness to his own, that there can be intercourse and communion and sympathy and affection between man and his God. We are essentially his image and likeness in our original nature and capacities, and the more we advance to all the attainable perfections of our being, the more complete the actual assimilation will become.

Thus capacitated to receive and comprehend the ideas and sentiments of the Divine mind, an ample store of these was prepared in the rich and multifarious creations of its provided habitation. The various departments of nature which have been briefly recapitulated, the planetary, the terraqueous, the vegetable, the animal, constitute, with His subsequent communications, the knowledge which He has appointed to be the knowledge of mankind. We must furnish our minds from this large and diversified provision: we must obtain this knowledge, or none. Another world will open a new scene of his creations; but in the present we can only obtain what is before us and about us: most of us are contented with a moderate portion; some with a very slight and superficial survey; others with almost none: this is left to our personal taste and choice: it is ever inviting us to make it our possession, and the reward of its acquirement is mental happiness.

We need not ask why that particular kind of knowledge which the earthly creations display, was appointed to form the mind of man; for the right answer must always be, that it is what the wisdom of the Creator has decided to be most proper for His human race, most beneficial, and most improving. Indeed all other kinds of knowledge would probably only have a similar result; for every sphere of being is but a varied portraiture of Himself; so far as it extends, each conveys to those who will duly contemplate its works, so much of the Divine thoughts, feelings, and will, as its substances and agencies exemplify. Hence all kinds of knowledge from nature are valuable to us, and our own world as effective for our improvement as any other in this view is likely to be.

Independent of all metaphysical discrimination, the literature, the history, the arts, the mechanisms, and the manufactures of mankind — all that ennobles, enriches, and delights a cultivated nation — show at once with an irresistible certainty the immense superiority of the human soul. When our moral principles begin, when we rise beyond our animal wants and desires, when our improvabilities develop, we distinguish our spirit from the animal mind for ever. To none of these can that attain: their faculties, instincts, and powers, are admirable for their class of being, and enlarge our notions of the benevolence as well as omnipotence of our common Maker; but they bear no comparison with the transcending capacity and qualities of their human master.

The soul of man indeed exhibits a greatness, a strength, penetration, and creative power, which urge us to inquire if any order of being, except the Divine Source, is superior to what the human now is, and will become in its most perfect state. Seraphic beings may differ in qualities and knowledge: they must do so, if their form and sphere be dissimilar to our own. Our knowledge is derived from our senses and external world, as theirs must also be. All knowledge gives power to its possessor, according to its nature: this power it produces in those who attain it, beyond what others have who are deficient in it. We have no personal knowledge that there are any beings in existence beside ourselves; but this is no reason for our denying or disbelieving that there are any. No educated mind can doubt that the universe is replenished with as many spheres of animated beings as there are orbs fitted for their abodes; but it does not follow that they are in spirit and intellect of a superior order to ourselves. If their worlds of residence were exactly like our earth, they could have no other materials of knowledge than those which we are enjoying, and would thereby only be on an equality with us; for dissimilitude is not in itself essential to superiority. But knowledge is only the furniture, the materials, and the instruments of the mind, and not the mind or spirit itself. This may be alike in all classes of intelligent being, and their dissimilarities of power and qualities may result from their material frame and appropriated world. The angelic classes and the human race may have the greatest resemblance to each other. There could be a Satan among angels, as well as an Adam among men. Both orders of being are therefore fallible; both furnish instances of transgression; and thus the suggestion, that the human spirit may, in its essential nature and in its powers and improvable capacities, be inferior to no order of being which the General Creator has been pleased to form, seems not to be an irrational or unwarranted conclusion.

One marking principle of the human soul is, that it progressively furnishes itself with knowledge, and forms its moral character. It is placed in a world full of the materials of knowledge, which it is to acquire. We strive by artificial tuition to give its thoughts and habits, during its younger period, the tendencies we prefer. Instruction is a great assistant; our own conduct a greater. Youth comprehend and imitate what they see, much more than they understand or apply what they hear. But in every instance it is self-formation which forms the matured spirit. It acquires its own sensations, makes its own perception, feels alone its own feelings, makes for itself its own reasonings, has and uses its own will, and forms its own judgment and habits. By this separate self-agency, every soul, as its earthly life continues, forms itself into a personality which is peculiar to itself; which cannot but have many similarities to that in others, from possessing a like frame and living in the same society; but which always exhibits some qualities, habits, and feelings, particular to itself: and though the superior power of other persons or things may fetter its actions, it will still always be a peculiar self, a distinct personality, an individual being, feeling and thinking and wishing as it may like and choose.

With this principle of self-formation, the soul seems also to possess an indestructible property of self-will. No man thinks in all respects like another; and no man wills in all things like another. Each thinks and wills, as he sees, for himself. Self-will, or the willing according to his own nature, is therefore the inseparable property of every one. None can divest themselves of their will, more than of their thought: it has in this respect no master, and no overruling necessity: any compulsion comes not upon our will, but on our acting. We have a natural freedom of will, but not as free a power of acting upon our will. Even under the severest tortures, inflicted on purpose to compel him to will as his tormentors require, the human spirit has on numerous occasions proved that it not only will exert its free-will, but that it can even avow that it will continue to exercise its liberty. Even where it seems to yield to violence, it is rather an extorted submission than an actual surrender of its freedom: it wills to comply with the injunctions of the cruel power, but in its secret movements it wills also to hate the persecutor, and the conformity to which it assents. The will too never seems to change, but by its own choice. And for these reasons I infer, that this self-will, or free-will, is an essential property of the human soul, of which it cannot divest itself, or be divested.

(To be continued.)

OBSERVATIONS ON BEHAVIOUR IN THE HOUSE OF GOD.

"Keep thy foot when thou goest to the house of God." Ec. v, 12.

As men that walk in danger look to their steps, and take care where they set their feet; so he that enters the house of prayer, hath need to enter with great cautiousness and watchfulness. For he comes into the more immediate presence of God, who knows his thoughts, notices his designs, and looks into the secret recesses of his soul: observes his looks, and postures, and behaviour; and will at last call him to an account for his carelessness and irreverence. Were these things seriously thought of, how could the generality of us come into His house with no greater awe, and with as loose affections, as if we were going to a place of mere amusement? How durst we stare about in prayer? How could we let our thoughts rove and wander while we seem to be engaged in devotion? How could we hear with so much indifference? How could we apply ourselves to the duties required of us with that coldness which is so visible in most congregations? How could we turn our services into mere formalities, and stand before the great God unconcerned, and return from his house without a relish of the mysteries of godliness? To see what decency and gravity men observe in the presence of an earthly prince, and to think how little regard we have to the presence of a glorious and omnipotent God, in the house which he is pleased to call his tabernacle and dwelling-place, is enough to make the holy angels conclude, that in the midst of his temple we are infidels.

To see how supinely some sit at prayers, as if they were praying to a stock or stone;—to see how others compose themselves to sleep, as if the God they came to worship, with Baal, were asleep too, and they come to honour him with that posture;—to see how some come to show their finery, and to be seen and taken notice of, and to be admired by spectators;—to see how others strive for places, for superiority, and the chief seats in these synagogues, and there discover their pride, their anger, and their malice, where they ought to express their greatest humility and charity;—to see how others talk here of their worldly concerns; or, if they do not talk of them, yet act and behave themselves as if they thought of nothing else, where they should mind only the great concerns of their immortal souls;—to see all this, what can we infer, but that men have no sense of the tremendous Majesty on high; no apprehension of the mysteries which the very angels desire to look into!

These things ought not so to be. When, therefore, thou goest to the temple of the Lord, remember, reader, the magnificence of that God at whose footstool thou goest to worship: when thou enterest the door of this sacred house, leave there thy worldly thoughts and carnal desires, and come filled with the Spirit into the tabernacle of the Lord; sit, and stand, and kneel there as before the Searcher of all hearts; resolve to come away thence edified, and with a greater store of spiritual blessings than thou hadst before. In praying, fix thy thoughts upon Him who heareth prayer; and if thou dost, thou canst not but appear in such a posture as doth best express thy inward sense of His greatness and holiness. In hearing, apply the general admonitions, and exhortations, and reproofs, to thine own soul. In reading, make some spiritual reflection on the examples, precepts, and promises that are brought before thee. In singing, mind the matter more than the tune. At thy going into the house of the Lord, beg of God to prepare thy heart: at thy coming out, beg that thou mayest not lose the things that have been wrought in thee;—this is to "Keep thy foot when thou goest into the house of God." May the Spirit of God and of his Christ be granted unto thee, that thou mayest be enabled to profit by these admonitions. W. E. H.

THOUGHTS ON NEGRO SLAVERY.

Mr. Editor,

The very affecting pamphlet lately published by Mr. Whitely on the present state of our Negro brethren in Jamaica, has given rise to the following thoughts, which I offer for insertion in the Christian's Penny Magazine. They might have been much amplified, but I wish not to occupy too large a space in your valuable Miscellany.

1. The first and most obvious reflection is, that Slavery presents the same hideous features now that it did forty years ago. Time has not at all changed that deformity which is natural to this monstrous product of human depravity. All the highly-varnished stories we have heard from the parties interested in the continuance of the system, about the improvement in the condition of the Slaves, and the amelioration of their sufferings, disappear like dew in the morning sun before this plain statement of facts, which shows West Indian Slavery to be the same compound of cruelty and impurity that it ever has been; and shuts us up to the conclusion, that it is as unalterable in its nature as it is accursed in its effects.

2. We see in the next place the total falsehood of the pretended desire on the part of the planters to do any thing for improving the moral condition of their victims. They are well aware that Slavery and Knowledge cannot exist together, and they therefore systematically and strenuously oppose every effort for enlightening the Negro mind, and thus rendering him capable at any time, however distant, of enjoying the blessings of freedom.

3. From this it seems to follow of course, that one of two things must be chosen: either to leave the unhappy African to the miseries of interminable slavery; or to dissolve at once the tie between him and his master. Let us not deceive ourselves: there is no middle way: the planter must cease to have a *property in his black brother*, or the cruelties of the one and the sufferings of the other can never terminate.

4. One cannot but be deeply affected at the influence of the Slave system upon those by whom it is carried on. The bodily sufferings of the Negro are indeed sufficient to make us shudder at their contemplation; but to what condition is the oppressor brought by the exercise of these cruelties? Who can contemplate without horror the adamantine state of that man's heart, who can order and witness the infliction of such tortures on his fellow-creatures, and then sit down to enjoy himself "with as much unconcern as if he had been only paying them their wages?" Who can read this record of the impurities of their life, without feeling that they are morally sunk far, very far, below the victims of their cruelty and lust? Who can witness their unceasing efforts to shut out the light of truth, and not see that they are themselves in the most awful subjection to the prince of darkness?

5. It seems clear that emancipation and evangelization ought to go hand in hand in this great work. Nothing but the light of the glorious Gospel can effect that change in the Negro, which will render him fit to enjoy liberty; and nothing but the influence of the same Gospel can change his flinty-hearted master from his present worse than brutalized condition, to become a fit ruler over his brethren in this world, or to escape that tremendous judgment which awaits him in the world to come.

6. Let all, then, who feel as they ought their duty in this great matter, use their utmost efforts for breaking at once and for ever the chains of the Negro. This is the grand object to be accomplished: minor considerations may be left open to discussion; but the great work *must not* in any degree be compromised—*the total and final extinction of Slavery*. The glorious day has dawned; and we may at length rejoice in the prospect of the elevation of our coloured brethren to their proper rank in the human family. And let us be equally zealous in the support of our persecuted Missionaries, those angels of mercy, who at the peril of their lives are devoting themselves to this labour of love: never omitting to do all with fervent prayer and entire dependence on Him who hath "made us all of one blood," and who for our encouragement has himself pronounced, "Blessed are the merciful, for they shall obtain mercy."

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PROTESTANT EMIGRATION FROM IRELAND.

Surely there must be some lamentable want of scriptural zeal and wisdom in relation to Ireland, or we never should read such an account as the following: "The number of Protestants, who have emigrated from Ireland during the last few years, is as follows: In 1829, 12,000; in 1830, 21,000; in 1831, 29,500; in 1832, 31,500; making a total of 94,000 during the short space of four years!"—*Dublin Univ. Mag.*

"THE WAY OF SALVATION."

ACTS XVI, 17.

THE redemption of man, and the restoration of our fallen race to the favour of Almighty God, arising from the infinite grace of that God, and secured by his thoughts of love and promises of mercy towards us, were the themes of prophecy, the expectation of patriarchs and prophets, and the constant subject of glorious anticipation.

Thus the Almighty by his prophet declares to us, that "His righteousness was near—His salvation was gone forth," Isa. li, 5; "That his salvation should be for ever, and his righteousness should not be abolished," ver. 6; and in another place, "That all the ends of the earth should see the salvation of our God." Isa. lii, 10. The Hebrew monarch gloried in the character of God when he exclaimed, "*Our God* is the *God of salvation*," Ps. lxviii, 20; and so earnestly did he, amongst the worthies of old, desire to know more of this great and unutterable blessing, that he tells us, that "his eyes failed (Ps. cxix, 123), and his "heart fainted (ver. 81) for the salvation of God."

Now, dear reader, what is this salvation to which our Creator has so earnestly invited our attention; which prophets and patriarchs so anxiously desired; which apostles and evangelists preached, and dying saints and martyrs have gloried in? Yes, the fulness of time spoken of in the Scriptures has come, Gal. iv, 4; "Life and immortality have been brought to light through the gospel," 2 Tim. i, 10. Let the word of inspiration proclaim its message to you.

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even *the righteousness of God* which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified *freely by his grace* through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." Rom. iii, 21—26.

You have surely heard of this most blessed Saviour, God in our nature, 1 Tim. iii, 16, "The one mediator between God and man," 1 Tim. ii, 5. You must have heard of him, of his pure and spotless life, of his death on the cross, where he died "the just for the unjust, that he might bring us to God," 1 Pet. iii, 18. You must have heard of his glorious resurrection and ascension, Ps. lxviii, 18; Eph. iv, 8; and of his prevalent intercession before the throne of God for us, Heb. vii, 25. "It is finished," were the last words of our divine Saviour, John xix, 30; and blessed be God that it is a finished salvation for us; yes, "Christ died for us," 1 Thess. v, 10; and all are invited "to believe on the Lord Jesus Christ and be saved," Acts xvi, 31. His servants are commissioned to "preach the gospel to every creature," Mark xvi, 15; and "let him that heareth say, come" (Rev. xxii, 17), to his neighbour, and so on from one to another, until these glad tidings of great joy are conveyed over our world. Yes, God is the author of salvation (Heb. v, 9); man is its object; Christ Jesus is "the way, the truth, and the life," John xiv, 16; "He is for salvation to the ends of the earth," Isa. xlv, 22. "In him are all the treasures of wisdom and knowledge," Col. ii, 3; "In him dwelleth all the fulness of the Godhead bodily," Col. ii, 9; and "He came into the world to save sinners," 1 Tim. i, 15. And God, the eternal Spirit, whose aid will be given to us, and who taketh of the things of Jesus, will reveal them to those, who feeling their sin and misery, cry out with the publican of old, "God be merciful to me a sinner," Luke xviii, 13. This blessed Spirit will purify and renew the soul, and by his all-powerful influence lead you up, to see in God, through Christ Jesus, a reconciled Father and an Almighty Friend.

Reader, surely you must have heard of these things: but have you duly regarded them? Have you sought "this great salvation?" Have you found this mighty Saviour? "For as many as received him, to them gave he power to become the sons of God, even to them that believe on his name," John i, 12. If Christ has been formed in you "the hope of glory" (Gal. iv, 19), then "the pearl of great price" (Matt. xiii, 46), is yours; and connected with this great salvation, all blessings both for time and eternity are yours. 1 Cor. iii, 22.

But, reader, and fellow-pilgrim towards eternity, if you do not know God as "your God" (Ps. xlviii, 14), Christ as "your Saviour" (John xx, 28), and the Holy Spirit as "your sanctifier and guide" (John xvi, 13); If you are "yet in your sins," unconverted, unreconciled to God by Christ Jesus, "far off from God," and "an enemy in your mind by wicked works," Col. i, 21; if you have never yet solemnly asked the question, "What must I do to be saved" (Acts xvi, 30), and had it satisfactorily answered; if you have never yet cried out from your inmost soul, "Lord, save me or I perish," Matt. viii, 25;—oh! be warned: "Fly from the wrath to come." Matt. iii, 7. Delay not a moment: fly, it is for more than life. The happiness of your soul for eternity is at stake (Matt. xvi, 26). *There is no promise to delay.* The invitations of God are immediate. "*To day* if ye will hear his voice, harden not your heart." Ps. xcv, 7, 8. "*Now* is the accepted time, *now* is the day of salvation." 2 Cor. vi, 2. "There is no other name given among men whereby they may be saved, but that of Jesus Christ."

But where will you fly? Where can you fly from the wrath of a holy God? God himself points you *now* to the city of refuge. "Behold the Lamb of God, which taketh away the sins of the world!" John i, 29. The gates of this city are "open continually night and day." Rev. xxi, 25. And the Saviour is as willing as he is powerful, and as able as he is willing. Hear his own most gracious words. (And can you reject such love? Can you treat it with unconcern or delay?) "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." John iii, 16. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace," Eph. i, 7. "And him hath God exalted with his right hand, to be a prince and a Saviour, to give repentance to Israel and forgiveness of sins." Acts v, 31. And that Saviour is calling to you, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Matt. xi, 28. "Ho! every one that thirsteth, come ye to the waters" (Isa. li, 1), "and take of the waters of life freely," Rev. xxii, 17. And "him that cometh I will in no wise cast out" (John vi, 37). "He is able to save to the uttermost all that come unto God by him." Heb. vii, 25.

And now farewell: "search the Scriptures." John v, 30; whether these things are so or not. And "may the grace of God that bringeth salvation" (Titus ii, 11), and the blessing of God Almighty, the Father, Son, and Holy Ghost be with you, for Christ's sake. Amen.

A single intention to please God, and to approve ourselves to Him, should animate and govern all that we do in His service.

THE NEGRO'S LIBERTY.

Loud let the trumpet sound,
Swift the glad tidings run,
To earth's remotest bound,
Far as the rising sun;
Farewell, dark night of Slavery!
Welcome, sweet dawn of Liberty!

Thou birthright of mankind,
Gift from the Deity,
By God most high design'd
The boon of all to be.
Hail, heaven-born child, sweet Liberty!
Dearer than life art thou to me.

For thee our fathers bled,
The good, the great, the wise;
What seas of blood were shed
To gain the glorious prize!
Bright gem, that sparkles through our coast,
Our joy and glory, Britain's boast.

Here pause, my Muse, to sigh,
Drop thine exalted tone:
If ask'd the reason why,
The cause I blush to own;—
Britons, who boast of liberty,
Hold others bound in slavery.

Oh! inconsistent deed
For those who freedom prize:
Should God in wrath proceed,
And let his anger rise,
Should He at length retaliate,
What vengeance must our land await!

Rouse, Christian Britons, rouse!
King, Lords, and Commons, rise!
The Negro's cause espouse,
Attend their groans and cries.
Shall we purloin the gifts of Heaven,
Withholding what the Lord has given?

The patriot answers "No!"
The Negro shall be free;
We'll not augment their woe,
Deep'ning their misery.
It shall not be of Britain said,
That they in human beings trade.

Do not the angels wait,
The joyful news to bear
To the celestial gate,
That all heaven's hosts may hear,
And hearing tune their golden lyres,
And freedom chaunt through all their choirs?

Thou Lord of earth and skies,
We turn from all to thee;
Do thou in mercy rise,
And set th' oppressed free.
The hearts of all are in thy hand;
'Tis done, if thou but give command,

In answer to the prayers
Which from thy church arise,
With Negro groans and tears,
Deep sobs and bitter cries,
Extorted by oppression's rod,
Invoking thee, Almighty God!

Relying on thy grace,
We hail the happy day,
The beamings of thy face
Shall chase our fears away.
The trump shall sound the jubilee,—
Africa's free! for ever free!

But we expect a day
Of brighter glory still,
Which shall thy love display,
And thy blest words fulfil;
When all shall thy salvation see,
By God the Son from sin set free.

G. M. B.

THE BISHOP AND THE POOR MAN.

How frequently does the tried Christian mistake his troubles for proofs of his heavenly Father's displeasure!

It is related, that a poor but worthy inhabitant of Paris once went to the bishop of the place, with a countenance beclouded, and a heart almost overwhelmed. "Father," said he, with the most profound humility, "I am a sinner—I feel that I am a sinner;—but it is against my will. Every hour I ask for light, and humbly pray for faith; but still I am overwhelmed with doubts. Surely if I were not despised of God, he would not leave me to struggle thus with the adversary of souls."

The bishop thus consoled, with the language of kindness, his sorrowing son. "The king of France has two castles in different situations, and sends a commander to each of them. The castle of Montelberry stands in a place remote from danger, far inland: but the castle of La Rochelle is on the coast, where it is liable to continual sieges. Now which of the two commanders, think you, stands the highest in the estimation of the king, the commander of La Rochelle, or he of Montelberry?" "Doubtless," said the poor man, "the king values him the most who has the hardest task, and braves the greatest dangers." "Thou art right," replied the bishop: "and now apply this matter to thy case and mine; for my heart is like the castle of Montelberry, and thine like that of La Rochelle."

C. P.

STATE OF THE ESTABLISHED CHURCH IN IRELAND.

The Rev. Robert Adam, M. A. an English clergyman, gives the following account of the "Irish church." "In Ireland there are about 2,246 parishes, of which 293 are in the gift of the Crown, 367 in that of laymen, 21 in that of Trinity college, 1,470 in that of the bishops, &c. &c. The archbishop of Dublin presents to 144 livings, the bishop of Ferns to 171, the bishop of Cloyne to 106, and the bishop of Kildare to 131."

"By the fifth article of the Union in 1800, the United Church is the only church recognized in Ireland; yet her members are comparatively few, not being supposed to exceed 400,000, whereas her revenues are immense."—*Religious World displayed, abridgment*, p. 204.

By an account recently presented to the House of Commons, and printed by its authority, it appears that the number of benefices in Ireland of above 2000*l.* a year in value is eleven, one of them being of the annual value of 2,800*l.*; of those above 1,000*l.* and under 2,000*l.* value, the number is 91; of 750*l.* to 1,000*l.* there are 96; of 500*l.* to 750*l.* there are 425 livings; and all the remaining livings in Ireland, to the number of 583, are below the annual value of 250*l.* many of them being very considerably below that amount.

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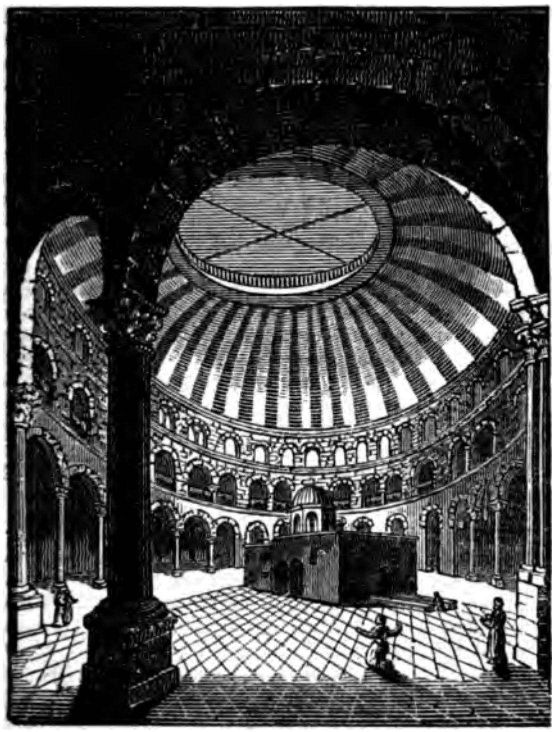
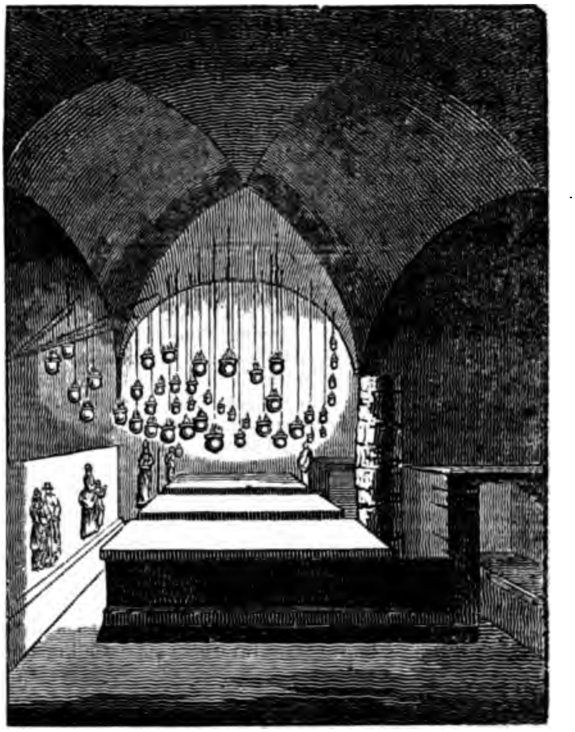


Inside of the Flat Cupola of the Church of the Holy Sepulchre, and Outside of the Sepulchre.



Interior of the Sepulchre, and the Grave of our Saviour, illuminated by forty-four Silver Lamps.

PILGRIMAGES TO THE HOLY SEPULCHRE.

A HISTORY of the Holy Sepulchre could not be given o our readers without much that is marvellous and egendary, and a portraiture of the horrors of the nemorable Crusades. As we gave an account of the Church of the Holy Sepulchre, in No. 22 of the Christian's Penny Magazine, we shall limit our remarks principally to the ceremonies which are observed at this celebrated place.

In galleries round about the church, and also in small buildings on the outside, are many apartments for the eception of friars and pilgrims; in which formerly almost every nation in Christendom maintained a society of monks, each society having its proper division assigned to it by the Turkish government. But the extortions of the Turks in rents and fees have caused all to relinquish their establishments except the Roman Catholics, the Greeks, the Armenians, and the Copts of Egypt. Besides their several apartments, each fraternity have their altars and sanctuaries allotted to their separate use, at which they have a peculiar right to perform their religious services, to the exclusion of other nations.

The privilege of keeping the Holy Sepulchre has been the occasion of many contests and of much bloodshed in former times; but the king of France prevailed with the Grand Vizier in 1685 to grant that honour to the Roman Catholics; and since that period they alone have had the liberty of saying mass in it, and of performing any other solemnities of religion. They have generally about ten or twelve priests, with a president over them, usually residing at this holy place; and every day they make a solemn procession, with tapers and crucifixes, and other emblems of their religious system, to the several sanctuaries, singing at every one of them a Latin hymn, relating to the subject for which the place is celebrated. But their grand ceremonies commence on Good Friday night, which they call "*Nox tenebrosa*"—the *black night*. A description of these will doubtless be interesting to our readers.

As soon as it grows dusky, all the friars and pilgrims are convened in the Chapel of the Apparition (which is a small oratory on the north side of the Holy Grave), so called as being the supposed place where Christ appeared to Mary Magdalene after his resurrection, adjoining to the apartments of the Latins, in order to go in a procession round the church. But before they set out, one of the Latin fathers preaches a sermon, during which all the candles are put out, to heighten the solemnity of the occasion. Sermon being ended, which generally lasts about half an hour, every person present has a large lighted taper put into his hand, and all necessary preparations are made for beginning the procession. Among the crucifixes, there is one of a great size, bearing upon it the image of our Lord, as large as life. The image is fastened to it with great nails, crowned with thorns besmeared with blood; and so exquisitely formed, that it represents in a very lively manner the lamentable spectacle of our Lord's body as it hung upon the cross. This figure is carried all along at the head of the procession, after which the company follow to all the sanctuaries in the church, singing their appointed hymns at every one.

The first place they visit is the Pillar of Flagellation, a large piece of which is kept in a little cell, just at the door of the Chapel of the Apparition. There they sing their proper hymns, and another sermon is preached in Spanish, touching the scourging of our Lord. From hence they proceed in solemn order to the Prison of Christ, where they pretend he was secured whilst the soldiers made things ready for his crucifixion. Here likewise they sing their hymn, and a friar entertains them with a sermon in Italian.

The next visit is paid to the Chapel of the Division of Christ's Garments, where they only sing a hymn, without adding any sermon. Having done here, they advance to the Chapel of the Derision, at which after their hymn, they have a fourth sermon in French.

From this place they go up to Calvary, leaving their shoes at the bottom of the stairs. Here are two altars to be visited; one where our Lord's cross was erected, and another where he is supposed to have been laid on the cross. At the former of them they lay down the great crucifix upon the floor, and act a kind of resemblance of Christ's being nailed to the cross; and after the hymn a friar preaches a sermon upon the crucifixion, in Spanish.

From hence they remove to the adjoining altar, where the cross is supposed to have been erected. At this altar is a hole in the natural rock, said to be the very same individual one, in which the foot of our Lord's cross stood. Here they set up their cross, with the bloody crucified image upon it; and leaving it in that posture, they first sing their hymn, and then the father guardian, sitting in a chair before it, preaches a passion sermon in Italian.

At about one yard and a half distant from the hole in which the foot of the cross was placed, is a remarkable cleft in the rock, which in all probability was made, as it is said to have been, by the earthquake that happened when the Son of God suffered (Matt. xxvii, 51—54). That this is a natural and genuine breach, and not counterfeited by art, the sense and reason of every one who sees it (say travellers) must convince him; for the sides of it answer exactly to each other, even where they are inaccessible to the tools of the workman.

The ceremony of the passion being over, and the guardian's sermon ended, two friars, personating, the one Joseph of Arimathea, the other Nicodemus, approach the cross, and with a most solemn air both of aspect and behaviour, draw out the great nails, and take the feigned body from the cross. It is an effigy so contrived, that its limbs are soft and flexible, as if it had been real flesh; and nothing can be more surprising than to see the two pretended mourners bend down the arms which were before extended, and dispose them upon the trunk in such a manner as is usual in corpses.

The body being taken down from the cross, is received into a fair large winding sheet, and carried down from Calvary, the whole company attending it to the stone of unction. This is taken for the very place where the precious body of our Lord was anointed and prepared for the burial. Here they lay down the imaginary corpse, and casting over it several sweet powders and spices, wrap it up in a winding sheet, singing a hymn, after which, one of the fathers preaches a sermon suitable to the occasion. These obsequies being finished, they carry off their fancied corpse, and lay it in the sepulchre, shutting up the door till Easter morning. And now, after so many sermons and so long and tedious a ceremony, the weariness of the company, and the time of night, make it needful to go to rest.

The next morning nothing extraordinary passes. In the afternoon of Saturday, the congregation are assembled in the area before the holy grave, where the friars spend some time in singing over the Lamentations of Jeremiah, which function, with the usual procession to the holy places, is all the ceremony of this day. On Easter morning, the sepulchre is again set open very early. The clouds of the former morning are dispersed, and the fathers put on a face of joy, as if it had been the very time of our Lord's resurrection. Mass is celebrated in the morning just before the holy sepulchre, where the father guardian has a throne erected; and being clothed with episcopal robes, with a mitre on his head, he gives the host to all Christians who are disposed to receive it, several Turks standing by as spectators. This being over, they retire out of the church, and most of the pilgrims are entertained by the father guardian at the convent.

THE SACRED FIRE, IN THE CHURCH OF THE HOLY SEPULCHRE.

Pious frauds had a very early origin among the professors of Christianity. They arose with the corruption of religion, and were designed to induce the ignorant to embrace the profession of the gospel. Falsehood and blasphemy are their essence, and words are insufficient to express the dishonour they have done to God, or the injury which they have occasioned to the souls of men. The impious delusion of the "*Holy Fire*," was first devised, according to Gibbon, in the *sixth century;* and, lamentable to acknowledge, from want of the saving knowledge of the Scriptures, it still exists in the *nineteenth.*

Many travellers have described this gross imposition upon an ignorant people; but the following is from a very instructive "Memoir of the Rev. Levi Parsons, first Missionary to Palestine from the United States," who was ordained to his noble office in 1817, landed at Smyrna in Jan. 1820, and fell under his labours at Alexandria, Feb. 10, 1822. He says, "Every apartment of the church was crowded with Turks, Jews, Christians, and with people from every nation under heaven. These assembled to witness the supposed miraculous descent of the Holy Spirit, under the similitude of fire. It is estimated that at least 5000 people were present. The governor of the city and Turks of rank were there. A very convenient place was allotted me to observe distinctly every ceremony. About twelve o'clock we witnessed scenes of a very extraordinary nature, and highly derogatory to the Christian profession. A body of Arab Christians, natives of Palestine, were admitted to perform their part in the duties of the holy week. They began by running round the holy sepulchre with all the frantic airs of madmen, clapping their hands, throwing their caps into the air, cuffing each other's ears, leaping half-naked upon the shoulders of their companions, hallooing, or rather shrieking to the utmost extent of their voices. This was the exhibition to five thousand people, who were in expectation of soon witnessing the descent of the holy fire.

"About one o'clock the Turks entered the small apartment of the holy tomb, extinguished the lamps, closed the doors, and set a watch. I was determined to enter myself the holy sepulchre, with the Russian Consul, to see from what direction the fire proceeded. But they replied, 'The Turks will not give permission to strangers to enter! Shortly after, the principal Greek priest entered the holy sepulchre, attended by the Armenian patriarch, and also by the Syrian patriarch. The Greek priest, however, entered the sacred apartment unattended. Every eye was fixed as the time approached. As we stood waiting, suddenly there darted from the sepulchre a flaming torch, which was carried almost instantaneously to a distant part of the assembly. I stood among the first to receive the fire, and to prove that, as to its power of burning, it contained no extraordinary qualities. The zeal of the pilgrims to get a part of the fire before the superior qualities departed (as they say it burns like other fire in a few minutes), endangered the lives of many. Several were well nigh crushed to death. Some lighted candles, others tow, with a view to preserve a part of its influence. Some held their faces in the blaze, saying, 'It does not burn.' Others said, 'Now, Lord, I believe; forgive my former unbelief.' After this the pilgrims retired, abundantly satisfied with what they had seen and heard."

How truly distressing to reflect upon the mysteries of our most holy faith being thus burlesqued, and the minds of men thus blinded and abused, upon the very spot where the Apostles preached so faithfully and effectually the doctrines of salvation by Jesus Christ! May every Christian pray, that the people may be delivered from such absurdities, and their minds blessed with the edifying light of the Scriptures!

REVOCATION OF THE "IRREVOCABLE EDICT OF NANTZ."

Agreeably to our intimation, when noticing the death of the late lamented Admiral Lord Gambier, whose great grandfather was a persecuted French Protestant, we here give some notice of the "Revocation" of the "Irrevocable Edict of Nantz." That transaction cannot fail to be interesting to our readers; not only on account of the calamities which befel the professors of the gospel, but the benefits which resulted to the manufactures of Great Britain. Previously, however, a short sketch of the history of the Protestant faith in France may be desirable, to render the circumstances of that dreadful event more clearly understood.

Learning had begun to revive in France, in common with other countries of Europe, at the era of the Reformation. The art of printing had been the means of circulating the writings of Luther in France; and the Waldenses, in the southern provinces of that country, estimating their own numbers at *eight hundred thousand persons*, contributed to diffuse the light of divine truth, while they were encouraged in their profession of Christ by the increase of scriptural knowledge among their neighbours. Margaret, queen of Navarre, sister to Francis I, embraced the doctrines of the Reformation, and afforded protection to the preachers of the gospel to the extent of her power.

Brissonet, bishop of Meaux, countenanced the reformed doctrines; and encouraged James le Fevre d'Etaples, William Farel, and Gerard le Roux, in preaching the truth as it is in Jesus, and many embraced the gospel; but a persecution arose, and the members of the scriptural society which had been formed at Meaux, were scattered through the nation, by the vigilant Papists. In 1524, John le Clerc, founder of the reformed community at Metz, after enduring grievous torments for the gospel, was burnt alive! And numerous were the sacrifices of the same kind, which were made by the superstitious bigotry, or the popish policy of Francis; who personally assisted, bareheaded, in a grand procession at Paris, in 1535, while he was an eye-witness of the burning of six Protestants on account of their faith!

Several celebrated preachers under the patronage of Queen Margaret, were eminent instruments in diffusing the gospel. Among the great lights of France, promoters of the Reformation, was John Calvin. He was a man of extraordinary genius, immense learning, and flowing eloquence; which were sanctified by the most elevated piety, and improved by indefatigable industry. All his talents were consecrated to the cause of Christ, from 1534, when he embraced the doctrines of the Reformation. Calvin endured various persecutions from Francis I, to whom he dedicated his famous work, entitled, "Institutes of the Christian Religion." In 1536, Calvin settled at Geneva, which became a city of the greatest note, through his learned and orthodox writings and commentaries on the Scriptures; so that by his wisdom and industry, he became the principal counsellor to the reformers in every nation throughout Europe, after the death of Luther.

France appears to have contained almost as many Protestants as even Germany, toward the close of the sixteenth century: for in 1570, it was found that there were 2,150 congregations, some of them including 2,000 members. Probably in no country have their persecutions been more dreadful, and volumes might be filled with most affecting examples of French martyrs.

Francis I was the rival of Charles V; and the wars occasioned by their ambition were most calamitous; and to secure the influence of the Pope, they were both led to sacrifice the Protestants in their several states. The French king manifested his zeal for the church in a dreadful persecution of the Waldenses, and others who were believed to have embraced the reformed doctrines, to gratify his Holiness. Francis is reported to have been heard declaring, "that if he thought the blood of his arm was tainted with the Lutheran heresy, he would cut it off; and that he would not spare his own children, if they entertained sentiments contrary to those of the Catholic Church." How shocking to live under the power of such a wretched bigot!

Francis I died in 1547, and was succeeded by Henry II, in whose reign a multitude of martyrs fell a sacrifice to papal vindictiveness. In 1557, a congregation of Protestants was discovered in Paris; their place of meeting was surrounded; many of them were seized, and *nine* of them perished in the flames. Philippa de Luns, the widow of a nobleman of Gascony, was one of them. This lady was only twenty-three years of age; in her execution she was most barbarously tortured, with a view to intimidate others. But the divine principles for which she suffered, continued to spread; and many persons of rank were known to be favourable to them, particularly Antony Bourbon, king of Navarre, and his brother Louis, prince of Condé.

Henry II, we are informed, entered into the Parliament of Paris at the time it was being debated respecting the punishment of heretics; and he gave orders, that two of the counsellors, Faber and Du Bourg, should be apprehended, because they had expressed themselves favourable towards the reformers. Henry had declared, that he would "*see* the execution of Du Bourg:" but while proceedings against these upright men were going forward, the king was killed by a *wound* which he received in *his eye at a tournament!* Many regarded it as a mark of the Divine judgment, recollecting his violent declaration. Du Bourg suffered with a joyful hope in God his Saviour; praying, "O Lord, my God, forsake me not, lest I forsake thee."

Francis II succeeded Henry; and having married Mary Stuart, by her right he became king of Scotland: but he reigned only to the close of the year following, when his brother Charles IX, only *nine* years of age, was placed on the throne. Catherine de Medicis, mother of these two princes, had the chief authority in the kingdom, and disputes were carried on between the two political parties of the *Guises* and the *Bourbons.* The Guise party, with the cardinal of Lorraine and his brother Francis, were implacable in their hatred of the reformers; while the Bourbon princes, with Louis prince of Condé at their head, patronized them. In 1561, Catherine, affecting moderation, obtained a conference between the Papists and Protestants; but in vain, as nothing would be yielded by the Pope and the Council of Trent, and a civil war was the consequence, in which about 50,000 Protestants were sacrificed. As the Guise party prevailed, the most shocking barbarities were exercised upon the unoffending Hugonots, as they called the Protestants. By the peace, however, in 1563 they obtained liberty of conscience: but the conflict was renewed in 1567, and again in 1568; when in 1569, a new peace was made on advantageous terms for the reformers.

The Protestants thought themselves secure; as the heads of their party were received at the French court with expressions of liberality and kindness: but at that period a most dreadful tragedy was being prepared. The pages of history do not record such another instance of monstrous perfidy and malignant barbarity, as was perpetrated in 1572 in France, under the cloak of the religion of Jesus, the Prince of Peace. The Pope and his agents influenced the French king to resolve upon exterminating, by one decisive effort, all the dissenters from the Roman Catholic church. For this purpose, many of the principal Protestants were invited to Paris, under a solemn oath of safety, to celebrate the marriage of the young king of Navarre with the sister of the French king. The queen dowager of Navarre, a zealous Protestant, was destroyed before the festival, by means of poison concealed in a pair of gloves! She bore her sickness with patient resignation worthy of a Christian. "As for life," said she, "I am in a good measure weaned from the love of it, by reason of the afflictions which have followed me from my youth hitherto; but especially because I cannot live without daily offending my good God, with whom I desire to be with all my heart," &c.

A few days after, August 22, Admiral Coligni was shot at and wounded in the streets of Paris; when the hypocritical king paid him a visit, and told him, "*You* have received the wound, but it is *I* who suffer." The royal word allayed the suspicions of Coligni; but the same night a council was held to deliberate on the mode of accomplishing a general massacre of the Protestants. St. Bartholomew's Eve, at midnight, was the time fixed, and the appointed signal was the tolling of a bell near the Louvre. The wounded admiral was apprised of his danger, and said, "I perceive what is doing—I bless God I shall die in the Lord, through whose grace I am elected to a hope of everlasting life. You, my friends, flee hence as fast as you can, the presence of God is abundantly sufficient for me." The murder of this venerable man was the commencement of the bloody work. The duke of Guise himself waited below stairs, with the chevalier d'Angoulême, till his mangled corpse was cast from the window, to be dragged through the streets and burnt: it is said that his head was sent to Rome by the queen-mother!

In the Louvre, many of the gentlemen belonging to the king of Navarre and the prince of Condé, were killed under the king's eye. He himself is said to have fired with his long gun at the groups that he saw attempting to escape by the river. Among the slain were Count Rochefoucault, Feligni, the admiral's son-in-law, the Marquess Ravely, and Peter Ramus, a man of great fame for his learning; and of all ranks, it is calculated, that, in the space of three days, there were thus murdered no less than *ten thousand* in Paris. The young king of Navarre and the prince of Condé were compelled to be present at some of the executions, and also to assist at a jubilee of solemn thanksgiving to God for the success of this scheme declared so favourable to religion! The massacre extended to all places in which these professors of scriptural religion were known. Private orders were sent to the governors of the provinces to fall upon them; and similar scenes of blood were exhibited at Meaux, Orleans, Troyes, Angers, Toulouse, Rouen, and Lyons; so that in the space of two months, it is computed that not less than 100,000 Protestants were thus murdered!

This horrible tragedy was well known to have been contrived by the fathers of the Roman Catholic church. Medals to commemorate it were struck at Paris; and the annunciation of it was received by the clergy in Spain, and at Rome, with expressions of unbounded exultation. The person who carried the news to Rome was rewarded with 1000 crowns; and when the letters of the papal legate, residing at the French court, were read in the assembly of cardinals, it was decreed, that the pope should march with his cardinals to the church of St. Mark, to offer solemn thanks to God for so signal a blessing conferred on the See of Rome!

The Protestant king of Navarre, and the prince of Condé, were devoted to the same destruction: but their lives were spared on their professing themselves reconciled to the Church of Rome—the French king, with a terrible oath, proposing to them, "The Mass, Death, or the Bastile for life!" Divine justice, however, could not be bribed. The guilty king could never afterwards pacify his conscience: his countenance indicated his mental anguish; he could never sleep soundly, and he awoke in dreadful agonies: and soon after died in extreme horror of mind.

Henry III succeeded his brother; and the Guises formed a confederacy, which they called the "Catholic League," compelling the king to declare himself its head. The duke of Guise and Henry III both perished by violent deaths! and the king of Navarre, after much contention and various battles, succeeded to the throne, as Henry IV; and though he had embraced the Roman Catholic faith, he granted the famous Edict, dated Nantz, April 13, 1598. This decree was called "Irrevocable;" by which they were allowed liberty of conscience, the free exercise of their religion, and access to all places of trust and dignity. With this security, the Hugonots became prodigiously increased, to the most grievous mortification of the blood-thirsty partisans of Rome!

(To be continued.)

A Martyr's Firmness.—Polycarp, bishop of Smyrna (supposed to be a disciple of St. John), suffered martyrdom A. D. 167, when he came to the stake, desired to stand untied, saying, "Let me alone, for He who gave me strength to come to the fire, will give me patience to endure the flame, without your tying."

Letters to a Mother, upon Education.

LETTER XXIX.

On Natural History and Natural Philosophy.

Dear Madam,

A KNOWLEDGE of these topics (of course I mean to the same superficial extent as of the preceding) will be very useful to your child.

By the former, you of course understand me to mean a description of the different tribes of the inferior creatures, consisting of birds, beasts, fishes, and insects.

The objects of this knowledge then are none other than the animated works of the great Creator himself. If we gaze with interest and delight upon the statue, which was the production of some ancient sculptor, and feel a veneration for the intellect of the man which could imagine a form so lovely, and for the skill which enabled him to give reality to conceptions so beautiful and exact; if we justly think we perceive reflections of the mind of the architect in the building, and of the artist in the picture;—with what intense curiosity and awe might we not expect that mankind would gaze upon the works of the almighty, invisible Framer and Ruler of all!

The works of the Creator are also the most beautiful of all objects. His conceptions, which are *realized* in the works of his hands, are the standard of all taste and propriety. In proportion as the work of any artist is natural, that is, is conformed to the objects produced by the Divine Being, it is beautiful and perfect. How admirable are the majesty and beauty of many species of the inferior creatures! How indescribably interesting are the tints of many flowers, the hues of the plumage of many birds, and the colours of multitudes of shells and fishes! At the same time the contemplation of the immense *variety* of animated beings with which the universe is replenished, from the whale to the animalcula, from the condor to the insect of a day, from the elephant to the creature which can only be distinguished through a microscope, tends to raise our conceptions of the infinite resources of the power of God. Nor less does the contemplation of the provision he has made for their happiness, tend to enlarge our conceptions of his love. At the same time the countless tribes of creatures inferior to man, may open our minds to admit the existence of the intelligences superior to ourselves, and which are not improbably as great in number and as varied in habits and capacities as those below us.

I consider you fortunate, so to speak, that you live in a time when the facilities of contemplating these objects are greatly multiplied. The conductors of the Family Library, and the editors of several other similar publications, have presented to the world, but especially to the youthful part of society, an inestimable treasure of knowledge for the study of natural history. The plates, representing the various animals in all their different habitudes, are most natural and striking; and the description appended is concise, authenticated, and free from objections.

A similar explication of the stores of natural history has been made with regard to insects; and the public expectation has been encouraged to consider these as by no means the last effort of the same nature contemplated by the enlightened, liberal, and indefatigable conductors of those publications.

These volumes generally contain easy and sensible allusions and inferences respecting the wisdom, power, and goodness of the Creator; and one of them has been conducted with an express view to the elucidation of these topics: I refer to the book entitled Insecto-Theology.

The strict adherence to truth and nature which characterizes the plates and the descriptions in these volumes, are happily seconded by the opportunity which is afforded by public national exhibitions of most of the creatures. The British public may now, in the metropolis especially, and in several large towns of the kingdom, amid the recesses of a public garden, behold the inhabitants of foreign deserts and mountains and forests and lakes, each exhibited in his natural habitudes, and undistressed by the degree of confinement which in former times counterbalanced much of the benefit of beholding them in the mind of the spectator. There the elephant bathes, the ostrich paces as if in the desert, the goat of Cashmere looks down from the rocks, and the alligator basks upon the bank of the stagnant pool. To read the description of such creatures which is furnished by the press of the present day, and to visit these and other exibitions of them, certainly constitute some of the principal advantages of the rising generation.

The resources of information with respect to *natural philosophy, or the description of the objects of the inanimate creation*, are equally abundant and desirable. In most large towns of the kingdom, and at a very small expense, lectures sufficiently extensive and profound may be heard, upon geology, mineralogy, galvanism, electricity, chemistry, mechanics, hydrostatics, &c. &c. illustrated by interesting experiments. Now although the knowledge gained of natural philosophy from such lectures must be merely superficial, as indeed all natural philosophy without being pursued by mathematics must be, yet an attentive child may derive from this source a considerable insight into the powers and properties of matter, the discoveries of modern science, and the application of the sciences to arts and manufactures. And the knowledge of the *existence* of such powers, qualities, and properties is valuable: it will serve to add to his ability to conceive and illustrate other subjects: it tends to expand his knowledge of the Creator's works, and of His character from whom he receives every supply, and upon whom he must throughout eternity be dependent. The knowledge of these topics is also facilitated by the numerous small pamphlets and catechisms upon them which have been published within a few years, and which any public lecturer upon them would readily point out to you. I refer to such books as Pinnock's Catechisms, &c.

At the same time it will rest with you to prevent the mischiefs which *may* arise from his familiarity with these topics. Perhaps after having seen philosophical experiments, or after having seen collections of shells, vegetables, and minerals, or even coins and pictures, he may be seized with an insatiable desire to become a *collector*. Hence *you* will be put to expense, and *he* will suffer loss of time and distraction of mind, for no earthly good whatever. In a few years he would assuredly despise and neglect the few shells, coins, plants, &c. which he might now collect, and even the electrical machine, the possession of which he now thinks would constitute the sum of earthly happiness.

Should he exhibit a craving for these objects, resolutely yet skilfully and mildly deny it. Explain to him, that whenever he wants to see such objects, a visit to a museum, or attendance at lectures, will always employ him and gratify his wishes. That upon the same principle that he wishes to *set up* in natural philosophy, he ought to wish to be his own grocer, apothecary, &c. That in these, and indeed in every other instance, except that of his own peculiar profession or art, he must be *indebted to others*. Explain to him the doctrine of the subdivision of labour, and quiet his wish for an apparatus, &c. Should you fail, endeavour to get an introduction for him to some one possessing such things. After he has been permitted to plague himself for a few days amid phials and machines, he will have become surfeited, and the expense of a few breakages will be your least, and possibly your last on that score. In giving you remedies for this mania, I am describing a very possible case, and one of frequent occurrence. On no account gratify this propensity, but seek to divert it. Do this as you would be unwilling that your son should present that pitiable object — a lad who knows a little and can do a little in all the *-ologies*, and knows *nothing* of them worth knowing; who has learned to talk and to be conceited; who, while his attention has been directed to a variety of subjects, is really master of none; *and in that particular branch from which his future maintenance is to be derived, is even inferior to many of his schoolfellows or companions.* Yet the deluded parent all the while thinks her son amazingly clever, because he has an apparatus, &c. and knows a few barbarous words for some plants, minerals, &c. I hope, however, in a future Letter to expose upon proper grounds and very much at large the preposterous delusion of aiming at what is called *general* knowledge, and to which, alas! the system of many an unprincipled schoolmaster *designedly* contributes. The extent to which I would allow your son to be acquainted with these topics, does not endanger this perilous and preposterous deception.

I am, dear Madam, yours, &c.

CLERICUS.

THOUGHTS ON THE SACRED HISTORY OF THE CREATION.

(Concluded from p. 180.)

THE bones, muscles, blood, arteries, &c. of the human frame, are nearly similar to those of most quadrupeds; yet if closely compared, the human body is found to have some peculiarities, which, exclusive of the soul, attach to man a decided and permanent superiority, which no order of animals can acquire. Of these it will be sufficient to particularize four differences.

The first is, the erect structure. All other animals are so framed as not to possess this beauty and advantage: they are made to be always prone; and though the ape and baboon class have more power of supporting an erect posture, yet they cannot do it with the facility, energy, and natural ability of man; nor do they appear to derive any benefit from it over their fellow-brutes. But in the human race, this erect structure is the foundation of their dominion and superiority over all the rest of the animal world.

The second peculiarity is the bony and muscular structure of the human legs and feet, which give us a solidity of support, and an agility and facility of movement, that no other animal possesses in equal applicability and effective power. By his legs and feet, man is fitted for every kind of motion, except that of flying; and though some quadrupeds excel him in temporary speed, none can vie with him in his power of continuing it. A man cannot outrun a horse, but in a protracted journey will frequently walk him down.

The third and distinguishing superiority is the human arm, with its hand and fingers. This is indeed the sceptre of his power: it has the potency of an enchanter's rod; and has achieved those wonders of human art, strength, and ingenuity, which the magicians of our imagination might toil in vain to surpass. All that we admire and dread and use, in mechanism and manufacture, in art, war, luxury, labour, and comfort, is the produce of the human hand. These three advantages give all the bodily efficiency which man's transcending soul requires: without that informing spirit, little comparative benefit would be attained from them; as that without these would be also ineffective; but both united, man is the irresistible sovereign of the globe he inhabits.

The fourth great dissimilarity, is the beautiful and delicate skin of the human body. Hasty men have inveighed against Providence, for sending us into the world so destitute of natural clothing, so exposed to all injuries of temperature and wet. Would any such querulous declaimers exchange their admirable skin for the hide of a beast, the scales of a crocodile, or the feathers of a turkey? But independent of all beauty, the connection between our mind and our delicate skin is unceasing: a fine nervous expansion, proceeding from the brain, is purposely spread over the outside of our bodies, immediately under the last cuticle. That our intellect may have the benefit of this sensitiveness, it is materially associated with our feelings and sympathies. With the hide of a rhinoceros, or the wool of a sheep, we should not possess the feelings of a human heart, or the intellectual sensibility of a cultivated mind.

But one of the most beautiful and most benevolent ideas of the Divine mind was the conception and formation of the female sex. No other production has contributed so much to the improvement and happiness of human nature: it was the divinest of our great Author's works on our earth. When He declared, as the reason of this particular creation, "It is not good that man should be alone," He pronounced a truth which every age and clime and nation have verified. If man had been alone upon earth, his populations had been little else than fierce, savage, and battling brutes. In this state the uncivilized tribes of the earth are found to be, where women are degraded or despised; that is, where they are deprived of that influence which they were created to diffuse and possess, and by its magic enchantment to humanize and meliorate. Respect and love to their wives and females, is the great civilizing principle which has contributed to the unceasing progress of the nations who conquered Europe from the Romans, and spread over it the present kingdoms, with a superiority that has never retrograded. There is something in the active spirit of the manly portion of our species, which loves enterprize, exertion, competition, and personal display, and would too often lead us into civil discord and strife, if no softer companions were about us, to occupy some portion of our thoughts and attentions, and to create and cherish milder and sweeter feelings. The female sex were indeed created to be such a blessing to ours, that they have in all ages operated to make us better, wiser, and happier, in proportion as their gentler nature has had the influence it was made to possess.

The Deity having formed his human being, and stationed him in a pleasant region of the earth, began his intellectual education by causing the various classes of the animal kingdom to approach him, that he might observe their qualities, and from thence attach to them the verbal sounds or names by which he would afterwards know them. Language thus began with the names of living things: the first words were the notations of existing beings, the true foundation of all human speech.

We now approach the great mystery of our creation, the fall and sin of man — the commencement of moral evil and of personal suffering; the defection of man from his Creator; the preference of self-indulgence to self-restraint; the devotion of the spirit to its present enjoyments, and a disregard of future consequences. Whatever opinion we may form as to the original cause of these errors, the fact of their occurrence, prevalence, and continuance, is indisputable: they appear in every page of human history, in the characters and conduct of all ages and nations, in our own individual hearts and lives. Such a being man has been ever since his primeval day; yet in such a perversity as this he could not have been created: to be such a mutilation of the

Divine likeness, is a counteraction to His purposes, and the present triumph of that which is most hostile to Him. The separation from a condition of unmingled happiness into the common world, where trouble and sorrow, as at this day, accompanied moral delinquency, these were the unhappy effects of the primitive departure from reason and obedience; and the depravation became so universal, that the Sovereign Lord thought it fittest for the welfare of all succeeding ages, that the corrupt population should be suddenly cut off. A deluge was the appointed visitation to accomplish this: but from this catastrophe one family was excepted, and in the ark of safety found shelter, with such of the animal world as were intended to replace the species that should perish: and when these provisions for repeopling the earth were completed, the tremendous revolution occurred. The fountains of the great deep were broken up, and the floodgates of the heavens were opened. We can but faintly conceive the appalling scene. Mankind were surprised, in the midst of their usual festivities and employments, by the sudden alarm of portentous danger. The sun was seen no more! midnight darkness usurped the day! lightnings dreadfully illuminated! thunder rolled with increasing fury! all that was natural ceased, and in its stead, whirlwind and desolation! Earth rending! — cities falling! — the roar of tumultuous waters! — shrieks and groans of human despair! — overwhelming ruin! — universal silence! — and the awful quiet of executed and subsiding retribution!

MY SCRAP BOOK.

LEAF VIII.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells." — SENECA.

REMARKABLE ANECDOTE OF THE REV. JOHN ROGERS.

Sir Richard Cradock, a justice of peace, was a violent persecutor of the Dissenters, and exerted himself to enforce all the severe laws then in being against them *. He happened to live near Mr. Rogers, against whom he bore a particular enmity, and wanted above all things to have him in his power. Hearing that he was one day to preach some miles off, he thought a fair opportunity offered for accomplishing his base design, and accordingly hired two spies to go and take down the names of all the hearers whom they knew, that they might appear against both them and Mr. Rogers. The plan succeeded to his wishes. They brought him the names of several persons who were present at the meeting, and he summoned them with Mr. Rogers to appear before him. Knowing the violence of the man, they came with trembling hearts. While they were waiting in the great hall, a little girl about six or seven years of age, who was Sir Richard's grand-daughter, happened to come into the hall. She looked at Mr. Rogers, and was much taken with his venerable appearance. He being naturally fond of children, took her upon his knee and caressed her, which occasioned her to conceive a great fondness for him. At length Sir Richard sent a servant to Mr. Rogers and the rest, to inform them, that as one of the witnesses was taken ill, and unable to attend, they must come again another day. They accordingly came at the time appointed, and being convicted, the justice ordered the mittimus to be written to send them to prison. Mr. Rogers expecting to see the little girl again, brought some sweetmeats with him to give her. As soon as she saw him, she came running to him, and appeared fonder of him than before. This child being a particular favourite of her grandfather, had got such an ascendancy over him, that he could deny her nothing; and her spirit was so violent, that she could bear no contradiction; so that she was indulged in every thing she wanted. On one occasion, being contradicted, she ran a pen-knife into her arm, to the great danger of her life. In the present instance, this bad spirit was over-ruled for good. While she was sitting on Mr. Rogers's knee, eating the sweetmeats, she looked earnestly at him, and said, "What are you here for, Sir?" He answered, "I believe your grandfather is going to send me and my friends to jail." "To jail!" said she, "Why, what have you done?" "Why I did nothing but preach at such a place, and they did nothing but hear me." "But my grandpapa sha'nt send you to jail." "Aye, but, my dear, I believe he is now making out our mittimus to send us all there." Upon this she ran up to the room where Sir Richard was, and knocked with her head and heels till she got in, and then said to him, "What are you going to do with my good old gentleman in the hall?" "That is nothing to you," said he, "go about your business." "But I won't," said she: "He tells me that you are going to send him and his friends to jail, and if you do, I'll drown myself in the pond as soon as they are gone; I will indeed." When he saw the child thus peremptory, it shook his resolution, and he was induced to abandon his malicious design. Taking the mittimus in his hand, he went down into the hall, and thus addressed these good men. "I had here made out your mittimus to send you all to jail, as you deserve; but at my grandchild's request, I drop the prosecution, and set you all at liberty." They all bowed, and thanked his worship. But Mr. Rogers going to the child, laid his hand upon her head, and lifting up his eyes to heaven, with great solemnity said, "*God bless you, my dear child! May the blessing of that God whose cause you did now plead, though as yet you know Him not, be upon you in life, at death, and to all eternity!*" He and his friends then went away.

The above remarkable story was told by the Rev. Timothy Rogers, the son of the ejected minister, who had frequently heard his father relate it with great pleasure; and the celebrated Mr. Thomas Bradbury once heard it from him when he was dining at the house of Mrs. Tooly, an eminent Christian lady in London, who was distinguished for her religion, and her love to Christ and his people; and whose house and table, like Lydia's, were always open to them. *What follows, is yet more remarkable*, as affording a striking proof of the answer which was returned to good Mr. Rogers's prayers for this child, and the blessing which descended upon her who had been the instrument of such a deliverance for these persecuted servants of God.

(To be continued.)

Holy prayer is a shelter to the soul, a sacrifice to God, and a scourge to the devil. — *Augustine.*

Luther is said to have spent three hours every day in prayer. He used to say that prayer was the best book in his study.

Oh! it is more bitter than death to be spoiled of prayer. Daniel chose rather to run the hazard of his life, than lose his prayer. — *Chrysostom.*

Though Daniel's prayer did not keep him *out of* the lion's den, it preserved him *in* the lion's den. — *Waite.*

S. J. B*****.

THE WAY TO WEALTH.

Wealth would be wealthier still, and aye to gold aspires:
Wealth, would'st thou wealthier be? — diminish thy desires.

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* In the time of King Charles the Second.

THE INCREDULITY OF THOMAS.

There was a seal upon the stone,
A guard around the tomb:
The spurn'd and trembling band alone
Bewail'd their Master's doom.
They deem'd the barriers of the grave
Had clos'd o'er Him who came to save,
And thoughts of grief and gloom
Were darkening, while depress'd, dismay'd,
Silent they wept, or weeping prayed.

He died; — for Justice claim'd her due,
Ere guilt could be forgiven:
But soon the gates asunder flew,
The iron bars were riven;
Broken the seal; the guards dispers'd,
Upon their sight in glory burst
The risen Lord of Heaven!
Yet one, the heaviest in despair,
In grief the wildest, was not there.

Returning, on each alter'd brow
With mute surprise he gaz'd;
For each was lit with transport now,
Each eye to heaven uprais'd.
Burst forth from all th' extatic word —
"Hail, brother, we have seen the Lord!"
Bewilder'd and amaz'd
He stood; then bitter words and brief
Betray'd the heart of unbelief.

Days past, and still the frequent groan
Convuls'd his lab'ring breast,
When round him light celestial shone,
And Jesus stood confess'd.
"Reach, doubter! reach thy hand," he said,
"Explore the wound the spear hath made,
The print by nails impress'd:
No longer for the living grieve;
And be not faithless, but believe."

Oh! if the iris of the skies
Transcends the painter's art,
How could he trace to human eyes
The rainbow of the heart;
When joy, love, fear, repentance, shame,
Hope, faith, in swift succession came,
Each claiming there a part; —
Each mingling in the tears that flow'd,
The words that breath'd—"My Lord! my God!"

RELIGION PROMOTED BY RAILWAYS.

"The earth shall be full of the knowledge of the LORD, as the waters cover the sea." To accomplish this glorious prediction, without miracles, all the improvements of the arts and sciences will be required. Steam Presses and Rail Roads are wonderful facilities in America, and they are among the means to subserve the cause of the Redeemer, we trust, all over the world. We cannot but rejoice in the passing of the bill for the Birmingham Railway. The traffic between Birmingham and London will be understood by the following estimate for one year, by the present road and canal conveyance. Passengers, 233,155; goods, 62,389 tons; parcels, 46,799; beasts, 50,839; sheep, 365,000; pigs, 15,634. The expense by the existing means of transit is about 1,338,217*l.*; while by the railway it will not exceed 800,728*l.*; thus exhibiting an annual saving to the country of 537,489*l.* independently of the advantages to be expected from the unrivalled celerity of this mode of conveyance.

BENEVOLENCE PECULIARLY CHRISTIAN.

THE legal ordinances of the Romans were founded on the principle of retaliatory justice. Vengeance there followed the commission of crime, and summary punishment was thought to be the most efficacious preventive of offence. Consistently with such a doctrine, the exercise of mercy formed no prerogative of their governors, but the strict letter of the law guided their decisions. In no case is the superiority of Christianity more manifest than in the inculcation of those sublime doctrines of benevolence and charity, which so strongly tend to mollify the human heart, and to check the progress of that depravity, which, being so much in unison with the perverted inclinations of man, would for ever hold the world in subservience.

Approximating so closely to the purity of heaven, the general adoption of such doctrines would unite the innumerable families of this lower world in celestial harmony and concord, the sabre would be turned into the pruning hook, and the plough be a substitute for the sword. Every territory, from the undiscovered pole to the torrid east, would become the abode of happiness unalloyed, and iniquity and misery no more desolate the world with their frightful ravages.

A RESOLUTION WORTHY OF EVERY CHRISTIAN.

JONATHAN EDWARDS, an American divine of the [illegible] century, has left a reputation in the church of [illegible] both as a theologian and a man of Christian [illegible] which will engage the admiration of the wise and [illegible] down to the end of time. His elevated piety and [illegible] attainments resulted from the practical adoption of [illegible] following worthy resolution: —

"That on the supposition there never was [illegible] but one individual in the world at any one time, [illegible] was properly a complete Christian, in all respects of [illegible] right stamp, having Christianity always shining in [illegible] true lustre, and appearing excellent and lovely from whatever part and under whatever character viewed, he would strive to be that one who should live in his time."

LITERARY NOTICES.

The Scripture Teacher's Assistant: Fifty-two Subjects from the Gospel History of our Lord and Saviour Jesus Christ, with Examples of Teaching, Explanations, and Lessons. The whole arranged as a Yearly Course of Religious Instruction for Sunday Schools, Bible Classes, and Families. By Henry Altham.

British Ecclesiastical History, particularly adapted for Sunday School Teachers, Families, and Young Persons. By Thomas Timpson, author of "A Companion to the Bible," "Church History through all Ages," &c. &c.

ANNIVERSARY OF THE BAPTIST MISSIONARY SOCIETY.

WEDNESDAY, June 19.—Sermons: Morning, Poultry Chapel, at Eleven, Rev. J. A. James, of Birmingham; Evening, Surrey Chapel, at Half-past Six, Rev. J. Smith, of Ilford.

THURSDAY.— Annual Meeting, Spa Fields Chapel, Morning, at Eleven.

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KRISHNA SUFFERING. KRISHNA TRIUMPHING.

INCARNATIONS OF THE HINDOO DEITY VISHNOO.

Solomon, by divine inspiration, declared, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." Eccles. vii, 29.

Probably nothing affords a more affecting proof of the apostasy of man from God, than the various absurdities of paganism in their "inventions" relating to religion. And, at the same time, scarcely any thing furnishes a more interesting confirmation of the truth and divinity of Christianity, than is found in their traditions. The great fundamental doctrine of Christianity is, that the Son of God, the Second Person of the adorable Trinity, descended from heaven, and *became incarnate*, as the universal *prophet* and *priest* of mankind, the Mediator between God and man, and the spiritual king of his holy church.

This glorious doctrine of salvation, which is the substance of Divine revelation, is evident in many of the absurd traditions of the heathen in all the ancient nations.

Hindooism teaches that the Deity has made *ten* descents on earth, which they call "Avatárs," a Sanscrit word, signifying *incarnation*. **Brahm** or *Brahma*, the "Great One," the learned Hindoos regard as the Creator; **Vishnoo**, the Preserver; and **Siva**, the Destroyer. **Vishnoo**, they say, has been incarnate *nine* times. In the *first* he is represented as issuing from the body of a *fish*; to teach, as it is said, his preservation of a devout person with his family consisting of *seven* others, and pairs of animals, in an ark, during a deluge, which destroyed the impious population. In the *second* he appears supported on a tortoise, to remind the people, that in the shape of a tortoise Vishnoo supported the earth, while the gods churned the sea, to make it cast up the things which it had swallowed. In the *third*, he appears with a boar's head, as is said to teach, that in such shape the god drew up the earth with his tusks from the depth of the ocean. Fabulous and absurd as these representations may appear, it seems evident that they have reference to the history of Noah and the Deluge mentioned in the Scriptures; and their extravagance may be accounted for by the consideration, that before the invention of writing, ancient traditions were represented by pictures, which in an ignorant and superstitious age would be corrupted, and that their interpretations would naturally be most ridiculous. *Six* other incarnations are said to have taken place, equally childish in their representation, and they are believed to allude to some momentous events in the history of the world in subsequent ages.

Krishna is the *eighth*, and Buddha the *ninth* incarnation. Concerning Krishna, the Hindoo priests, in a long history of his life, relate the greatest extravagancies and follies. Sir William Jones supposes that many of the stories of Krishna, which are similar to the events in the life of our blessed Saviour, must have been borrowed from the spurious Gospels, which were carried to India by some of the early professors of Christianity. Many false accounts of our Saviour, it is well known, were published concerning His mysterious incarnation and wondrous mission, and circulated throughout the East. The representation in our engraving was copied from a painting on the wall of an ancient pagoda in India.

Krishna is seen here, first in a state of suffering, from the coils and venomous bite of an enormous serpent. Again he is exhibited as a crowned conqueror, having escaped the power of the monster, and standing on its head No one can hesitate to admit the probability of this representation referring originally to the tradition of the merciful promise of God to our fallen parents, Adam and Eve, and the expressive curse denounced upon the serpent, Gen. iii, 15, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The exposition of this passage by the grandson or great-grandson of Noah, when first settling in Hindoostan, by the incarnation of the Son of God, would give occasion to some representation of it, to preserve it from perishing; especially if he had lived and died in a state of reconciliation with God, and in the assurance of eternal salvation from all the evils which the enmity and subtlety of the serpent had brought on mankind.

While we possess the uncorrupted Oracles of God in the Holy Scriptures, and the pure gospel of Jesus Christ, making known to us the joyful tidings of eternal life, through the sufferings and triumph of *Immanuel*, God with us, our high privilege is to triumph with our exalted Lord, anticipating his kingdom and glory: but it is no less our duty, and our delightful privilege, to contribute to the destruction of the corrupt superstitions and idolatries of the heathen, and the advancement of their regeneration and salvation, by means of the ministry of evangelical missionaries! This is in accordance with the revealed purpose of God—that *idolatry* and impurity shall be purged, and "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

JUVENILE FRIARS.

A few miles from Buenos Ayres a woman was busily employed in making a Franciscan friar's dress for her son, two years old; he had been unwell; and during his illness the mother vowed to St. Francis, that if he would restore her son to health, she would make him a friar of his order. St. Francis obligingly interfered, and the child recovered; he has now his head shaved, and is only waiting for his frock, cowl, and sandals, to fulfil his mother's vow. In Spain and Portugal I have seen children of all ages dressed as nuns, monks, or friars, in consequence of vows of this kind. Their appearance to strangers is truly ridiculous; and I doubt if even their patron saints would view a number of nuns and friars, from five to ten years of age, playing at leap-frog and other gambols, without thinking it far from creditable.

ON THE DIVINE ATTRIBUTES.

No. V.—THE MERCY OF GOD.

Mankind have at all times been willing to admit, that much of imperfection and weakness clings to their nature; and when seriously called upon to state the foundation upon which their hopes of eternal happiness are built, are not disposed to deny, that much dependence must be placed on the mercy of Him who is to be their future judge. The revelation which He has made of Himself, and the writings of those men who found their opinions on this revelation, seem most forcibly to imply, that He who possesses every attribute in infinite perfection, takes chief delight in manifesting the immensity of His mercy. Unhappily, however, no attribute of the Deity is more subject to misapprehension than this; the sound of mercy is so sweet to the ears of a guilty sinner, that he will listen to nothing else; and when called upon to bear in mind that there are threatenings in the word of God most awfully denounced against sin and all uncleanness, he quiets his rising fears with the consideration that God is merciful.

The object I have in view in the present essay, is to make some few remarks on the real nature of the mercy of God; hoping that by this means I may be able to show some, that the foundation they depend upon for acceptance in the sight of God is frail and insecure; while at the same time we shall discover, that the broad canopy of mercy the Deity has erected, is large enough to shelter beneath it every inhabitant of the world. His mercy is higher than the heavens, and broader than the wide expanse of earth.

I. Let us take a scriptural view of the mercy of God.

The correct definition of mercy seems to be, that it is that disposition of mind by which we are excited to pity and relieve those who are in distress, or to pass by their crimes without inflicting punishment upon them.

Unaided by the light of Revelation, human reason could never have attained a correct view of the true nature of God. The deplorable condition of the heathen world, and the wild and absurd system of theology, which even the learned and the philosophic have successively supported, prove that it is quite possible for the same man to understand many mysteries connected with the world in which he lives, and to have many correct opinions in philosophy and science, while at the same time he is deplorably ignorant of the nature and character of the Divine Author of all things. It seems indeed to me impossible, that one ignorant of the immortality of the soul, and the nature of its future destination, could form even a favourable opinion of the Deity; for the many cases which occur of oppressed virtue and successful villany, would argue that God was unmindful of His creatures, or that He did not possess either the power or the will to uphold the best and most virtuous of mankind against the attacks of their malicious enemies. It was left, therefore, for that system, whereby light and immortality are brought to light, fully to vindicate the Divine government; and, therefore, the greater part of my remarks will have reference to the gospel of Jesus Christ.

1. Mercy is an essential perfection of the Divine nature. Misery and wretchedness have the power of calling forth the pity of human creatures; and when we behold complicated sorrows endured by some unfortunate being, we feel disposed to exert the utmost of our power in relieving these distresses. In the Deity, however, this attribute is the expression of his wise and deliberate determination, guided by infinite

wisdom. Every declaration of scripture in which this attribute is referred to, maintains that it is absolutely and essentially a part of the nature of the Deity, insomuch that God could as soon cease to exist as cease to be merciful. The inference from this doctrine to which we should attend, is, that the mercy of God can never be exercised without the concurrence of His other attributes; while, at the same time, it no less proves that mercy and truth may meet together. It seems to me that much importance is attached to these considerations; for I conceive that if it could be proved, that the mercy of God is merely a disposition of mind occasioned by exterior circumstances, there is but little ground for sinners to place their confidence in it. That justice is an attribute of Deity none can doubt: is there not then every reason to suppose that the inexorable demands of this infinite perfection of the Deity would sway His conduct more forcibly than all the prayers we could put up, if it were not that His mercy is as much disposed to save sinners, as His justice is to punish them? Let us hear the description which Jehovah gives of Himself, "The Lord, the Lord God merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, and that will by no means clear the guilty." Now you will observe, that in this passage, the unbounded mercy of the Almighty is represented as compatible with His justice: in short, it is clear from this quotation, that God possesses the ability "to punish sin, and at the same time forgive the sinner." How this could be effected will hereafter be shown.

Now, from the remarks above made, I think it appears that the misery of the creature is not the *cause* of the mercy of God. This attribute of the Deity existed before man had sinned, and, consequently, before there was any need for its manifestation; and all that the misery of man has done is to furnish an object upon which mercy can work. Neither is it any merit or deserving in the human species which has been effectual in rendering God favourable towards them; for all the misery which man endures has been occasioned by sin, and thus all possibility of claim on the part of the sufferer is quite done away. Neither was it the death of Christ which made God merciful. Unhappily, there are many who entertain false and repulsive views of God the Father, on the supposition that nothing could move Him to stretch forth the hand of mercy to His suffering creatures, but the death of Christ. The contrary of this is the truth. Our blessed Saviour, before He left the mansions of eternity and assumed the form of man, had conferred with His Father on the subject of man's redemption, and had offered to work out an atonement for his sins, and open a channel for mercy to flow to the rebel tribes of earth. Now there was not the slightest necessity for God to accept this sacrifice and offer of His Son; and it was, therefore, nothing but mercy, and that in its greatest and mightiest manifestation, which could induce Him to listen to the proposals of a propitiation, and to suffer those proposals to be carried into effect at so dreadful a price as the sufferings of His own Son. Had not God been disposed to be merciful, had He not longed to receive His long-lost children back again to His paternal embraces, had He not desired that the banner of unbounded loving-kindness should float over the rebellious regions of earth, He would never have consented to the death of His Son, and would have told Him, when making preparations to descend upon this world of ours, that all His labour and sufferings would be of no avail. Adore then the mercy of God, not merely as a disposition of mind, given rise to by some exterior cause, but as an inherent and inseparable attribute of His nature.

2. Moreover, when contemplating the mercy of God, we should be careful to bear in mind, that it could only be exercised on miserable beings. Those bright and glorious angels who surround the throne of God, and tune their golden harps to notes of never-ending praise, were never the subjects of God's mercy. Spotless and pure as when first they proceeded from the hand of their Creator, He has ever looked on them with the benignant smile of eternal goodness. The joyful anthems of the morning stars, and those shoutings of the sons of God, which resounded through all the celestial regions when the Deity contemplated the structure of the universe, and declared His production to be very good, were far different from the songs of the angelic choir when the birth of the Redeemer was the subject of their verse. In the former case, joy was occasioned by the new fields of delight opened by the goodness of the Deity, and the display of His unbounded benevolence, which took pleasure in creating new forms of beings, in order that He might make the channels of happiness flow farther and wider; but in the latter, it was *peace* that had to be declared to beings who had long been at enmity with their Maker, it was *good-will* that had to be announced to those who had no reason to expect any thing but the pouring forth of Divine indignation. Well, therefore, did the angels declare that their message was good tidings of great joy, which should be to all people. Most probably, therefore, some distinction will be made in the abodes of blessedness, between the happiness of those who never sinned, and that of those whose only title to a place around the throne of God is the blood of a Redeemer; and though doubtless the pure and spotless inhabitants of heaven will join with the redeemed in magnifying the inconceivably great mercy of God, yet their feelings on the subject must in a great degree be different from ours. We are too apt to confound the mercy of God with His goodness and benevolence; and it seems to me that the only way to secure ourselves from error, is perpetually to keep in mind, that mercy is manifested only in connection with misery, superinduced by disobedience and guilt.

B. Z.

(To be continued.)

LONGEVITY OF THE ANCIENTS AND MODERNS.

"Were the years of the patriarchs, Adam, Methuselah, and Noah, equal to those by which we now compute our time?"

Inconsiderate persons have repeatedly objected to the statements of the Holy Scriptures, relating to the longevity of the antediluvian patriarchs. Such objections are unreasonable and without foundation. As we cannot imagine that our Correspondent is a sceptic, but a sincere inquirer after the truth, we have great pleasure in devoting a column to his inquiry.

The years of the patriarchs before the Deluge were doubtless not *lunar*, but *solar*, as accurately calculated, it is probable, as our computation of time. Should any one imagine that they were *lunar* years by which the patriarchs computed their time, he will suppose that Enoch became father of Methuselah when he was less than *six* years old, and several of the others mentioned by Moses in Gen. v, which we presume will render the apparent difficulty still greater.

Moses states, that many, whose names he gives, lived before the Deluge to the age of between 900 and 1000 years. Nor is this in the least unreasonable to suppose, when the world was to be peopled by only a single human pair. It seems perfectly rational that the Creator would ordain, that many at least should live in health and vigour to so great an age. Such is the tradition of the most ancient nations, as well as the testimony of Moses. Josephus, the Jewish historian, says on this subject, "Let no one, upon comparing the lives of the ancients with our lives, and with the few years which we now live, think that what we have said of them is false; or make the shortness of our lives at present an argument, that neither did they attain to so long a duration of life; for those ancients were beloved of God, and (lately) made by God himself; and because their food was then fitter for the prolongation of life, they might well live so great a number of years; and besides, God afforded them a longer life on account of their virtue, and the good use they made of it in astronomical and geometrical discoveries, which would not have afforded the time of foretelling [the periods of the stars] unless they had lived six hundred years; for the Great Year is completed in that interval. Now I have for witnesses to what I have said, all those that have written Antiquities, both among the Greeks and Barbarians; for even Manetho, who wrote the Egyptian History, and Berosus, who collected the Chaldean Monuments, and Mochus, and Hestiæus, and besides these Hieronymus the Egyptian, and those who composed the Phœnician history, agree to what I say; Hesiod also, and Hecatæus, Hellanicus, and Acusilaus, and besides these, Ephorus and Nicolaus, relate that the ancients lived a thousand years."

On these authors cited by Josephus, Dr. Collyer, in his "Lectures on Scripture Facts," remarks, "These men either were in possession of traditions relating to this fact, or they borrowed them from Moses: and in either case our purpose is answered. For, if they received them from prevalent traditions, it will be granted that these traditions had originally some foundation in fact; and they correspond with the sacred history. But if they borrowed them from Moses, two points are gained on our part. It is proved that such a man as Moses did really exist; that his writings were then extant; that they were in substance what they now are; and that they bear an antiquity more remote than these, which are allowed to be the most ancient of the heathen writers. It is proved further, that his history was highly esteemed, and that it was supposed by these writers to contain facts. Whether they drew from Moses or from tradition; either way, the Mosaic account of these early ages is corroborated by the oldest fragments of antiquity."

Immediately after the Deluge, when there were only three couples to stock the world, their age was reduced, and none of those patriarchs, but Shem, arrived at 500. In the *second century* we find none that reached 240; and in the *third* none but Terah lived 200 years. The world, or part of it at least, was by that time so well peopled that they had built cities, and they were cantoned out into distant nations. By degrees, as the number of people increased, their longevity dwindled, till it was reduced to the average of about 70 or 80 years, about 3500 years ago, in the time of Moses. Abraham lived 175 years; Isaac 180; Jacob 147; Joseph 110; Moses 120; Joshua 110.

Human life during the last 3000 years has continued about the same as in the time of Moses; and instances are found even in the British Isles, of those whose term of life considerably exceeded his years.

"From the list of births and deaths published by the synod in St. Petersburgh, it appears, that in 1825 there died eight hundred and forty-eight persons above 100 years of age, thirty-two above 120, four between 125 and 130, and four between 130 and 135 years of age."

A recent St. Petersburgh Gazette states, that there is living near Polosk, on the frontiers of Lithuania, a man named Demtarius Crabowski, who is now 168 years old. This Russian Methuselah has always led the humble but tranquil life of a shepherd, assisted by his two sons, the eldest of whom, Paul, is 120, and the younger, Anatole, 97 years old.

EXAMPLES OF MODERN LONGEVITY, CHIEFLY BRITISH.

Name.	Age.	Place of Birth or Living.	Living, or died about A.D.
Jane Reeves	103	Essex.	1781
Alex. Ewart	104	Dumfries-shire.	1789
Helen Gray	105	Fifeshire.	1791
J. Brown, Esq.	107	Ross-shire.	1792
Thomas Garrick	108	Fifeshire.	1791
John Wilson	116	Suffolk.	1782
Matthew Tait........	123	Ayrshire.	1792
Donald Cameron	130	....	1759
George King	130	....	1766
John Taylor.........	130	....	1767
William Beattie	130	....	1774
John Watson.........	130	....	1778
Robert Macbride....	130	....	1780
William Ellis........	130	....	—
Elizabeth Taylor	131	....	1764
Peter Garden	131	....	1775
Elizabeth Merchant..	133	....	1761
Mrs. Keith	133	....	1778
Frances Auge........	134	....	1767
John Brookey	134	....	1777
Jane Harrison	135	....	1714
John Mount	136	Scotland.	1776
James Sheill	136	....	1759
Catherine Noon.....	136	....	1768
Margaret Forster	136	....	1771
John Richardson	137	....	1772
William Sharpley....	138	....	1757
John M'Donough....	138	....	1768
John Fairbrother	138	....	1770
Margaret Patton	138	Lochwinnoch.	—
Thomas Dobson.....	139	....	1766
Mary Cameron......	139	....	1785
William Loland	140	....	1732
Countess of Desmond	140	....	1733
James Sands	140	Staffordshire.	1770
Charlotte M'Findey..	143	....	1773
John Effingham......	144	....	1757
Evan Williams	145	Carmarthenshire.	1782
William Mead	148	....	1652
Francis Consist.	150	Yorkshire.	1768
James Bowles	152	....	1656
Thomas Newman....	152	....	1542
Thomas Parr	152	....	1635
Henry West	152	....	—
Thomas Damme.....	154	....	1648
Joseph Surrington...	160	....	1787
William Edwards....	168	....	1668
Henry Jenkins	169	....	1670
Louisa Truxo........	175	Tucomea, S. Am.	1780

THE SACRIFICE OF BREAD AND WINE.

The ancients held the oblation of the Eucharist to be answerable in some respects to the legal sacrifices: they believed that our Saviour ordained the Sacrament as a rite of prayer and praise to Almighty God, instead of the manifold and bloody sacrifices of the law; that as the legal sacrifices were types and shadows of the great Sacrifice on the cross, and had a relation to Christ *that was to come;* so the Christian sacrifice of bread and wine looks back, and has a relation to Christ *that was crucified.* There was also among the Jews an ancient tradition, as has been observed by learned men, *that in the time of the Messiah all sacrifices should cease but that of* Bread *and* Wine.—*Nelson's Christian Sacrifice.*

Letters to a Mother, upon Education.

LETTER XXX.

On Pronunciation and Reading.

Dear Madam,

THE subjects of this Letter are connected with those observations upon grammar which you lately received from me; for as grammar is the science which teaches to write our language correctly, so lessons upon pronunciation and reading teach the correct mode of uttering it.

And first with regard to pronunciation, it is requisite that some standard should be acknowledged. The standard which persons have agreed upon, is the way in which words are called in the court of any nation, upon the supposition that the court is an assemblage of the classes of society who are best educated. Still it is plain that the *highest class* among the courtiers themselves, that is, those whose education has been most liberal, and which has *comprehended a due attention to this subject*, should be regarded as the standard; it being no uncommon thing to hear provincial accent, and even provincial pronunciation, from *some persons* who would certainly be included among the general name of *the court*.

The next standard is the mode of pronouncing our language adopted by members of the learned professions. Still, as the same provincial varieties may often be heard even from these persons, the same limitation is applicable to them also, as to those orders constituting the standard previously alluded to.

If a *written* authority be required, perhaps Walker's Pronouncing Dictionary may be considered as embracing a pronunciation sanctioned by the greatest number of the most approved speakers, and freer than any similar work from fancy and caprice.

The perfection of pronunciation is then only attained by a speaker, when it is impossible for the most discriminating and practised ear to tell by his mode of speaking in what county he was educated. This, however, is a most rare acquisition.

In this as in most other respects, *you* are the model which your child will imitate. In proportion then as you are attentive to the subject, will be the purity of your child's pronunciation. Nor will you deem the subject unworthy of *much* attention: you are aware, that the higher we ascend in the scale of excellence in this respect, the more beautiful are our tones, and the more musical are our words.

Besides, the cultivation of refinement in any branch of education or knowledge, has a reflex action upon the mind, rendering its mode of thinking exact, and communicating an exalted state of feeling to all those inward perceptions, with whose purity and correctness even rectitude of heart itself is not remotely connected.

A loose, slovenly, inaccurate method of pronouncing our words, is generally the index to a similar state of our mental perceptions. One of the multitude of excellent maxims to be found in the Apocryphal Books is the following: "A man's *language*, dress, and gait, show what *he is*." In whatever station your child is to move, if he were to be a menial servant, he will find even a worldly advantage in having been habituated to a correct pronunciation of his native language. It will infallibly be recognized by all classes around him. His inferiors will treat him with the respect which the lower orders instinctively pay to superior education: his equals will feel him *worthy* of *their* respect: while his superiors, from the same cause, will feel a greater interest in his welfare. He will be able to *present himself*, as it is called, to persons of every class, without that feeling of conscious inferiority, which multitudes have experienced to be the bane of their happiness and success.

The rules for a correct pronunciation are few and simple.

1st. Let attention be paid to your child's pronunciation and your own, that no provincialism of accent clings to the *vowels*. It is in the proper enunciation of the vowels, whether single or in combination, that purity of speech greatly consists.

2dly. Let *every* letter of a word have its due pronunciation, as distinctly though not so prolonged, as it would have in the recital of the alphabet.

3dly. Let the letters, whether vowels or consonants, which *terminate* a word, be distinctly pronounced.

Closely connected with pronunciation is *reading*, upon which you will perhaps allow me to offer you a few observations.

Books abound with a variety of directions as to the art of reading well, and dilate considerably upon tone, emphasis, pronunciation, manner, &c. All these rules, however, appear to me to be practically comprehended under the following, which are all that are necessary to be attended to, at least during the first years of education.

1st. Endeavour to communicate the habit to your child of reading *slowly*. This rule is exhibited in those well-known words:

> "Learn to read slow: all other graces
> Will follow in their proper places."

The philosophy of this rule is this: that under the method of reading slow, there is time for the reader to remember and to keep in view all the other directions as to good reading with which his mind has been furnished. Besides which it is to be remembered, that reading has reference to other persons rather than to the reader himself. The use of the eyes is all that is needful to the *solitary* reader; but as *reading aloud* has regard to *other persons*, who may be situate at distances more or less remote from the reader, the habit recommended in those lines is the best adapted that can be imagined to secure his being heard and understood of them all. This rule, of course, ought not to be carried to an extreme; nor will it, if the following be attended to in conjunction with it, namely,—

2dly. That the reader, whatever may be the composition which he is to enunciate, should make it his *first* and most imperative rule, to *understand* most thoroughly what he is about to read to others; — then let him put himself into the mental attitude (so to speak) of the *writer;* and the more he observes these two rules, and the more he disregards all attention to tone and manner, the more natural, and therefore the more pleasing and forcible will his manner become.

Observe too most carefully to instil into your pupil's mind, that he is to transfer his mode in conversing into his reading. Never, under any circumstances, allow him to believe, that an assumed manner *can be* half as good as that which is natural to him. Thoroughly disgust him with the idea of *putting on* a different manner when he is about to read, from what he would have in conversation *on the same subject*. Let it be your cardinal rule with him, that the more truly *natural* he can be, the more truly excellent his manner will become. Let him however be taught not to *think* about being natural. He will become *unnatural*, if he *strives* to be natural. The best plan, for him and for every one, in reading, is not to think at all about manner, but to *begin;* — to force, to cultivate, *to affect* nothing. If he should not succeed, it is because his mind is not so active as at other times: he is tired, sleepy, out of health, &c. &c. He will do better at another time, when these circumstances are different.

(To be continued.)

ILLUSTRATION OF JOB IX, 33.

"Neither is there any daysman betwixt us."

"MARIANNE" has imposed on us a very agreeable task in soliciting an explanation of this significant passage in the book of Job: and we beg to assure her, that we shall have great pleasure in complying with the wishes of our readers, and especially of young persons, in affording illustrations of difficult texts of the Holy Scriptures.

The remarkable word in this verse means an *umpire*, *arbitrator*, or *mediator;* and the ancient Greek translation adopts the word *mediator*. Many truly pious readers of the Bible, ignorant of Greek, in meeting with this passage, would think only of Jesus Christ, our blessed and almighty *Daysman*, the only "Mediator between God and man;" and such an ingenious application would be not only harmless to the individual, but might be the means of much spiritual enlargement and delight. That afflicted saint, however, did not complain, "Neither is there any daysman betwixt me and GOD." Divine teaching had graciously prepared him to say, "I know that my *Redeemer* liveth;" and thus he could rejoice in the soul-inspiring fact, that there was a DAYSMAN betwixt him and God; so that his infinite holiness, his inflexible justice, and his terrible majesty, did not overwhelm him in guilty despair.

Fully to understand the meaning of Job, and clearly to perceive the beauty of the passage, it will be necessary to consider the condition of the venerable sufferer, and the peculiarity of his circumstances.

Job was an extraordinary character, designed for the instruction of the world: his wisdom, piety, and uprightness, equally with his elevation in society and his riches, had been celebrated throughout the East; but a sudden stroke of a mysterious providence had stripped him of his property, bereaved him of his children, and plunged him into the depth of personal affliction. His noble and pious friends, respectable chiefs of Arab clans, came to minister to their esteemed superior the balm of consolation: but on witnessing his calamities, they were struck with astonishment, and in their fleshly wisdom rashly concluded that their venerable friend must have been a hypocrite—a deceiver—a wicked man: they therefore severely reproach him, and urge him to seek reconciliation with God by immediate and sincere repentance.

Eliphaz, the elder, commences the uncharitable attack upon the sincerity and integrity of the afflicted saint. Job answers the accusations in an address apparently sufficient to soften and melt the hardest heart: but Bildad continues the censure, with an equal or increased measure of severity. Job replies to Bildad in a most instructive speech, in which he expresses the most exalted ideas of the infinite purity and glorious majesty of God; so that no creature, or creature holiness, could stand before him, or be pure in his sight. "For he is not a man as I am," says this humble saint: he is a spirit, infinite, eternal, immutable, invisible, holy, just, and true; but I am dust and ashes, a feeble, worthless, sinful mortal. It cannot therefore be imagined "that I should answer him, and we should come together in judgment. Neither is there any daysman between us, that might lay his hand upon us both."

Job is here not speaking of the grand affair of eternal salvation, respecting which he entertained no doubt: he knew that his state was safe, having an interest in his living Redeemer, his glorious Mediator. But he referred to the present dispensation of providence, and the clearing of his character for innocency and uprightness to the satisfaction of his friends. And since God did not judge it proper, at least for a time, to change the scene, there was no one to interpose in his favour; and it was in vain and criminal to contend with God. This passage is rendered in Greek, "O that there were a mediator between us;" and this favour was granted, for the honour of God, for the benefit of Job, for the reproof of his mistaken friends, and for the edification of the church of God in all ages.

Elihu seems to refer to this expression of Job, chap. xxxiii, 6, 7; where he invites the attention of the afflicted patriarch to listen to his observations. We beg to recommend our readers to consider the character and language of Elihu in illustration of this passage.

Herodotus, the most ancient uninspired historian, mentions a custom among the Arabians, which is thought to have been common in the time of Job. He says: "When they enter into covenant with each other, another man stands in the midst of both, and with a sharp stone cuts the inside of the hands of the covenanters near the larger fingers, and then takes a piece out of each of their garments, and anoints with the blood seven stones that lie between them; and whilst he is doing this calls upon a deity; and when finished the covenant-maker goes with his friends to an host or citizen, if the affair is transacted with a citizen; and the friends reckon it a righteous thing to keep a covenant."

GRAND SCENERY OF PERU.

PERHAPS there is not in the world more singular and extraordinary scenery, than what I passed through to-day for forty or fifty miles. One of the places where I changed horses appeared as if enclosed in an immense volcano, at the bottom of which the road lay, and in its serpentine turning in the valley no opening appeared either before or behind; all round was a rampart of rocky mountain of most fantastic form, sometimes awfully impending over our heads, sometimes rising in craggy turrets to the clouds, grand, terrible, and sublime: the whole presenting indubitable attestation of some dreadful convulsion of nature, either of violent volcanic action, or of a resistless flood of waters that had swept over the face of the earth at some remote period, either at the formation of the world, or at the time of the universal deluge. Either or both of these events must have contributed to produce the chaos which there existed. "Yet it is with astonishment we reflect, that a work of such apparent disorder and desolation should produce objects of the grandest character of beauty, and become sources of the sublimest sentiment to mankind." So says the author of the "Comparative Estimate of the Mineral and Mosaical Geologies;" and it is in truth impossible to view these astounding productions of nature without entering into the feelings of that learned writer. And there is no man who views the creative wisdom and power of Almighty God in the wonders of nature in this portion of the globe, where they are represented in a majesty of character so peculiarly imposing, but will readily subscribe to the opinions of that writer, "that the earth derives a far sublimer and more profoundly stamped moral physiognomy from its inanimate features, its naked spires of granite, and its awful tokens of convulsions and revolutions, than it can possibly derive from all the united productions and memorials which man's power has yet been able to achieve."—*Travels in various parts of Peru.*

ON OUR BLESSED SAVIOUR.

We often read our blessed Saviour *wept*,
But never *laugh'd;* and seldom that he *slept:*
Ah! sure his heavy eyes did *wake* and *weep*
For us that sin so oft in *mirth* and *sleep.*—QUARLES.

MY SCRAP BOOK.

LEAF IX.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SENECA.

REMARKABLE ANECDOTE OF THE REV. JOHN ROGERS.

(Concluded.)

MRS. TOOLY listened with uncommon attention to Mr. Rogers's story, and when he had ended it, said, "And are you that Mr. Rogers's son?" He told her he was: upon which she replied, "Well, long as I have been acquainted with you, I never knew that before: and now I will tell you something which you do not know: *I was the very little girl* your dear father blessed in the manner you have related; and it made an impression upon me which I never could forget." Upon this double discovery, Mr. Rogers and Mrs. Tooly felt themselves bound to each other by an additional tie of affection; and then he and Mr. Bradbury expressed a desire to know how she, who had been brought up in an aversion from the Dissenters, and to real religion, now manifested such an attachment to both. Upon which she cheerfully gave them the following narrative.

After her grandfather's death she became sole heiress to his estate, which was considerable. Being in the bloom of youth, and having none to control her, she ran into all the fashionable diversions of the age, without any restraint. But she confessed that when the pleasurable scenes were over, she found a dissatisfaction both with them and herself, that always struck a damp to her heart. Having contracted some slight illness, she thought she would go to Bath, especially as she heard it was a place for pleasure and diversion, as well as health. When she came thither, she was providentially led to consult an apothecary who was a very worthy and religious man. When he inquired what ailed her, she answered, "Why, Doctor, I don't ail much as to my body, but I have an uneasy mind, that I cannot get rid of." "Truly, Miss," said he, "I was so till I met with a certain book, and that cured me." "Books!" said she, "I get all the books I can lay my hands on; all the plays, novels, and romances I hear of; but after I have read them my uneasiness is unabated." "That may be, Miss," said he, "and I don't wonder at it. But as to this book I speak of, I can say of it what I can say of no other I ever read, that I never tire in reading it, but can read it again and again as if I had never read it before; and always find something new in it." "Pray, Doctor, what book is that?" "Nay, Miss," answered he, "that is a secret I do not tell every one." "But could I not get a sight of that book?" said she. "Yes," replied he, "if you speak me fair, I can help you to a sight of it." "Pray then get it me, Doctor, and I'll give you any thing you please." "Yes," said he, "if you will promise me one thing, I will bring it you; and that is, that you will read it over carefully, and if you should not see much in it at first, that you will give it a second reading." She promised faithfully that she would. After coming two or three times without it, to raise her curiosity, he at last took it out of his pocket and gave it to her.

This book was the New Testament. When she looked at it, she said, with a flirt, "Poh! I could get this at any time." "Why, Miss, so you might; but remember, I have your solemn promise to read it through carefully." "Well," said she, "though I never read it before, I will give it a reading." Accordingly she began to read it, and soon felt herself much interested. She saw something in it wherein she had a deep concern; but her mind now became ten times more uneasy than ever. Not knowing what to do, she returned to London, resolved to try again what the diversions there would do to dissipate her gloom. Nothing, however, of this kind succeeded. She lived at the Court end of the town, and had with her a female companion.

One Saturday night she had a remarkable dream, which was, that she was in a place of worship where she heard a sermon, of which, however, when she awoke she could recollect nothing but the text. Still, this dream made a deep impression on her mind; particularly as the idea she retained of the place and the minister's person, was as strong as if she had been long acquainted with both. On the Lord's day morning she told her dream to her companion, and said, that after breakfast she was resolved to go in quest of the place, though she should go from one end of London to the other. They accordingly set out, and went into several churches as they passed along, but none of them resembled the place she saw in her dream. About one o'clock they found themselves in the heart of the city, where they dined, and set out again in search of this place of worship.

Being in the Poultry about half-past two, they saw a great number of people going down the *Old Jewry*, and she resolved to see where they went. She mingled with the company, and they conducted her to the meeting-house in that street, where *Mr. Shower* was then minister. As soon as she entered the place, she turned to her companion, and with some emotion said, "This is the very place I saw in my dream." In a short time she saw Mr. Shower ascend the pulpit, when with still greater emotion she said, "That is the very man I saw in my dream; and if every part of it hold true, he will take for his text *Psalm* cxvi, 7, '*Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.*'" When he rose up to pray, she was all attention, and every sentence went to her heart. Having concluded his prayer, he took for his text the very passage she had mentioned; and God was pleased to make the discourse founded upon it, the means of her saving conversion; and thus she at last found what she had so long sought elsewhere in vain, *rest to her soul.* And now she obtained that blessing from God, the fountain of felicity, which pious *Mr. Rogers*, so many years before, had so solemnly and so fervently implored on her behalf.

The above extraordinary narrative was communicated by the late Mr. Davidson of Braintree, to Mr. Arch. Wallace, merchant at Edinburgh, Oct. 12, 1767, authenticated by the well-known and respected Dr. Wood, of Norwich. The venerable Dr. Erskine printed it in a volume of Letters, chiefly addressed to the afflicted. It was also published some years ago in a pamphlet, by the late eminent *Mr. Decourcy.*

S. J. B*****.

REPROOF OF A SURGEON TO A PROFANE PATIENT.

MR. MEIKLE, late a surgeon in Carnwath, Scotland, being called to a gentleman who had been stung in the face by a wasp or bee, found him very impatient, and swearing wrathfully under his pain. "Oh, Doctor!" said he, "I am in great torment; can you any way help?" "Don't fear," says Mr. Meikle, "all will be over in a little." The gentleman still persisting in his curses and oaths, Mr. Meikle became quite uneasy, and wished to reprove him; "I see nothing," says the Doctor, "only it might have been in a better place." "Where might it have been?" asks the gentleman; "Why, my good friend, on the tip of your tongue."

THE JEW.

Suggested by Rembrandt's celebrated Picture in the National Gallery.

Viewing those lines so finely wrought,
What character, what truth we trace,
What room for deep, sublimest thought,
As we behold in this one face
A nation's destiny and name,
And all that can our faith confirm,
Jehovah and his truth proclaim,
While we to distant times return;

And by the Holy Spirit led,
(For what without His help are we?)
To read the history of the dead,
Search out those times of mystery,
When mighty miracles were wrought
Among the nations by His hand:
Jehovah then His people brought
By cloud and fire, through sea and land.

Among their leaders we may trace
Names, which our northern boasted clime,
To that renown'd and favour'd race,
Are as eternity to time,—
Are as the gourd to that proud tree
Which wav'd on Lebanon of yore:
What, Europe — British Isles — are ye,
To Western Asia's sacred shore?

Names that ascend to those high times
When He the mercy-seat would shake,
Reminding Israel of their crimes,
Or them into communion take.
Names, which their splendour have deriv'd,
Not from the fount of this world's springs;
But at their honours they arriv'd
By mandate of the King of kings.

Yes, they that awful voice have heard,
Which bade them to the mount draw near,
While *one*, obedient to His word,
Ascended to its tops in fear:
There he remain'd in pious awe,
While God proclaim'd His sacred name!
There he receiv'd the holy law!
This was the house of Israel's fame.

Such were the chiefs of Judah's line,
But such, alas! they are no more:
Now trampled down in every clime,
Like reeds beneath the tempest's roar.
And why is Judah thus disgrac'd?
Why does the house of Israel mourn?
Why is that dear and favour'd race
Condemn'd to this world's jest and scorn.

It is because their King came down,
According to the promise made;
But not in power and proud renown;
Born of a humble Jewish maid.
They quite mistook His works and claims:
They knew him not; they slew their Prince;
Though high in glory now He reigns,
They have been slaves and wand'rers since.

Present they are in every land,
But yet they find a home in none;
Known by the *ingot* in their hand,
The highest state to which they come.
With every country intermix'd,
Yet separate, alone, in each;
They are not lost, they are not fix'd;
A lesson to each heart they teach.

A Jew! how can we hear the name —
A Jew! how can we pass him by —
Without reflecting on the fame
Of that lov'd nation's history?
Without anticipations bright,
Which future times must yet reveal; —
On which the prophets cast a light,
But Judah's Lion shall unseal;
Restoring to their ancient place
That once renown'd and favour'd race?

S. Hopkins.

ANECDOTES.

1. Interpositions of Providence. pp. 206. 18mo. cloth. Tract Society.
2. The Holy Scriptures. pp. 180. 18mo. cloth. Tract Society.

These are very admirable little works for Sunday School and Village Libraries. They contain a most interesting variety of facts, industriously collected and judiciously arranged, and are altogether worthy of the Religious Tract Society. They will form most suitable presents for young persons.

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With an Appendix, containing Hints for the Nursery. By Thomas Searle, of Stony Stratford, Author of "An English Grammar in Verse." pp. 224. 18mo. cloth, Second Edition.

"Maternal Solicitude" has been unaccountably disregarded or forgotten to a surprising extent, by our pious and gifted authors. This cannot have been from want of affection, as many of our most interesting writers on devotional subjects are known to have been among the most worthy examples of conjugal tenderness. We will not attempt to assign a reason for the neglect of maternal claims, but offer our sincere thanks to Mr. Searle for the valuable manual which he has presented to the public. In our judgment, he has entitled himself to the gratitude of the whole Christian community, and we can only express our desire that it may become known in a degree equal to its merits.

THE PATH OF LIFE.

This mortal life, of few and feverish days,
Time hurries on, — of every ill the cure:
Bear then its yoke and chain, and still endure,
In spirit mourning, but with lips of praise;
For thou art taught, through dark and dangerous ways,
A Saviour's hand will lead thy footsteps sure:
So wrap thy heart within His mantle pure;
Lean on his cross, a staff that none betrays;
Awake thy spirit from the dream of death
That bound it trembling to its native dust;
Gird on thy strength of faith, in holy trust
Warming thy being in immortal breath;
And shun "the broad way," that the King of kings
May keep thee 'neath His own almighty wings.

Roscoe.

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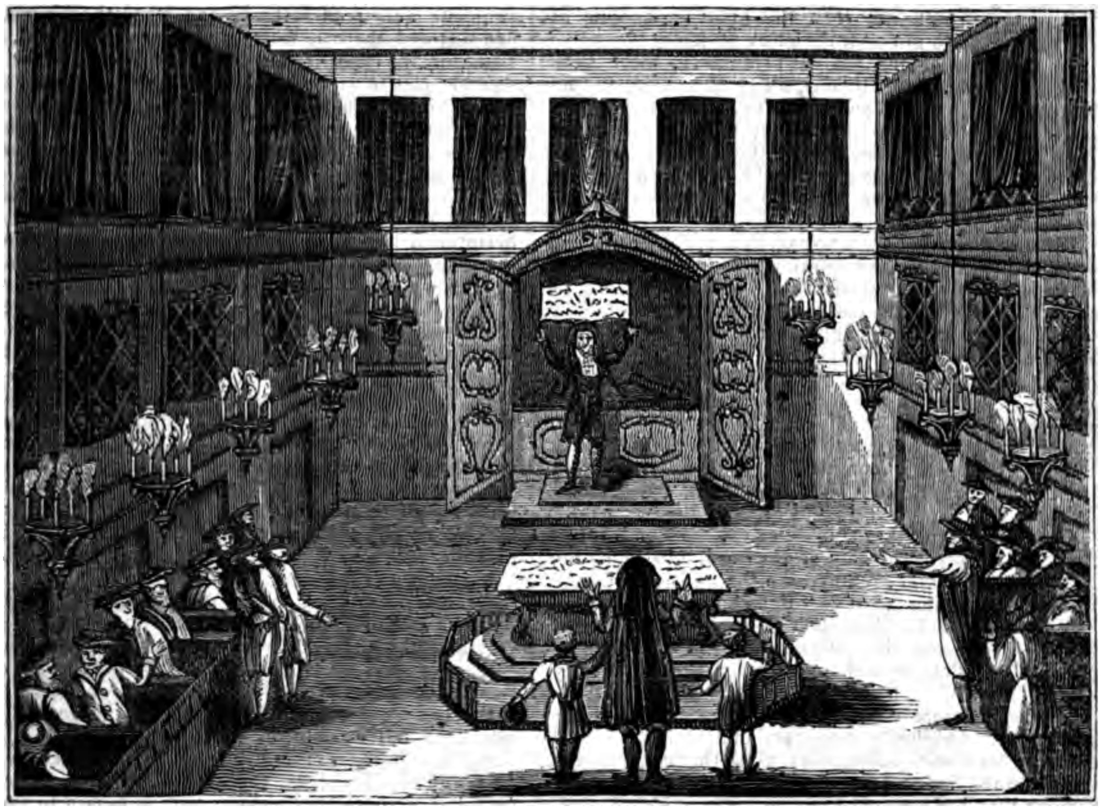

READING OF THE LAW IN THE JEWISH SYNAGOGUE.

HISTORIC NOTICES OF THE JEWISH SYNAGOGUE.

EWISH ANTIQUITIES constitute one of the most valuale branches of human learning. They include the istoms of the true worshippers of God, and relate to stitutions both of human and divine appointment in ie earliest ages of the world. Our readers, we preime, are all most deeply interested in the writings f the New Testament, and the life and ministry f our blessed Saviour: to them, therefore, some count of the Jewish Synagogue cannot fail to be lifying.

Synagogue is from the Greek Συναγωγη, which, with ie corresponding word in Hebrew, properly signifies a *ngregation*. It is of the same import as the word *iurch*, which invariably in the Scriptures denotes a ongregation. But as the word church in modern mes, so with the Jews the word synagogue, was ommonly applied to the building in which the congreition assembled.

The synagogue was generally erected in an eligible tuation, and fitted up with suitable conveniences, especially a pulpit or desk for the minister. The women were seated in a gallery inclosed with lattice-work, where they could see and hear without being seen.

At what period of the Jewish history synagogues were first erected cannot be determined. Some suppose they were used while the temple of Solomon was standing, and even in the times of the Judges. Prideaux, Stackhouse, and others, think there were no such buildings before the captivity: but that some places of public worship and religious instruction existed, besides the temple of Solomon, we have certain evidence: for on the burning of that splendid edifice, B. C. 588, the inspired prophet Asaph complains of the savage fierceness of the Babylonians, and their dreadful ravages, destroying their *synagogues*: "They have cast fire into thy sanctuary; they have defiled by casting down the dwelling-place of thy name to the ground. They said in their hearts, Let us destroy them together: *they have burnt up all the synagogues of God in the land*." Psalm lxxiv, 7, 8.

Dispersed in foreign countries, the Jews became more thoughtful of their religious privileges, and more zealous in seeking divine instruction. They assembled in private houses for religious conference and worship; and, where they could obtain license, they erected meeting-houses for their accommodation. On their re-establishment in Canaan after their return from Babylon, and especially after the reformation under Ezra and Nehemiah, these buildings became common. In after-ages, when Alexander the Great induced 100,000 Jews to settle in his newly-erected city, Alexandria in Egypt, with privileges both civil and religious equal to his native Greeks, they built a most magnificent edifice, concerning which the Jews were accustomed to say, "Whosoever hath not seen the great synagogue at Alexandria, hath not seen the glory of Israel."

In the time of our Saviour's ministry, there were twelve synagogues in Tiberias, a city of Galilee, and no less than four hundred and eighty in Jerusalem; besides many in different parts of Canaan, as intimated in the New Testament. In the Acts of the Apostles, we find mention made of synagogues of the Jews in many distant cities, which were visited by the apostolic missionaries.

By the Jewish polity, a synagogue might be erected in any place where there were ten *Batelnim*—persons of mature age and free condition, who had leisure to attend to divine service daily; as ten persons, according to the Jews, were a congregation. Our blessed Lord appears to allude to the smallness of a synagogue, or church, in his declaration, "For where two or three are gathered together in my name, there am I in the midst of them," Matt. xviii, 20. Any person, even a Gentile, might build a synagogue; and thus we find that a Roman centurion is commended by the Jews: "He loveth our nation, and hath built us a synagogue." Luke vii, 5.

Over the door of these buildings was such an inscription as—"This is the gate of the Lord, into which the righteous shall enter;" and upon the walls within were written such sentences as—"Remember thy Creator"—"Keep thy foot, when thou goest into the house of God"—"Silence is commendable in the time of prayer"—"Prayers without attention are like a body without a soul."

1. *Prayers* were the first part of the service of the synagogue. Originally it appears that their devotional exercises were extemporaneous, as all the prayers mentioned in the Scriptures were; but in the time of our Saviour they had prescribed forms. Dr. Prideaux says, "Their prayers at first were very few; but since they are increased into a very large bulk, which makes their synagogue service very long and tedious; and the rubric, by which they regulate it, is very perplexed and intricate, and encumbered with many rites and ceremonious observances; in all which they equal, if not exceed, both the superstition and the length of the popish service. The most solemn part of their prayers are those which they call 'Shemoneth Eshreh,' that is, the eighteen prayers. These, they say, were composed and instituted by Ezra and the Great Synagogue; and to them Rabbi Gamaliel, a little before the destruction of Jerusalem, added the nineteenth, against the Christians." The learned Doctor remarks: "It must be acknowledged, that some of these prayers seem to have been composed after the destruction of Jerusalem."—"Our Saviour found fault with their prayers for being too long in his time. (Matt. xxiii, 14; Luke xx, 47.) Many additions in their liturgies have made them much more so since."

2. *Reading the Scriptures* constituted another part of the synagogue service. The *Shema*, the *Law*, and the *Prophets*, were the divisions of the sacred books. The Shema consists of three portions of Scripture: the first is from the beginning of the fourth verse of the sixth chapter of Deuteronomy to the end of the ninth verse; the second from the thirteenth verse of the eleventh chapter to the end of the twenty-first verse; and the third, from the thirty-seventh verse of the fifteenth chapter of Numbers to the end. And because the first of these portions in the Hebrew Bible begins with the word Shema, *i. e.* "hear," they call the three together the Shema, and the reading of them "Kiriath Shema," that is, the reading of the Shema.

Besides the Shema, the Five Books of Moses were read on the Sabbath, they having been divided into so many portions for the year. After the dispersion under Antiochus, king of Syria, so many sections of the Prophets were read instead; and when the Maccabees had restored the true worship, both were retained, the Law for the first lesson, and the Prophets for the second. Hence we understand the order of the service, as mentioned Acts xiii, 15, in the synagogue at Antioch, when "after the reading of the Law and the Prophets, the rulers of the synagogue sent unto" Paul and Barnabas, to exhort the people.

3. *The Exposition of the Scriptures, and Preaching*, formed part of the Jewish service. Expounding the Scriptures, according to Prideaux, "was performed at the time of the reading of them," and preaching "after the reading both of the Law and the Prophets was over. It is plain Christ taught the Jews in their synagogues both these ways." Stackhouse justly remarks, "After that the Hebrew language had ceased to be the mother-tongue of the Jews, and the Chaldee grew up into use instead of it, the custom of the synagogue was, that one should first read a paragraph of the Scriptures to the people in the Hebrew tongue, and then another interpreted it in the Chaldee, which they better understood. And this seems to suggest the reason why those sections of Scripture came to be divided into verses, *viz.* that by this means the reader might certainly know how much he was to read, and the interpreter how much he was to interpret, at every interval."

Dr. Prideaux's observations contain an edifying comment on Luke iv, 16, &c. "When Jesus came to Nazareth, his own city, he was called out, as a member of that synagogue, to read the Hapterah, that is, the section or lesson out of the Prophets which was to be read that day. And when he had stood up and read it, he sat down and expounded it, as was the usage of the Jews in both these cases. For out of reverence to the Law and the Prophets, they stood up when they did read any portion out of either; and, in regard to themselves as teachers, they sat when they expounded. But in all other synagogues, of which he was not a member, when he entered into them (as he always did every Sabbath-day wherever he was), he taught the people in sermons, after the reading of the Law and the Prophets was over. And so St. Paul taught the Jews in their synagogue at Antioch in Pisidia; for there it is expressly said, in the sacred text, that his preaching was after the reading of the Law and the Prophets was ended."

"From what has been said," as Stackhonse remarks, "it appears that the ministration of the synagogue-service was not confined to the *sacerdotal* order; for the priests were consecrated only for the service of the temple, which was widely different from this, as consisting chiefly in the offering up of sacrifices and oblations; but to this in the synagogue, any one that by learning was qualified for it was admitted. Only, for the preservation of order, there were in every synagogue some fixed officers, whose business it was to take care that all religious duties were therein *decently performed*.

4. *Officers of the Synagogue.*—The *rulers of the synagogue*, of whom we frequently read (Mark v, 22; xiii, 9), appear to have been trustees of the property, and managers of the general affairs of the places of worship. The "*minister* (Luke iv, 20) of the synagogue, whose business

it was to offer up to God the public prayers of the congregation, and being for this purpose delegated as it were by them to God, is therefore, in the Hebrew language, called 'Sheliach Zibber,' *i. e.* the *angel of the church*, or congregation; from whence the name of the bishops of the seven churches, mentioned in the Revelations, is manifestly borrowed." Besides this angel of the church, each synagogue had its "Chazanim," or *deacons*, whose business was to take care of the books and sacred utensils of the house of God. And, if need were, an *interpreter* was hired for a salary, to recite the Chaldee lessons, as they were read in Hebrew to the congregation.

5. *The Times of Public Worship.* The ordinary days of worship in the synagogue were Monday, Thursday, and Saturday; learning from Exod. xv, 22, that the soul needs the water of life from the word of God oftener than every three days. Half of the Sabbath lesson they read on the Monday, and the other on the Thursday. On the Sabbath they read the whole, both morning and evening: the latter "for the sake of labourers and artificers, who could not leave their work to attend the synagogues on the week day." Three times a day the synagogue was open for prayers; to which custom, it is thought, Daniel's practice had regard, Dan. vii, 10. On festival days the services commenced earlier, especially in the temple-service.

The rulers of the synagogue were magistrates, and the government which they exercised consisted in punishing the disobedient, and in taking care of the alms. Their censures, excommunications, fines, and scourgings were dreaded: but as the law allowed them to give only *forty stripes*, they reduced the punishment to *thirty-nine*, lest they should exceed that number. Paul alludes to this custom, when, enumerating his sufferings, he says, "Of the Jews, five times received I forty stripes save one." 2 Cor. xi, 24. Every synagogue was furnished with two treasury chests, one for donations to their own poor, and another for those to relieve strangers. No beggars were suffered in the land: hence the remarks of the emperor Julian the apostate, in the fourth century, "What a shame is it that we should take no care of our poor, when the Jews suffer no beggars amongst them; and the *Galileans* (as he called the Christians), *impious* as they are (so his inveterate malignity led him to characterize them), maintain their own poor, and even ours."

The establishment of public worship in the synagogues, and expounding the Scriptures, after the Babylonish captivity, constituted a new era in the church of God. Before that period, idolatry was the prevailing sin of the Israelites; but, except in a few cases of apostacy, in the times of dreadful persecution, the whole people, down to the time of the advent of Christ, were most determinately set against that dreadfully criminal folly. Besides which, it became necessary for each synagogue to possess a copy of the Holy Scriptures: the frequent reading of them made the people familiar with their divine contents; and, considering how widely the Jews were dispersed, even among the Gentiles, and that their sacred books were translated into different languages for popular use, it appeared to be the most admirable means of preparing the way of the Lord, in making known his gospel of salvation to all nations. This great and useful peculiarity has been adopted as appropriate to Christianity; and the most precious privileges, which any people can possibly enjoy on earth, are ordinances of divine worship as prescribed in the New Testament, and the faithful preaching of the gospel of Jesus Christ. These are mercifully ordained to be enjoyed by all nations; and by these means "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

REVOCATION OF THE "IRREVOCABLE EDICT OF NANTZ."

(Continued from p. 188.)

The Edict of Nantz having secured liberty to the Protestants of France, genuine piety flourished in some of their churches. Many of their pastors were men of eminent learning, orthodoxy, and personal religion; by which they were prepared to endure affliction for the sake of Christ, as well as to rejoice in his salvation. Not a few, however, were men of little acquaintance with experimental godliness. The distinguishing doctrines of the gospel, therefore, as held by the reformers, were slighted, or even denied; and a political worldly spirit was their distinguishing characteristic. The governors of the fortified towns, which the Calvinists were allowed to hold for their security, observing the sleepless malice of the crafty Jesuits, became active in taking measures for their own preservation. This vigilant precaution was magnified by their enemies, and represented as dangerous to the state; on which pretext cruel persecutions and destructive wars were carried on against them, and the barbarities of the sixteenth century were renewed against these Dissenters in France.

They were also characterized by an equal degree of perfidy. The atrocious cruelties exercised upon them, are supposed to have been to an equal or even to, a greater extent. In the former part of the century, under the direction of Cardinal Richlieu, prime minister of Louis XIII, a man of great talents, but an enemy to the reformers worthy of popery, the cautionary towns were taken from the Calvinists. One shameful invasion of their rights succeeded another during the administration of the cardinal: the most inhuman laws, which the blind rage of bigotry could frame, and the most oppressive measures which ingenious malice could devise, were employed to destroy these conscientious dissenters from idolatrous superstition, or to bring them by force under the papal yoke.

After the death of Cardinal Richlieu, the popish bishops, together with the Jesuits, had the principal influence in the cabinet of Louis XIV, and their characteristic zeal rather increased against the Calvinists. Finding their unwearied political intrigues insufficient, they prevailed on the king in 1685, contrary to the most solemn obligations which human or divine laws can frame, to revoke the "Irrevocable Edict of Nantz."

The consequences of the revocation of this celebrated Edict, corresponded to the wickedness of the act itself.

It was intended, by one grand effort, to extirpate the very remembrance of the Protestant profession in France. For this purpose, troops of soldiers were commissioned to accomplish by fire and sword this bloody work, which they proceeded to execute with every species of unheard-of brutality. M. Claude informs us, that they bound some before great fires, and let them go when they were half roasted! They hanged others with ropes under their arms, and plunged them repeatedly into wells of water to drown them! They bound mothers that gave suck to posts, and laid their helpless infants before them, languishing for days and nights, to perish in their sight! Amid hideous cries and blasphemies, they suspended men and women, stripped of their clothes, some by their hair, and others by their feet, and suffocated them with burning hay! After other indignities, they stuck the body with pins and needles from head to foot; and others, being naked, they rolled along the floors, covered with pieces of broken glass. Many, endeavouring to escape these horrid torments, were pursued by the soldiers into the fields and woods, where they were shot like beasts of prey! These scenes of freezing horror were witnessed by many of the popish clergy, who beheld them with sportive laughter and fiend-like exultation.

By these dreadful proceedings Calvinism was not indeed wholly exterminated in France, but the true church was reduced exceedingly low. The preachers and professors had fifteen days allowed them to leave the kingdom; in which time many, eminent for piety and learning, fled and found asylums in Protestant countries. Eight hundred thousand, who were artizans, escaped from the persecutions; many of whom, settling in Spitalfields, London, and in the county of York, contributed greatly by their factories to the wealth and prosperity of England[*].

Perhaps it would be impossible accurately to determine in what degree the manufactures of our country have been benefited through that political blunder of popish bigotry in France: but a remarkable coincidence at that period deserves our present notice. The silk manufacture had but a short period previously been introduced into England; probably by the persecuted French Protestants, who were mostly weavers. The printing of calicoes commenced in England in 1676, and soon after, looms for weaving them were brought over from Holland. But the crowds of French weavers, thus driven from their own country in 1685, finding an asylum in England, by their ingenuity, sobriety, and industry, gave a new impulse to our trade, whilst that of their native country was injured: and by their means, those amazingly extensive branches of English manufacture have contributed greatly to the elevation and opulence of Great Britain.

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[*] Timpson's Church History through all Ages, p. 264—266.

ON THE DIVINE ATTRIBUTES.

No. V.—THE MERCY OF GOD.

(Concluded from p. 194.)

3. THIS mercy is exercised through an all-sufficient propitiation. The Divinity of the Son of God seems to be indispensably necessary to the scheme of redemption, and to be proved by every part of it. It was not in the power of any human being, however high his attainments in virtue, to render himself acceptable in the sight of an infinitely holy God; and if no man could deliver his own guilty soul, surely argument is not needed to prove that he could not deliver that of his condemned brother, much less of unnumbered myriads; there must, therefore, have been a distinction between Christ and his brethren according to the flesh, which placed Him at an immeasurable distance above them. But, moreover, as it would not have been consistent with the justice of God himself to create a being fitted to accomplish an atonement, it follows of necessity, that before our Lord assumed the garb of mortality, He had existed from eternity in the glory of the Godhead. It was absolutely necessary that He who undertook to bear the guilt of a ruined world, should know precisely at what cost their redemption could be effected; and the language of our Saviour clearly implies, that He had received from God exact instructions as to what He must do and suffer, ere the rebels and wanderers could be received back to friendship. Now all this intelligence and these instructions, clearly demonstrate the pre-existence of our Saviour.

The immense importance of having correct views of the character of Christ, makes me anxious to set it forth in what I conceive to be its true light. There seem to be two essential qualities necessary to be possessed by our Surety, *viz.* 1. Ability to save; 2. Willingness to do so. On each of these I will make a few remarks.

(1.) Ability to effect the redemption of mankind must have been possessed by Jesus Christ. The divine law, both in theory and practice, had declared, that without shedding of blood there could be no remission of sin; and common sense could not fail to decide, that the blood of bulls and of goats could never effect this important object. It was, therefore, necessary that some mighty One should arise, who by His death should make atonement for transgressions. A creature could not accomplish this; for as every creature derives the whole of its existence, and every thing it enjoys, from the hand of God, the sacrifice of its life would be no offering to the Almighty, but simply a return to Him of what was His own. Neither do I conceive that any creature would be justified in laying down his life for another; for since God has bestowed it on him, he is bound to keep it until called upon to restore it to its original Giver. The conclusion, therefore, is forced upon us, that "as the Father hath life in Himself, even so the Son hath life in Himself," and that He has power to lay down His life as an offering for the sins of mankind.

(2.) Willingness also is a necessary part in the character of a Redeemer. Do away with this, and you do away with salvation altogether, and reduce the Saviour of mankind to a level with the children of men. Ample testimony, however, is afforded us of the readiness with which Christ became a curse for us, that He might redeem us from the curse of the law. St. Paul, when treating on the extent to which human pity will reach, supposes it to be just possible, that if the life of a benefactor of the world were in danger, some generous being might be found willing to lay down his own life as a rescue. How transcendantly then is the love of Christ exalted far above that of the children of men, when we behold Him bleeding and dying for His enemies. There was no exterior cause to induce Christ to die for us; and had not mercy been an attribute inherent in His nature, He would have spurned from His embrace the ungrateful descendants of Adam, and instead of healing their sickness and curing their diseases, would have blasted them with the withering breath of unmitigated vengeance. No shadow of respect was shown Him by his creatures, no tenderness of sympathy to call forth his mercy; but, on the contrary, the blackest ingratitude was stamped on every action, and written on every heart. Let us not, therefore, hesitate to confess, that his desire to save us must indeeed have been a great one, since nothing could induce Him to alter his purpose.

It is not in the power of human reason to comprehend the mystery of man's redemption, and to the remarks which I have already made it seems necessary only to add, that Scripture assures us, that a Person such as I have described did descend upon this earth: that in Him was united all that can be considered necessary for the accomplishment of the grand work He came to perform: that after a life of unexampled suffering and purity, He voluntarily submitted to the death of the cross: and that, in consequence of this, God has positively, distinctly, and repeatedly declared, that the sins of mankind are atoned for, and that He waits to be gracious to all who will accept His mercy. "Now in Christ Jesus, they who were sometime far off are made nigh by the blood of Christ." "Come unto me, all ye that labour and are heavy laden, and I will give you rest.

II. But before closing this subject, I consider it will be necessary to make the two following remarks.

1. Who are they that will obtain mercy? Since so mighty an atonement has been effected for the sins of men, I think it is quite clear that by no other means can man be accepted before God. Oh! we may be

ure that the case of fallen man was far worse than ver our most vivid conceptions suppose it to be, and hat the hopelessness of his condition approached early to desperation, or the mighty efforts would ever have been made which have been made, to restore im to the favour and friendship of his Maker. It must herefore be quite apparent to every reasonable mind, hat no path can lead to the kingdom of heaven except hat which was pointed out by the Redeemer himself. nd what was that path? Sinners are first of all told hat they must believe in the efficacy of their Saviour's tonement; but the Deity, knowing how many and arious are the dispositions of men, has decided, that he criterion of faith shall not rest upon *internal* feelngs, but upon *external* actions; and every one who laims to be a believer in Christ must try himself by he only standard by which he can judge rightly: "If e love me, keep my commandments."—It seems, herefore, that those who are willing to love God supremely, or, which is the same thing, to renounce every course of conduct opposed to his will, are hereafter to be welcomed to mansions of blessedness, as the beloved children of the Most High God.

And if this be true, how sad will their state be, who suppose it possible to unite the profession of the gospel with the lusts and vanities of this wicked world! God can be merciful only to those to whom Christ asks Him to be merciful; and Christ will intercede for none but those who love Him and keep His commandments. Down, therefore, with the barriers between God and his creatures—make one bold effort to escape the delusions of Satan—cast down vain imaginations, and every thought that exalteth itself against the glory of God!—for I rejoice to declare—

2. That none need despair of obtaining mercy. There dwells not in the outspread regions of earth one being, whom the Deity is not desirous to save. Worldly honour and worldly renown may never have brought before the gaze of the populace many millions of immortal beings; but it is not poverty—it is not wretchedness—it is not sinfulness,—which can conceal them from the merciful eye of the Deity. He looks through the whole family of earth, contemplates the condition of each particular human being, and waits with intense anxiety to hear the first breathings of prayer, that He may bestow the first tokens of His merciful loving-kindness. It is a libel on the Divine character, and a perversion of the word of God, to suppose it possible that there *can be* a sinner for whom provision is not made by the death of Christ. Far might I make this subject extend, until I had brought you in imagination to that rest which remains for the children of God, and had made you fancy that you heard the harpings of the heavenly choir: but let it suffice to know, that the reward of the righteous does not consist in lofty imaginations and brilliant conceptions; but that it is something sure, certain, and real, which will in very deed be conferred upon us. Reminding you, therefore, of the immense importance of using all diligence to secure for yourselves a portion of the happiness of heaven, I add only my fervent prayer, that "God may be merciful unto us and bless us, and show us the light of His countenance, and be merciful unto us."

B. Z.

Preparation for Death.—"The late Dr. Grosvenor being at the funeral of Dr. Watts, a friend said to him, 'Well, Dr. Grosvenor, you have seen the end of Dr. Watts, and you will soon follow; what think you of death?' 'Think of it!' replied the Doctor, 'why, when death comes, I shall smile upon death, if God smiles upon me.'"

Letters to a Mother, upon Education.

LETTER XXX.

On Pronunciation and Reading, continued.

3dly. Habituate him to read in a moderately *loud* tone. This will conduce to his health, as constituting an exercise to his lungs: it will compel him to attend to distinctness and propriety of pronunciation; indistinctness and impropriety being far less discernible in a low and muttering mode of reading. It will also contribute to that manly and frank address, which are the charm of innocence and youth.

4thly. I utterly dissuade you from the use of all *Speakers*, as they are called, or those books containing specimens of the different styles of composition, such as didactic, vehement, mournful, animated, &c. The human feelings cannot thus change into so many varied and even opposite states in the course of a few pages. Your pupil cannot *feel* those different passages from different authors, he therefore cannot read them well. Finding this to be the case, were you to *compel* him to *try*, he would *imitate* feeling, and this would be to teach him a lesson in deception. He would succeed wretchedly after all; nothing being so *frigid* as forced feeling. Rather let him read to you some story or history continuously one day after another; then he will become interested in its details, and his voice and manner will, insensibly to himself, vary *sufficiently* to constitute good reading. The more he feels what he is reading with a genuine, unsophisticated emotion, the better he will read.

5thly. Let the utmost care be taken with him, that his manner be entirely his own; by which I mean, that it is not borrowed by imitation of any one else: this may very possibly be the case. Nothing is more likely to present itself to the inexperienced mind of your child, that as every one wishes him to be a good reader, and every body agrees that this gentleman, or that clergyman, or that senator, is a good speaker or reader, an effectual method of making this attainment, is to imitate the persons in question.

Here, however, your own superior experience and knowledge must interfere. It may indeed be useful to him to hear good reading and speaking. If taught to consider the qualities of this good reading and speaking *abstractedly* from the manner of the person who performs them, he may certainly learn much from it. He may see what faults to avoid, and what excellencies to cultivate. But the instant he has caught the *tone*, the manner of the man himself, that instant be sure it is the time for you to be most active, and most decided. Your own eye and your own ear will recognize the *artificial* style. Even if you cannot tell who it is that he imitates, yet the strangeness of the tone and manner will assuredly convince you that he is imitating some one. Now be faithful to him and to yourself. Be assured that the *capability* on the part of your child thus to *transform* himself, is nearly allied to the capability of general deceit. It is a departure from a healthy honesty of mind and heart. Seriously but mildly state to him the various reasons which render it in itself ineligible that he should imitate the manner of any person, however excellent: that each person has a manner of his own, which, though different from that of another, is equally excellent: that if he admires the manner of another, others may admire *his* manner: that no assumed manner in any degree can be pleasing.

If you know the speaker whom he imitates, point out to him the qualities of his reading which it is allowable to imitate: such as his *distinctness*, his slowness, his seeming to enter into the writer's meaning, the close resemblance (being only somewhat more serious) which his manner of speaking in public bears to his mode of speaking in private.

Should these means fail, take him to hear different speakers who have attained excellence. If you can consistently with every other duty, let him hear them in sufficient numbers, and with sufficient frequency, to impair his associations with the one whom he so much admires.

Be resolute upon this point: it is connected with the honesty, and therefore with the self-respect, and consequently with the happiness and the success of your child. Never cease till you have eradicated the evil; and if it cannot be done without, adopt what I will venture to call the *actual cautery* in any system of education — do not spare to *satirize* him, kindly but thoroughly.

Lastly. Be careful lest you do *too much* to secure the accomplishment of good reading or speaking.

If the essential rules now propounded be sufficiently attended to, the adoption of greater pains will be generally found to retard the result. Especially, never let him take lessons in reading. Many a young person has had a good manner till it was utterly spoiled by such causes. One may generally tell when a person has *learnt* to read, by their mechanical, or pompous, or artificial airs and arts, which offend and disgust more than the worst natural manner could have done.

In a word, if your child, after due attention has been paid to these topics, does not read well, then be assured all further attempts to make him do so are useless. Rest contented that reading is not his *forte*: let it be sought in something else. Natural taste and aptitude are indispensable to success. No rules that have ever been devised can communicate these if they are absent; and the only valuable effect of good rules is, to direct and regulate these where they do exist.

I am, dear Madam, yours, &c.

Clericus.

ON THE FOLLY AND DANGER OF USING IMPRECATIONS.

If men who are so prodigal in scattering imprecations and curses upon all they are displeased at, would take time to consider what they are about, they would certainly be ashamed of the folly of such a practice, because nobody is hurt by it but themselves; for curses, like arrows shot against heaven, fall upon the heads of those that aim them, but can never injure the persons or things at which they are levelled. Again, for men in common discourse to make imprecations on themselves in order to confirm the truth of their assertions, only affords their auditors grounds of suspicion; for good men will be credited without them, and scorn to use them; but profane men only disparage themselves by so frequently venting them, because by such bitter asseverations they seem to suspect their own reputations. It is also for want of consideration, and for too facile a compliance with such a vicious custom, that men of sense on other matters, upon very slight, and sometimes no occasion, expose themselves to the wrath of Heaven, by calling upon God to curse them if what they say be false, when at the same time they know it to be so. Alas! how deplorable would be their condition, if Heaven should say "Amen" to what they wish for.

On Degrees of Sin.

Curses proportion to the sin's degree;
Adam had *one*, Eve *two*, the serpent *three*.

Quarles.

CLERICAL LIBERALITY.

The following letter of the late excellent Mr. Gunn, was written in reply to one from a lady, who had been receiving the Lord's Supper at the church of that clergyman She was a dissenter, and usually attended the ministry of the late Rev. Rowland Hill, but sometimes that of the Rev. Mr. Gunn, whose preaching is known to have been peculiarly edifying. We are glad to insert the letter in the Christian's Penny Magazine, on account of its *admirable reproofs* of the *trifling* and *unprofitable* conversation of some Christians.

No. 1, King Street, Compton Street,
Clerkenwell.

Dear Madam,

Your letter which I yesterday received, demands an answer from me; though I have so many engagements of various kinds upon my hands, that I have no time to reply to half the papers continually sent me. With respect to the conversation you had on leaving Surrey Chapel, I do most sincerely wish that the professors of our most holy faith had something better to talk of when they come from a gospel sermon, than merely gossiping about different ministers. I certainly could not have refused the sacrament to a person that I am totally unacquainted with; and this is the case with yourself. But had I known you, I should never have thought of asking you, had you come to the sacred table, a single question respecting the place of worship you attended, provided the gospel was preached in it. I most certainly am a friend to the Church of England, and I love gospel order. Other people have a right to think for themselves. I have several times seen Dissenters and Baptists at the table where I have been present: they received the symbols of the Lord's body and blood from my hands with pleasure, and I gave it them with equal pleasure. However, I do most certainly prefer our established church. This, I imagine, is a sufficient answer to your Letter.

With respect to the latter part of it, I rejoice with you if the Lord has in any degree blessed my poor ministry to your soul; the praise is His, and not mine. May He encourage you to persevere in his good way, and at last receive you to his glory. Let me advise you to have as little to do as possible, either with disputes or disputers: "The kingdom of heaven is not meat and drink, but righteousness and peace and joy in the Holy Ghost."

With Christian respects to your husband, I remain,

Your friend in the blessed Jesus,

Wm. Alphonsus Gunn.

Monday, March 11th, 1799.

CHRIST'S BURDEN LIGHT.

Christ's burden doth unburden all other burdens. This may seem strange to you, that the taking of a new burden should ease one of the former: if a man be carrying wood or coals, the taking of a new burden would not ease him of the former; but the burden of Christ is of another nature. Austin distinguishes them; there is a burden burdening, and a burden supporting: he expresses it thus; the feathers that a bird is clothed with, they have a weight in them; yet notwithstanding they bear up the burden of the body. So now it is here; the burden of Jesus Christ, it makes all other burdens to go away lighter. Faith, true saving faith, is the grace that takes up the burden of Christ in the soul, and so thereby all other burdens are made the lighter, and difficulties and discouragements are overcome.

Bridge.

SCRIPTURE GAZETTEER.

(Continued from p. 175.)

Askelon, a city in the land of the Philistines, situated between Azoth and Gaza, upon the coast of the Mediterranean sea, about 520 furlongs from Jerusalem. It is said to have been of great note among the Gentiles for a temple dedicated to Derceto, the mother of Semiramis, here worshipped in the form of a mermaid: and for another of Apollo, where Herod, the father of Antipater, and grandfather of Herod the Great, served as priest, and from his being born in this city, was called Herod the Askelonite. It had, in the first times of Christianity, an episcopal see; and in the course of the holy wars it was beautified with a new wall, and many fair buildings, by our Richard the First. It is, however, at this day, a very inconsiderable place. There is much mention of the wine of Askelon, and the cypress tree, a shrub that was very much esteemed, and was very common in this place.—See Calmet's Dictionary.

Asphaltus Lake, so called on account of the great quantity of asphaltus or bitumen found in it. It is enclosed on the east and west with exceeding high mountains; on the north it is bounded by the plain of Jericho, on which side also it receives the waters of Jordan; on the south it lies open, and extends beyond the reach of the eye. It is said to be twenty-four leagues long, and six or seven broad. It is supposed to be called the **Dead Sea**, because no animal can live in it, though Mr. Maundrel seems to suspect the truth of this; having observed among the pebbles of the shore, two or three shells of fish, resembling oyster shells. The water of the lake is very limpid, and salt to the highest degree; and not only salt, but also extremely bitter and nauseous. Mr. Maundrel being willing to make an experiment of its strength, went into it, and found it bore up his body in swimming with an uncommon force; but as for that relation of some authors, that men wandering into it were buoyed up to the top, as soon as they go as deep as the navel, he found upon experiment not true. This lake receives all the waters of the river Jordan, of the brooks Arnon and Jabbok, and other waters which descend from all the neighbouring mountains; and notwithstanding it has no visible outlet, it does not overflow, for what it gains in water, it loses in vapour, and by that means the equilibrium betwixt the expanse of vapour and the supply from the rivers is constantly kept up.

Assos (*approaching to*), a seaport town, situated on the south-west part of the province of Troas, and over against the island of Lesbos. St. Luke, and others of St. Paul's companions, in his voyage (Acts xx, 13), went by sea from Troas to Assos; but St. Paul went by land thither, and meeting them at Assos, they all went together to Mitylene.

Atad's Threshing-Floor, the place where the sons of Jacob, and the Egyptians who accompanied them, mourned for this patriarch, and which was afterwards called Abel-mizraim. St. Jerome fixes this place between Jericho and Jordan, three miles from the city, and two from the river.

Athens, so called from *Athene*, or *Athenaia*, *Minerva*, a celebrated city of Greece, formerly a most powerful and flourishing commonwealth, which eminently distinguished itself in war, but was still more illustrious by the glory it acquired from the learning, eloquence, and politeness of its inhabitants. As it would be inconsistent with our purpose to enter upon an historical detail of this once famous republic, we shall only observe in this place, that St. Paul coming thither in the year of Christ 52, found the inhabitants plunged deep in idolatry, and much divided in their opinions concerning the true religion and the supreme happiness. The Apostle therefore having taken an opportunity to preach Jesus Christ, was carried before the Areopagus, the supreme court of the commonwealth, and there converted Dionysius, one of its members, who was afterwards ordained the first bishop of Athens, and who, it is believed, ended his life there by an honourable martyrdom.

Attalia (*that increases* or *sends*), a seaport of Pamphylia, formerly the chief residence of the prefect. It is said to take its name from King Attalus, its founder, which it still retains with a small variation, being now called Settalia. It stands on a very fine bay, and is commodiously seated for trade, having a good haven; which probably has been the occasion of its being preserved from ruin by the Turks, who even at this day are said to be very careful to keep its fortifications and castle in repair. The city is supposed to stand at present nearer to the sea than it did formerly.

Avims, people descended from Hevæus, the son of Canaan. This people dwelt at first in the country which was afterwards possessed by the Caphtorims, or Philistines. The Scripture says expressly, that the Caphtorims drove out the Avims, who dwelt in Hazerim, even unto Azzah, Deut. ii, 23. There were also Avims, or Hivites, at Shechem or Gibeon, and consequently in the centre of the promised land (Josh. xi, 19), for the inhabitants of Shechem and the Gibeonites were Hivites. Lastly, there were some of them beyond Jordan, at the foot of Mount Hermon. Bochart thinks that Cadmus, who conducted a colony of Phœnicians into Greece, was a Hivite. His name Cadmus comes from the Hebrew Kedem, the east, because he came from the eastern parts of the land of Canaan. The name of his wife Hermione was taken from Mount Hermon, at the foot whereof the Hivites dwelt. The metamorphosis of Cadmus's companions into serpents, is founded upon the signification of the name Hivites, which in the Phœnician language signifies serpents.

Azotus, see **Ashdod**.

B.

Babel, a term which in the original import of the word signifies *confusion*, and therefore was used for the name of the city and province, wherein the famous tower of that name was building, when God confounded the language of those men who were employed about this edifice, so that they could no longer understand one another. Gen xi, 9.

MORTIFICATION OF SIN BY THE CROSS.

Work your hearts to an hatred of sin by the consideration of its being the cause of Christ's death. If a man had killed your friend, or father, or mother, how would you hate him! you would not endure the sight of him, but would follow the law upon him; as in the old law they did, if they fled not to the city of refuge. Send out the avenger of blood with a hue and cry after thy sin: bring it before God's judgment seat: arraign it, accuse it, spit on it, condemn it, and thyself for it. Have it to the cross; nail it there; if it cry "I thirst," give it vinegar. Stretch the body of sins upon his cross; stretch every vein of it; make the heart-strings crack. And then, when it hangs there, triumph over the dying of it. Shew it no pity: laugh at its destruction. Say, thou hast been a bloody husband to me; hang there and rot. And when thou art tempted to it, and art very thirsty after the pleasure of it, say of that opportunity to enjoy it, as David said of the water of Bethlehem, It is the price of Christ's blood; and pour it upon the ground.—*Goodwin.*

"I DIE DAILY." — 1 COR. XV, 31.

Great God! thy energy impart,
And write this lesson on my heart:
Rouse every solemn thought, that I
May ponder what it is to die.

To die! and quit this house of clay,
And unembody'd pass away
From all things mortal, and have done
With all concerns beneath the sun!

When all my days shall be fulfill'd,
My character and state be seal'd,
My naked spirit borne to God,
And sentenc'd to its long abode.

My change is sure, and may be soon;
Each hast'ning minute leads it on.
The shafts of Death around me fly,
And every day I live — I die.

This, this my state, to die, I'd learn,
And make it every day's concern:
Then let which will be last (this may),
I'm not unpractis'd in the way.

O may I daily live above
This flesh, this world, and wean my love,
And every day abstract my cares
From mortals, and their mean affairs!

Spend every day as if 'twere last,
And time redeem e'er time is past,
And all its precious portions o'er,
Redeemable, alas! no more.

Examine oft the state I'm in,
Whether a state of grace or sin.
If Christ has mark'd me for his own,
He'll meet me at his Father's throne.

Rejoice, my soul, in such a stay,
Jesus, the life, the truth, the way;
And trace the footsteps of thy Head,
Up where thy heav'nly hopes are laid.

He'll guide me to my dying day,
And bless it with a cheerful ray;
Then to my soul a mansion give,
Where bright immortals ever live.

HYMN OF A FRENCH REFORMED PROTESTANT CHURCH.

O Lord! thy heav'nly grace impart,
And fix my frail, inconstant heart;
Henceforth my chief desire shall be,
To dedicate myself to Thee;
To Thee, my God, to Thee.

Whate'er pursuits my time employ,
One thought shall fill my soul with joy;
That silent, secret thought shall be,
That all my hopes are fix'd on Thee;
On Thee, my God, on Thee.

Thy glorious eye pervadeth space,
Thou'rt present, Lord, in every place;
And wheresoe'er my lot shall be,
Still shall my spirit cleave to Thee;
To Thee, my God, to Thee.

Renouncing every worldly thing,
Safe 'neath the covert of thy wing,
My sweetest thought henceforth shall be,
That all I want, I find in Thee;
In Thee, my God, in Thee.

LIFE LIKE A RIVER.

Life may not unaptly be compared to a river. It resembles a river in its rise: as the river rises pure and fresh, animating with its luxuriating influence every thing within its reach, so it is with life: it opens in innocency, and is at once the delight and the cheerer of all around it.

Life resembles a river in its course. As the river rushes on with irresistible force, unretarded by any obstacle, so it is with life. Man is precipitately carried down its vale, and every effort to impede its course is vain and useless. And as the river now runs smooth and gentle, and now again, by reason of wind and storm, becomes rough, agitated, and impetuous; so is life. Things run smoothly for a time; then comes the day of adversity, then come vexations and crosses; the passions are roused, and the bosom of man becomes as the surface of a troubled water. Again: as every prudent mariner provides himself with a pilot, lest he strike on the sands and make shipwreck of his vessel; so must it be in life. Man must look to Jesus to be his pilot, he must take him for his guide, or he will most assuredly strike, to his utter destruction.

Lastly, life resembles a river in its termination. As the river flows onward, expanding more and more until it enters the vast and boundless ocean; so does life glide on, with daily widening view, till at length it issues in the ocean of immortality!

B.

INTEGRITY OF SIR MATTHEW HALE.

So sacred a virtue is justice, and of such vast importance to the Public, that it is the great concern of governments to trust the administration thereof to no persons but such as fear God and abhor covetousness.

When Judge Hale was holding a certain assizes in England, a gentleman who was to have a cause tried before him that assize, sent him a buck. The cause being called on, and the judge taking notice of the name, asked if it was not the same person who had made him the present; and, finding that was the fact, said he could not suffer the trial to go on till he had paid him for his buck. To which the gentleman answered, that he never sold his venison, and that he had done no more to him than what he had always done to every judge that came that circuit. But all this would not prevail on Sir Matthew, nor would he suffer the trial to proceed till he had paid for the venison; whereupon the gentleman withdrew his action.

A communication for B. Z. lies at the Publishers'.

The Christian's Penny Magazine may be delivered weekly in the Towns of the United Kingdom, by those Booksellers and Newsmen to whom Subscribers address their orders. Being unstamped, it cannot be transmitted by post as a Newspaper. But for the convenience of our country friends and others, who cannot obtain the publication *weekly*, it is published every *four* weeks in parts, each including four numbers; excepting in June and December, in each of which a part will be published containing six numbers. No extra charge is made for the wrapper: so that the whole annual expense of the Twelve parts will be 4*s*. 4*d*.

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SALE OF BRITISH CHILDREN IN THE SLAVE MARKET AT ROME.

BRITISH ECCLESIASTICAL HISTORY.

No. VII.—*The mission of Augustin to the Anglo-Saxons.*

"The Slave Trade," however execrable, as the most atrocious of crimes whose guilt can stain the human conscience, is an enormity of ancient date. "Britons never shall be Slaves," is a well known Bacchanalian chorus: but the faithful records of history declare that Britons have been slaves; and that the traffic in the "souls of men" was carried on to a considerable extent between Britain and Rome, the metropolis of the world.

Slaves are mentioned by Strabo, who flourished in the reign of Augustus and Tiberius, as *articles* of commerce between Britain and Rome; and this criminal branch of trade was carried on for *six centuries* at least, till *three hundred* years after Christianity was established in the imperial metropolis. *Slave-dealing*, however, in the Roman market, occasioned one of the most eventful Christian missions whose details are recorded in the annals of our country, the particulars of which will illustrate our engraving.

Pope Gregory is said, while archdeacon of Rome, about A. D. 587, to have projected a mission to Britain through the following circumstance. Walking one day through the market place at Rome, his attention was caught by some beautiful youths, offered for sale as slaves. This horrid traffic in human beings was carried on to some extent in that metropolis of Christendom, and by individuals among the Saxons. Gregory learnt that they were pagans, and that their countrymen were called Angli, the Latin word for the Angles. "Alas!" he exclaimed, "that the prince of darkness should possess countenances so luminous, and that faces so fair should carry minds destitute of eternal grace." On being told that they were natives of *Deira*, the province of Northumberland, "These people," said he, "should be delivered *de Dei irâ*" [from the wrath of God]. On being informed that their king was named Ella, "Alleluia to God," said he, still playing upon the sounds, "should be sung in those regions."

Gregory felt, or affected to feel, a desire to declare the gospel to so interesting a people, and offered himself to undertake a mission for that purpose. Permission having been obtained of Pope Pelagius, he set out on his journey; but the people and clergy of Rome were so much attached to Gregory, that at their request he was recalled. Seven years after this he was elevated to the dignity of pope; when application being made, as appears, by Bertha, who had been more than twenty years married to Ethelbert, diffusing in some good measure the knowledge of Christianity by her religious example and by her ministers, a mission was determined on by Gregory. His pupil Augustin, then abbot of St. Gregory's monastery at Rome, with forty monks, was appointed to this work. Christian simplicity, faith, and zeal, the fruits of the Spirit, and of love to their Saviour, were, however, not among the chief qualities possessed by these missionaries. Hearing in France representations of the difficulties and dangers awaiting them in Britain, their hearts failed them, and Augustin returned to Rome, soliciting to be discharged from the arduous service. The pope, however, prevailed on him, and wrote to encourage his companions to proceed in their enterprize. He gave Augustin letters also to the French king, and to Etherius, bishop of Arles, to obtain their assistance; and thus encouraged, and furnished with interpreters, the party proceeded, and arrived in Britain, A.D. 597.

Augustin, on landing in the isle of Thanet, sent to inform King Ethelbert of his arrival with other missionaries, and to declare the object of their mission. The king appointed an early day to visit them, and an interview was granted in an open field, as Bede says, lest any power of evil spirits should be employed by them against him. Augustin, far from apostolical simplicity, arranged his followers in the order of a procession; raised aloft a silver cross, and displayed a banner, on which was a painting of the Saviour; and thus with affected pomp, and chanting litanies, they moved towards the royal presence. Ethelbert listened to their propositions, which Augustin made by means of interpreters; and though we have no part of the discourse of the missionary, doubtless he offered to the king, eternal life and salvation in the kingdom of God, through the mediation of Jesus Christ: for the king is said to have replied to this effect:—"Your proposals are noble, and your promises inviting: but I cannot abandon the religion of my ancestors. However, since you have come so far on purpose to impart what you deem most valuable, you shall have satisfaction. I will take care for your protection, and supply you with all things necessary for your support. And if any of my subjects are willing to embrace your religion, I shall offer no objection."

Ethelbert granted permission for Augustin and his companions to settle at Canterbury, ordering suitable accommodations to be provided. "But whether these favours were the effect of God's blessing upon the discourse and design of Augustin, whether they were the effect of the persuasions of the queen and the Gallican king, the relation and ally of Ethelbert, or whether they were owing to the desire and disposition of the English themselves to receive the gospel, it is impossible for us, at this distance of time, and would be invidious, to determine."

Augustin had recourse again to parade in entering the royal city, to make an impression on the minds of the pagans. "Carrying before them," says Bede, "as was their custom, the holy cross, and image of the Great King, our Lord Jesus Christ, they sang in concert this litany, 'We beseech thee, O Lord, in all thy mercy, that thy wrath and indignation may be taken away from this city, and from this thy holy house, for we have sinned. Alleluia.'" Having taken possession of the mansion granted them, "they began," says Bede, "to imitate the apostolical life of the primitive church, exercising themselves in constant prayers, watchings, and fastings, preaching the word of God to whom they were able, despising all things of this world, as not belonging to them, and receiving all necessary things according to the doctrines which they taught, being prepared to suffer, or even to die for that truth which they had preached. The consequence was, some believed and were baptized, admiring the simplicity of their innocent life, and the sweetness of their doctrine."

Miracles, if Bede's account is to be believed, confirmed the preaching of Augustin; and the king, observing these things, and what he deemed the innocent lives of the missionaries, delighted with the precious promises of the gospel, professed his faith in Christ, renounced his idols, and was baptized. The queen's chapel was no longer sufficient to contain the increasing number of the converts; a heathen temple was therefore consecrated to their use, and dedicated, it is said, to St. Pancras. Ethelbert declared that he would compel no man to become a Christian; but on making known his purpose to show favour to those who embraced Christianity, many followed the example of the king. Ten thousand converts are said to have been baptized in one day at a small river, near the mouth of the Medway.

Most readers will probably doubt concerning the spiritual and intelligent character of Augustin's converts, especially since the principal instruction afforded to the ignorant Saxons was through interpreters, and accompanied with superstitious ceremonies and service in Latin. Fuller remarks, in words that imply much, "This conversion was done without persecution, yea or any considerable opposition, costing some pains, no torture, some sweat, no blood; not even a martyr being made in the whole managing thereof."

Gregory had consecrated Augustin bishop of Kent, before he left Rome. But seeing the fruit of his mission so abundant, to secure his authority, Augustin hastened to France, and procured from the archbishop of Arles, consecration, as archbishop of England. In this procedure the ambition of Augustin is manifest, and the difference between his policy and the conduct of the apostles of Christ. His new dignity, he was aware, would increase his priestly influence; and, according to his expectations, Ethelbert immediately loaded the archbishop with every mark of royal favour, making Canterbury the metropolitan see.

Augustin now dispatched Laurentius, a presbyter, and Peter, a monk, with two others, to inform Pope Gregory of his successes, his miracles, and his consecration; and to solicit answers to several questions relating to his future policy in the forming an ecclesiastical system for England. Some of the queries give us but a mean idea of Augustin's attainments in scriptural knowledge: while others show the prevalence of his superstition, vanity, and ambition. Gregory's answers, also, are some of them too trifling, and others besides too indelicate to be presented to our readers. Still the letter from the pope is interesting, so far as it proves, that though Gregory was lofty in his pretensions as the occupier of the supposed chair of St. Peter, he had not assumed that exorbitant and blasphemous authority claimed by his pontifical successors.

The *first* question of Augustin was, "How are bishops to behave with respect to their clergy?—Into how many portions are the offerings at the altar divided?—And how ought a bishop to act in the church? For satisfaction in the *first* point, the Pope refers him to St. Paul's Epistle to Timothy. To the second, he answers, that it was the custom of the church to divide the offerings into four parts—*one* for the bishop; *another* for the support of the clergy; the *third* for the poor; and the *fourth* for the repairs of the churches.

As to the last article, Gregory observes, that Austin, being a monk, ought not to live apart from the rest of the clergy: but if any were not ordained, and wished to marry, they might receive their stipends at their own houses. Augustin's second question related to the rites and ceremonies which he should establish in England, as he found those observed in Gaul differed from those used at Rome. Gregory, with much moderation, answered, that as he had known the church of Rome from his youth, whether in that or any French church he might see any thing apparently more fit for the service of God, that might be chosen. "For," as Fox translates it, "things are not to be beloved for the place sake, but the place is to be beloved for the things that be good: wherefore such things as be good, godly, and religious, those choose out of all churches, and introduce to your people, that they may take root in the minds of Englishmen."

In the seventh question, Augustin asks how he ought to manage with the bishops of France; to which the pope replies, that he allows him no manner of jurisdiction over them, because he did not design to deprive the archbishop of Arles of that authority which he already possessed. The letter of Austin, and the verbal reports of his messengers, inspired Gregory with lofty notions concerning the progress of this mission; and he sent back Mellitus, Paulinus, and other new missionaries, to strengthen his hands. By these the pope sent to Augustin a *pall*, an entire and magnificent habit, contrived to adorn a metropolitan, and without which no archbishop is recognized by the Romish church, or allowed to consecrate a bishop. Anticipating increasing success, Gregory gave directions to Augustin to ordain twelve bishops, and an archbishop of York, with twelve suffragans under him. An archbishop was to be consecrated for London; but Augustin's authority was to be supreme; as Gregory says —"You shall be endued with authority, not only over those bishops that you constitute, and over those constituted by the bishop of York, but also you shall have all other priests of whole Britain subject unto our Lord Jesus Christ." In this Gregory acted in the true spirit of antichrist, who had now nearly reached the summit of his pernicious claims, and it suited the domineering temper of Augustin.

Miracles were reported to have been wrought by Augustin, whom Gregory admonished not to be elated by such marks of the Divine favour; but, as the Saviour admonished his disciples, rather to rejoice that his "name was written in heaven."

Gregory wrote also to King Ethelbert, congratulating him on his conversion to the faith of Christ; commending Augustin as eminently qualified for his station, and remarkable for his knowledge of the Scriptures, and exhorting him to attend to Augustin's instructions, cooperating with him in converting the idolaters. To excite his attention more effectually, Gregory informed the king that the world was nearly at an end, and that the reign of the saints was soon about to commence, of which he would be assured by various signs. He addressed a letter at the same time to Queen Bertha, to quicken her zeal in confirming the king in this belief of Christianity, and in urging him forward in promoting the objects of the mission. That these endeavours were effectual is abundantly evident in the honours heaped upon Augustin, and the influence exerted in his favour.

(To be continued.)

"Many Christians whose zeal once had almost eaten them up, have now almost eaten up their zeal."

"Where grace makes a *combat*, death shall make a *conquest*." WATSON.

BAPTIST MISSIONARY SOCIETY.

On Wednesday, June 19, the Anniversary of the Baptist Missionary Society commenced by a Sermon, in the morning, at the Poultry Chapel, London, from the Rev. W. Knibb, Missionary from Jamaica, on Psalm lxvii, 1, 2. In the evening, at Surrey Chapel, a Sermon was delivered by the Rev. J. Smith of Ilford, on Phil. i, 12.

On Thursday morning the business meeting of the Society was held at Spa Fields Chapel. Prayer having been offered by the Rev. W. Groser, of Maidstone, the chair was taken by J. C. Gotch, Esq. of Kettering. The Rev. J. Dyer, Secretary, read the Report, which gave an encouraging detail of the Society's operations, except with respect to Jamaica. "The last accounts which arrived from Montego Bay, stated that Messrs. Nichols and Abbot, together with the Wesleyan Missionary, had been again committed to prison for the offence of preaching, but were admitted to bail by order of the Chief Justice. Notwithstanding all the persecution, upwards of two hundred individuals had been baptized, and added to the churches at Kingston, Spanish Town, and St. Thomas in the Vale. T. F. Buxton, Esq., M. P. gave a most heart-rending picture of slavery in the West Indies, and communicated many interesting particulars relating to the present aspect of affairs in favour of the oppressed negro. Government, he assured the meeting, intended a most liberal policy towards the missionaries in Jamaica, and the religious privileges of the slaves, by which a vastly extended field would be opened for the labours of the Society.

The Rev. T. Price, of London; the Rev. J. Penny, from Calcutta; the Rev. Dr. Cox, of London; J. Cropper, Esq. of Liverpool; the Rev. Eustace Carey, from the East Indies; the Rev. C. Thompson; W. B. Gurney, Esq.; the Rev. W. Knibb; the Rev. J. Dyer; and the Rev. C. Stovell, addressed the Meeting.

The Rev. J. Dyer read the cash accounts for the past year,—12,722*l*. 9*s*. 8*d*.—about 400*l*. more than the preceding year: but still the Society was 1000*l*. in debt. Two anonymous donations were anounced, one of 100*l*., and another of 250*l*.; and one of 200*l*. from J. Cropper, Esq., of Liverpool, a member of the Society of Friends.

BAPTIST IRISH SOCIETY.

On Friday, June 21, the *nineteenth* Anniversary of this Society was held, after a public breakfast, at the City of London Tavern, W. B. Gurney, Esq. in the chair.

After singing and prayer, the Rev. G. Pritchard read the Report of the past year, which gave a most encouraging view of the Society's operations. The Meeting was then addressed by the Rev. T. Green, of Thrapstone; J. Payne, Esq. Barrister; the Rev. C. Stovell, of London; Mr. C. W. Carr; the Rev. S. Davis, of Ireland, but recently returned from America, where he had been making collections for the relief of his countrymen; the Rev. J. Morris, of Portsea; the Rev. J. Hoby, of Birmingham; the Rev. Dr. Cox, of Hackney; the Rev. J. Phillippo; and the Rev. J. Davis, of Walworth.

COLLECTIONS FOR THE RELIEF OF IRELAND, MADE IN AMERICA.

The Rev. S. Davis, the principal agent of the Baptist Irish Society, has just returned from a tour to the United States of America, in behalf of the Society. He travelled upwards of 4,000 miles in those States, and succeeded in collecting 1,004*l*. 10*s*. From the time of his leaving England to his return, a few days since, his whole expenses amounted to 119*l*. 10*s*.—*Patriot*.

SCRIPTURE BIOGRAPHY.

NOAH.

BORN A. M. 1056. DIED A. M. 2006, AGED 950 YEARS.

The Parentage of Noah.

NOAH, the third in descent from Enoch, was born only sixty-nine years after the translation of his great grandfather. Methuselah, the son of Enoch, enjoyed the advantage of his father's ministry and example for a period of three hundred years. Lamech, the son of Methuselah, was born in the one hundred and eighty-seventh year of his father's age; so that he was privileged to live with holy Enoch for one hundred and thirteen years before his removal to glory.

Methuselah and Lamech seem to have been good men; but infidelity and wickedness prodigiously increased. The souls of these devout believers would, therefore, be shocked and grieved at the growing impiety, and the numerous apostasies from among "the sons of God." The natural fruits of ungodliness, oppression and barbarous outrage, committed by the violent "sons of men," alarmed and distressed the decreasing ranks of the pious; and those who faithfully served God would sigh for deliverance and repose, which it is probable that Enoch had clearly predicted.

While Lamech was lamenting the aboundings of iniquity, and labouring in the toilsome cultivation of his land, invaded from time to time by the lawless bands of infidels, he was blessed with the birth of a son. As it was in the case of Moses, whose parents saw that "he was a goodly, a proper child" (Exod. ii, 2; Heb. xi, 23), Lamech entertained great expectations of relief and satisfaction by his means: he therefore gave him the name of Noah, which signifies *Rest*, or *Comfort*. The inspired penman says, "And he called his name Noah, saying, This same shall comfort us concerning the work and toil of our hands, because of the ground which the LORD hath cursed." Gen. v, 29. Many think that Lamech supposed this child was the promised "seed of the woman,"—the Messiah.

From "the prophecies that went before" concerning him, treasured in the memory of his father, and probably some new intimations of the Divine will, it was foreseen that Noah would be, not only a comfort to his parents, but a public blessing to the church of God, and even an eminent type of Messiah, the true Comforter of the church, and their everlasting Saviour.

The Religious Character of Noah.

The extraordinary character of Noah is mentioned in connection with that of Job and of Daniel in the book of the prophet Ezekiel. There the holiness of his life is spoken of in terms of the highest approbation. No language could more accurately and comprehensively express the religious character of Noah, than that which is employed by the sacred historian. In describing the universal corruption, he observes, "But Noah found grace in the eyes of the LORD. Noah was a just man and perfect in his generation, and Noah walked with God." Gen. vi, 8, 9. This testimony of truth, in strict agreement with the whole Scriptures, whilst it properly magnifies the grace of God, does equal honour to that eminently holy man. It ascribes nothing to the inherent purity of his nature: but exhibiting him as a fallen child of Adam, it directs us to regard his distinguished excellencies as wholly derived from God.

"Noah found grace in the eyes of the LORD." He was a monument of sovereign grace. He was dedicated to God by his pious parents even from the day of his birth; but we are not informed at what period he received into his heart the doctrine of heavenly wisdom; though we have reason to believe he embraced it from the ministry of his venerable father, and that he gave himself to the LORD in his youth. Yet he would doubtless cherish and express the sentiments of the holy apostle, the uniform acknowledgment of the whole church of God, "By the grace of God, I am what I am." 1 Cor. xv, 10.

"Noah was a just man;" an admirable illustration of the doctrine of free justification by faith in the promised Messiah. Thus have all believers in every age been justified in the sight of God: not only Paul and Peter, and readers of the New Testament, but David, and Abraham, and Abel.

"Noah was perfect in his generation;" in the times in which he lived: not indeed absolutely free from the sinful infirmities of a fallen nature, but a man of pious integrity. He was a worthy example of consistent godliness; persevering in his course of faith and holiness, when all around him was infidelity and atheism, intemperance and debauchery, riotous violence and savage confusion. Noah was "a lily among thorns, diffusing its sweetness in the wilderness: a light burning and shining in the blackness of darkness. Therefore was he the favourite of Heaven, and the delight of the Most High, who was pleased to constitute him the representative, deliverer, and restorer of the human race."

"Noah walked with God;" he was an excellent pattern of active religion. He lived not to himself, but to God, and to benefit and save his fellow-creatures. Like his honoured ancestor Enoch, Noah walked with God in his secret retirements for meditation and prayer in private, in the bosom of his well-instructed family, and before the eyes of all men in public; magnifying his profession as a believer, trusting in the promises of a covenant God, and expecting, in due time, the satisfactions of a blissful immortality.

O reader! is such your character? Are you walking with God, doing honour to your profession as a Christian, and rendering yourself a blessing to mankind? Above all things, let your consciences testify the sincerity of your faith in Christ, and of your obedience to his delightful commands.

LORD CRAVEN AND HIS NEGRO SERVANT.

LORD CRAVEN lived in London when that sad calamity the Plague raged. His house was in that part of the town, since called (from the circumstance of Craven House being situated there), Craven Buildings. On the plague growing epidemic, his Lordship, to avoid the danger, resolved to go to his seat in the country. His coach and six were accordingly at the door, his baggage put up, and all things in readiness for the journey. As he was walking through the hall, with his hat on, his cane under his arm, and putting on his gloves, in order to step into his carriage, he overheard his Negro servant, who served him as postillion, saying to another servant, "I suppose, by my Lord's quitting London to avoid the Plague, that his God lives in the country, and not in town." The poor Negro said this in the simplicity of his heart, he really believing in a plurality of gods. The speech, however, struck Lord Craven very sensibly, and made him pause. "My God," thought he, "lives everywhere, and can preserve me in the town as well as in the country. I'll e'en stay where I am; the ignorance of that Negro has reproved me; Lord, pardon that unbelief, and that distrust of thy providence, which would make me think of running away from thy hand."

He immediately ordered his horses to be taken off from the coach, and his luggage to be brought in. He continued in London, was remarkably useful among his sick neighbours, and never caught the infection.

Letters to a Mother, upon Education.

LETTER XXXI.

On learning Music.

Dear Madam,

Whatever may be the destination of your son, whether to trade or science, I have now proposed to treat upon an accomplishment, which will be no burden or hindrance, but a source of real relaxation. Let him then be initiated into the use and knowledge of some one musical instrument *early in life.* The acquisition of this knowledge will be easy, and more extensive if it be begun at about seven years of age.

In the choice of an instrument, it seems desirable to select those which are portable, and not of the most expensive kind, at least to begin with. The next qualification of the instrument should be its admitting of the union of the voice along with its music.

The extent to which the acquisition of music should be carried, need not be a matter of much concern at the beginning. If your child receives his first lessons from a good player, it will soon be discoverable whether he has much taste for the acquirement. This will be indicated by his own voluntarily practising the tunes he is acquainted with, and trying to learn others. Should you discover that he possesses a decided genius for music, you may then provide for its cultivation by affording to him additional lessons. The extent however to which music should be carried is soon arrived at. If he can play and sing common tunes and pieces without much difficulty, so as to have it within his own power to perfect himself in the knowledge of them by subsequent efforts, he has learned sufficient.

The qualities of singing and playing which he should be taught to emulate, should be those of simplicity. There is a natural sweetness in the human voice, which cultivation *often* obliterates. If you hear some celebrated fashionable singer, and then listen to some child or girl, who simply "warbles her wood notes wild," I think you will need only to consult your own emotions to decide which style you would wish your son to cultivate. I have heard many persons sing, possessed of every degree of scientific cultivation; but the tones I *remember* after all, and *delight* to recal to memory, were those of a young farmer's man, who sang bass to a fine old church tune, and those of a girl in a village choir, in a church in which I on a single occasion officiated. The same faults attend the modern style, as it is called, both of singing and playing. In both, the effort seems to be to produce *admiration* at the supposed difficulty of the performance. Accordingly, you hear a public singer stay upon a note longer than ever you had imagined the lungs of a man could have supported it; and then, while you are expecting that he *must* come to a close, he *swells* out the note much longer; which, however, is not "lost in middle air," as you then imagine and even begin to hope it will be, he adds various flourishes, and after all, loudly and boldly finishes by a prolonged note. The applause which follows is usually proportioned to the admiration excited by this feat. But in all this there is no *music*: it is the *power of the man's chest* which is so admirable. The same may be said of playing: the admiration of the music is lost in the admiration at the inconceivable rapidity of the performance, or the multitude of involved half notes. Still this is not music. Some of the most affecting pieces which we hear in the psalmody of the church or elsewhere, consist of but few notes, and are devoid of scientific ornament.

"When unadorn'd, adorn'd the most."

Of such a nature are the tunes called St. Ann's, Canterbury, the 104th Psalm, the Old Hundredth, &c. &c. and certain Scotch and Irish tunes. These are some of the best adapted vehicles of piety. Let the performer *feel* the melody, and he can scarcely fail to play or sing effectively.

It is observed by Dr. Knox, in one of his essays upon Music (into some of the sentiments of which I find myself to have unconsciously slid while attempting to utter my own), that the lyre of Orpheus, and other early musicians, by which such wonderful effects are said to have been produced, appears to have been a very simple instrument as to its construction, and to have admitted but of a small variety of tones.

In the same essay, he justly reprobates modern taste in music. He predicts, that the day will come when he will be pronounced the greatest musician that ever was heard, that can make his pipe squeak five minutes longer than any other man in the country. Such, however, is the prevalence of this false taste, that I have lately read the remark in a well-conducted publication, that except a young lady can play in this fashionable manner, her performance would, in any genteel society, be hardly listened to; and hence has arisen that dearth of this simple and interesting amusement in families, it being considered presumptuous for any but the best players, as they are called, to play before others.

The cultivation of music, simple, effective, genuine music, tends to provide an exquisite relaxation for the intervals of care and business. It enables the possessor to soothe many a solitary hour. It brings the full tide of early associations upon the memory, and softens the heart under the united influence of sympathy and affection. It appeals to the feelings by a natural adaptation to them, which has been confessed by mankind in every age and in every clime. It tends to divert the anguish of a burthened heart, and to cultivate those sensibilities, upon whose liveliness the exercise of virtue itself is dependent.

I am, dear Madam, yours, &c.

Clericus.

BLESSEDNESS OF HOPE.

Hope is defined to be a gentle and sweet effusion or expansion of the soul towards some expected good; so that when we are full of hope, we feel a certain excitement both within and without, together with a glowing but pleasant heat from the blood and spirits universally diffused: and when hope by this means is strong enough to produce courage, it stands ready to encounter every difficulty, bids defiance to danger, and conquers all before it. Hence some call it the manna from heaven, that comforts us in all extremities; others the pleasant and honest flatterer, for nothing but hope will caress the unhappy, in expectation of happiness in the bosom of futurity. When all other things fail us, hope will stand by us to the last. It gives freedom to the captive, health to the sick, victory to the defeated, and wealth to the beggar.

"How blest the man, supremely blest,
Who midst the varied scenes of life,
Of Hope, heart-cheering Hope possest,
Yields not a prey to care and strife.

Should dire calamities befal,
And wav'ring fortune on him frown,
Yet cheerly he'll outbrave them all,
And with a smile on fate look down.

Death, too, that stern, relentless king,
To him would be nor fear nor pain;
Hope's soothing voice would blunt his sting,
And render all his terrors vain.

Cheer'd at the thought of heaven in view,
No pang would then his bosom move;
To weeping friends he'd bid adieu,
Steadfast in hope to meet above."

BENEFITS AND PLEASURE OF EARLY RISING.

A SUBJECT which refers to the right use of our time, and the appropriate and rational employment of those talents which are given to us by the Great Creator, to whom we are accountable for them, must be confessedly important. Such a subject is EARLY RISING; and when once the benefits derivable from it, and the evils which attend its neglect, are impartially considered by any reflecting mind, they will scarcely fail to produce a determination to adopt the practice.

There are three things which may powerfully excite us to the practice of Early Rising.

1st. The necessity of it.

Health is so valuable a blessing, that it is the duty of every one who possesses it to adopt all possible means for its permanent continuance; and early rising will be found most eminently to conduce to its enjoyment. But can it be secured in giving nature more sleep than she requires? Can it be by torpidly lying in a close atmosphere, after the sun has risen in his glory upon the bright face of creation? A judicious writer has remarked, — "Nothing can be more prejudicial to tender constitutions, or studious and contemplative persons, than lying long in bed, lolling and soaking in sheets, after any one is distinctly awake. It necessarily thickens the juices, enervates the solids, and weakens the constitution."

To let the precious moments of the beautiful morning flee from us, or be spent in the indulgence of habits which not only keep both the physical and mental powers in a state of inactivity, but turn that to our sad disadvantage which was given for our lasting good, is surely unwise, if it be not criminal. It is not for the enjoyment of such a one that the sun begins his course with unclouded brightness, that nature puts forth her most inviting charms, or displays an host

> "Innumerable as the stars of night,
> Or stars of morning dew-drops, which the sun
> Impearls on every leaf and every flower."

2. The benefits of Early Rising.

No time is more appropriate for holding intercourse with the Great Father of our spirits — for reflection on the things which are unseen, and the study of that volume which leads to glory and immortality, — than the early hour of the morning; before the din of traffic breaks the holy silence — before any sound meets our ear, save the inviting warbling of the grove — and before the cares of day rush upon us, and discompose the solemn train of our thoughts.

There is something in the morning, which, instead of distracting our meditation, gives to us those calmer energies, enabling us to profit from our devotions, instilling into us that peace of mind, and endowing us with that holy fortitude, which best qualify us for the engagements of the day, and best prepare us for all its contemplated and unlooked-for troubles. The reason of our spirituality being so often cold and lifeless, arises in a great degree from an inattention to the proper season of devotion, and this being postponed to that time when the affairs of the world call for our service, and forbid us the closet. And besides these considerations, there is no time in which our mental powers are capable of study with that clearness and discernment which are possessed in the early morning.

Not only does devotion claim the morning as her most acceptable time, but there are other concerns, which, if not attended to before our daily avocations commence, an inconvenience will inevitably be felt, which it will not then be in our power to obviate; and thus we shall be incapacitated for the successful and happy discharge of those duties which God and man require.

Other benefits resulting from early rising are indeed important and numerous. There is no one who has accustomed himself to this healthy and delightful practice, but can attest that the sluggard is a miserable stranger to inestimable blessings which he might otherwise enjoy.

3. The pleasures of it.

The sluggard may acknowledge the necessity of early rising, but he is ignorant of its delights. Could he imagine the reality of its pleasures, this would hardly fail of accomplishing conversion from an evil habit; for he who can find no satisfaction in the objects which the morning beautifully presents, and the subjects which it affords for contemplation exclusively its own, must possess a sterile mind, and be destitute of a happy taste.

When the beauties of the morning are viewed and surveyed by one who traces the works of nature "up to nature's God," they enrich and exalt the mind, and afford it that pure joy which amusements of the world could not produce.

> "He sees with other eyes than theirs; where they
> Discern a sun, he spies a Deity;
> What makes another smile, makes him adore."

How powerfully is the greatness and goodness of God manifested in the dawn of morning; — by the rising of the sun, by the Divine ordination diffusing joy and gladness all around, and like a herald announcing to a slumbering world that another day is born; — in the unfolding of the landscape, presenting in such rich variety its glowing foliage; — and in the lark soaring to hymn his praise, whilst a thousand other songsters of the grove join to swell the chorus of the anthem! How suitable is the silence which pervades nature at that time for contemplation on the objects she presents, unbroken save by the footsteps of the husbandman "going forth to his labour until the evening," or the nimble movements of the joyous cattle!

What more majestic sight — more enrapturing scene — can there be to entice the sleeper from his bed, to inspire him with reverence, and touch him with gratitude to the Great Ruler of the universe, for works so glorious and blessings so unbounded! Have we not statesmen, divines, and philosophers of the greatest eminence, as examples of early rising? Their names are too numerous to mention: suffice it to remark, that it is to this habit we are indebted to Dr. Doddridge and Mr. Wesley for nearly all their imperishable works.

But, above all, let the shortness of life, and the fleeting nature of all sublunary things, awaken in our breasts a due concern to redeem the time, and to employ it to the best purpose, remembering the true and solemn lines of the poet: —

> "Catch, then, oh! catch the transient hour,
> Improve each moment as it flies:
> Life's a short summer; man a flower;
> He dies — alas! how soon he dies!"

ORIENS.

AMERICAN INDIANS' NOTION OF THE SOUL.

PETER MARTYR, a contemporary of Columbus, mentions the idea of the Indians on this subject.

"They confess the soul to be immortal; and having put off the bodily clothing, they imagine it goeth forth to the woods and the mountains, and that it liveth there perpetually in caves: nor do they exempt it from eating and drinking, but that it should be fed there. The answering voices heard from caves and hollows, which we call echoes, they suppose to be the souls of the departed, wandering through those places."

PARTICULARS OF THE WILL OF THE LATE REV. ROWLAND HILL.

Evangelical Biography.—Memoirs of the Rev. Rowland Hill, A. M. Second Edition, with corrections and additions. London, Simpkin and Marshall.

Thousands of those who knew that venerable and apostolic minister of Christ, will certainly purchase this interesting "Memoir," which we take this opportunity of recommending to our readers, as it contains much valuable information concerning the life and death of that lamented philanthropist. Its cheapness will render it adapted to the means of the poorest, and besides its literary worth, it contains a portrait of Mr. Hill, and an internal view of Surrey Chapel. The following particulars of his "Will," may not only be gratifying to our readers, but probably afford them some profitable hints for their practice.

"Mr. Hill refers in his Will to a settlement for his family and his servants; to whom he mentions having disposed the greater part of his estate in his life-time. The particulars of this provision do not of course appear. The bequest of a few articles of plate, &c. however, show the continuance of his esteem to all his family.

"The bulk of his property, which is termed in the Will '*the residue*,' is bequeathed 'to the Treasurer for the time being of the Society or Institution called *The Village Itinerancy, or Evangelical Association for the progress of the Gospel*, the Managing Committee of which, from time to time, meet in Old Broad Street, London. Such residue to be appropriated for the pious and benevolent uses and purposes of that Association.'

"The following bequests are very characteristic:—

"'I give and bequeath to the congregation at Mill Street Chapel, Leamington, Warwickshire, two hundred of my Hymn Books in sheets, one hundred of the larger, and one hundred of the smaller editions, for the use of the congregation; to be sold by the Managers for the time being, and the produce arising therefrom to be applied for the benefit of the Redeemer's cause in the said Chapel.

"'I also give and bequeath for the use of the congregation at Wotton-Underedge, at the Tabernacle, two hundred of my Hymn Books in sheets; one hundred of the large, and one hundred of the small editions; to be sold for the benefit of the Redeemer's cause at Wotton-Underedge.

"'To my coachman, Daniel Church, my carriage and horses. If he wishes to part with them, I request he will sell them to those who will use them well.

"'To Charles Goring, my silver marrow spoon, sugar shovel, all my mourning rings, seven silver table spoons, four salt spoons, my gold watch and appendages, my 'scrutoire in the parlour at Surrey Chapel, and fifty of each edition of my Hymn Books.

"'To Susannah Ash, seven table spoons, my metal watch, and my largest chest of drawers in the front bedroom at Wotton-Underedge.'

"These bequests are in addition to a provision for the servants.

"The remainder of the Hymn Books are bequeathed to the Trustees of Surrey Chapel, for the benefit of the Redeemer's cause there.

"The Testator further directs, that the farm at Wotton-Underedge shall be continued; to assist which, he gives his third horse for the use of the farm. 'I bequeath the whole to the Managers of the Tabernacle at Wotton-Underedge, to apply the produce for the use of the said place of worship.'

"The following specific legacies may not be uninteresting.

"To Rev. Theophilus Jones, nineteen guineas for mourning.

"Elisha Newth, reader of Surrey Chapel, his wife and children, nineteen guineas each.

"To his Executors—John Broadly Wilson, of Upper Clapham, Esq., Joseph Green, Upper Thames Street, Esq., William James, Wotton-Underedge, and Samuel Long, Charfield, Gloucestershire; nineteen guineas each, and several articles of plate.

"To each of the trustees of Surrey Chapel, he has bequeathed mourning rings of three guineas value.

"Various articles of plate and ornamental furniture are given to relatives and friends; among whom are Lord Hill, Sir Robert Hill, Colonel Clement Hill, and the Rev. Edwin Sydney.

"To the poor women at the Surrey Alms-houses, five pounds for mourning.

"The Testator is described as of Wotton-Underedge, Gloucestershire, and of Surrey Chapel, *Clerk, and Master of Arts*. The property sworn to at the Stamp Office, is under 18,000*l*. and probate of the will was granted on the 30th day of April, 1833."

Anecdote of the late Rev. Rowland Hill.

"The following account, by the Rev. John Griffin of Portsea, in his admirable funeral sermon for his venerable friend, will be read with interest.

"Mr. Hill, when I was with him at Bristol Tabernacle, related to me in his pleasant manner a fact, which occurred in his youth between his father, Sir Rowland Hill, his brother Richard, and himself. The father was not pleased with what he considered the irregular conduct of his sons, in descending so low as to preach in the villages and in the fields. One fine summer evening, our deceased friend was preaching by the side of his father's park, at Hawkestone, in Shropshire. His powerful voice, exerted in a zealous degree, was sufficiently strong for the sound occasionally, while he was preaching, to reach the ears of his father, then sitting in his drawing-room, confined by indisposition. He sent a servant to Richard to require his presence, and, on his arrival, he inquired whose voice it was that he heard. 'It is Rowland, I suppose, Sir, preaching to the people in the neighbourhood.' 'Go, and tell him to come to me immediately,' was the command of the father. Richard obeyed, and went to Rowland, and whispered to him that he must go directly to his father. Rowland said, 'What shall I do with the congregation? I cannot go, unless you come up and finish my discourse.' Richard immediately began to preach, and Rowland went to his father, and received a lecture for his irregular conduct. While receiving this lecture, Sir Rowland said to him, 'I hear some other person preaching now—who is that?' 'I suppose it is Richard finishing my sermon, Sir,' said Rowland. 'Go immediately,' said his father, 'and tell him I command him to come at once to me, and do you come with him.' Rowland immediately obeyed, but when he came to Richard, he had finished the discourse, and dismissed the people. They both went to their father, who severely reprimanded them for so degrading themselves. They both used some affectionate and respectful language to him, and employed some witticisms, and told some risible anecdotes about the grateful expressions of the poor elderly women, which made the father, in spite of his anger and his gout, to smile,—for the Baronet was of course pleased that the people in the neighbourhood of his mansion should be kept in good humour. When his sons perceived that his anger was abated, they bowed and retired: and so the matter ended."

CHRIST EXPOUNDING THE LAW.

The voice of God was mighty, when it brake
Through the deep stillness of chaotic night,
Uttering the potent words, Let there be light!
And light was kindled as th' Eternal spake;
While hosts seraphic hymn'd the wondrous plan,
Which form'd heaven, earth, sun, sea, and crown'd the work with man.

The voice of God was mighty, when it came
From Sinai's summit, wrapp'd in midnight gloom,
When ceaseless thunders told the sinner's doom,
And answering lightnings flash'd devouring flame;
Till prostrate Israel breath'd th' imploring cry,
"Veil, Lord, thy terrors; cease thy thunders, or we die!"

The voice of God was mighty, when alone
Elijah stood on Horeb, and the blast
Rent the huge mountains as Jehovah pass'd,
And the earth quak'd beneath the Holy One;
When ceas'd the storm, the blast, the lightning glare—
And but the "still, small voice" was heard, yet God was there.

Yet not alone in thunder or in storm
The voice of God was mighty, as it came
From the red mountain, or the car of flame:
When stoop'd the Godhead to a mortal form,
When Jesus came to work his Father's will,
His was the voice of God, and it was mighty still.

He chid the billows, and the heaving sea
Lay hush'd—the warring winds obey'd his word;
The conscious demons knew and own'd their Lord,
And at his bidding set the captive free:
But is not hatred strong as wave or wind?
And are the hosts of hell more stubborn than mankind?

These too he vanquish'd: when the holy law
From his pure lips like mountain honey flow'd,
Still as he spake the haughty heart was bow'd,
Passion was calm, and malice couch'd in awe.
The Scribe, perversely blind, began to see,
And mute conviction held the humbled Pharisee.

"Man never spake like this man," was their cry;
And yet he spake, and yet they heard, in vain:
Even as their sires to idols turn'd again,
When Sinai's thunders shook no more the sky;
So these went back to bend at Mammon's shrine,
And heard that voice no more, yet felt it was divine!

THE FIFTH BIRTHDAY VERSES.

BY A FATHER FOR HIS LITTLE BOY.

The rolling months have brought the day
On which my life begun:
How shall I tread my future way,
In peace my course to run?

I'll ask my Father: he can tell,
How I had best pursue
My path of life to end it well,
By keeping heav'n in view.

I know he'll say, "The Bible read;
And daily seek by prayer,
Wisdom from God his paths to tread,
And shun the wicked's snare."

His good advice I'll surely take,
And learn the Saviour's ways;
That I may certain progress make
In wisdom and his grace.

CHRISTIAN MELODIES.

Part I. The Sabbath. With Four Illustrations on Steel.

Part II. The Garden. With Four Illustrations on Steel.

These beautiful little publications contain selections of poetry from our most esteemed authors. The compilation and arrangement do credit to the editor, and we have no doubt but they will be well received by the public, of whose patronage they are truly worthy. They are admirably adapted for presents for young persons. *The Sabbath* will be found a treasure in assisting the devotions of the Christian on the Lord's day.

STORMS AND CALMS AT SEA.

"Sunset this evening was truly a splendid sight: the colours of the sky were more various than any I had ever before observed: the clouds too assumed a form, a tinge, and a magnitude in their masses, that excited the admiration of all on board. No sooner had the sun in a dazzling blaze sunk beneath the sea, than the moon shone forth with a brilliancy quite unusual to us of northern climes. Our ship, with all sail set, was gliding silently over the rippled surface of the ocean, when, in a few minutes, all was changed. The wide expanse of burnished gold which replaced the setting sun faded suddenly away; the moon withdrew her trembling beams; and the clouds, forming into one dense black mantle, overspread the firmament, and enveloped the whole horizon in darkness. A flash of lightning in an instant attracted all eyes towards the east, just over the barren coast of Africa. The breeze died away to a perfect calm, and the sails hung loosely against the mast. Thunder followed at a distance: scarcely had its awful hollow murmurings ceased, when the winds came sweeping along the deep, sudden as the lightning which accompanied it. Our ship, not unlike a sea-bird frightened from repose, rushed through the foaming wave, with an unusually tremulous rapidity, at once astonishing and alarming. The seaman's skill was instantly requisite for the prevention of threatened danger. The orders to furl the sails were given and accomplished within a few minutes; and in a short time the squall, accompanied with heavy rain, had passed beyond us. A light breeze succeeded, scarcely sufficient to raise a gentle curl upon the waves; all sail was again set; the moon, surrounded by the resplendent host of heaven, burst with augmented lustre from her concealment, and the overcharged clouds dispersed into various forms, of different shades and hues, leaving the atmosphere around so serene and beautiful as to excite our greater astonishment at the extraordinary suddenness of the change; a circumstance by no means unfrequent between the tropics, sometimes occurring several times in the course of one night."

"If the minister's tongue be like the pen of a ready writer, and the hearers' hearts like oiled paper, the word will make no impression."

"Lo! here is a plurality, a whole chain of blessings. Pardon of sin draws the silver link of grace, and the golden link of glory, after it. You may name it "Gad, a troop cometh." Watson.

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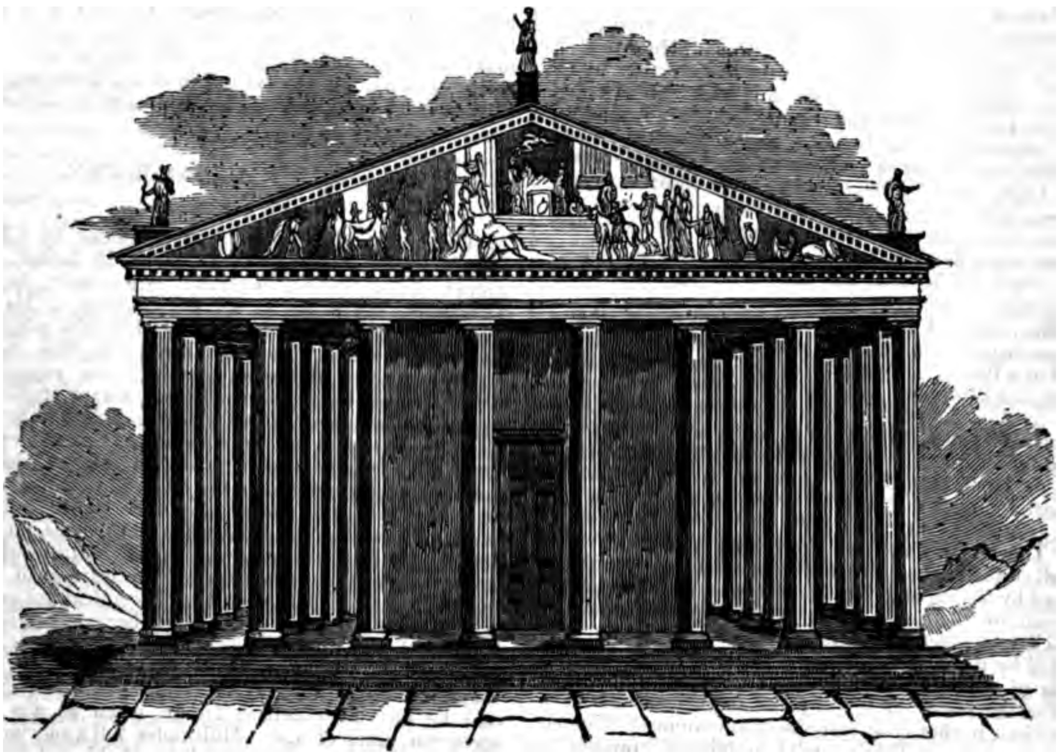

TEMPLE OF DIANA, AT EPHESUS.

EPHESUS AND ITS TEMPLE

Have been celebrated, not only by the pens of classic authors, but by the writings of inspired apostles "The temple of the great goddess Diana"—"and her magnificence"—"whom all Asia and the world worshippeth"—"and the image which fell down from Jupiter," as mentioned, with many particulars, Acts xix, will, we doubt not, be interesting to our readers,—especially as the wicked craft of that system of "abominable idolatry" was subverted by the preaching of the gospel—and as that city was favoured with the ministry of St. Paul during three years (Acts xx, 31). A moral revolution more complete and holy, probably, never took place in any city; and among all the apostolic churches, it seems none were more distinguished for their spiritual attainments and personal virtues as disciples of Christ, than the Ephesian believers. John, the beloved disciple of Christ, passed some of his latter days with the people of God in this city; and died at Ephesus, as is believed, about A. D. 100.

Diana's temple at Ephesus, was reckoned by the ancients as one of the "Seven Wonders of the World." The former temple was astonishingly magnificent; and Eratostratus, an Ephesian, set it on fire, B. C. 35. The wretched man confessed, when on the rack, that he was induced to perpetrate that crime, by the desire for his name to be carried down to posterity, if by no other means, yet by the commission of that atrocious incendiarism. Eratostratus has secured that infamous notoriety; though the council of Asia made a decree that no man should mention his name: but his madness or folly was noticed by most historians.

It has been remarked, that on the same night on which this event transpired, Alexander the Great was born. Ambition and vanity were the ruling passions of that scourge of the world; and it is said, that the mighty conqueror of the nations, prompted by his love of fame, offered to build the temple at his own expense, provided the Ephesians would allow his name to be inscribed on its front. The citizens declined the proposal; but fearing to provoke the resentment of that dread prince, they informed him that "it was not proper for one *god* to build a temple to another." This in a measure satisfied Alexander.

Superstition impelled the idolaters to restore the wondrous fabric, and in a style even more glorious

The pillars and other materials, that had been saved out of the flames, were sold, with the jewels of the Ephesian women, who on that occasion willingly parted with them; and the sum raised by this means served to enable them to proceed with the work. Other contributions were forwarded from "all Asia," to an immense amount, so that the new temple was said to have been built at the common charge of all the Grecian States. Cheiromocrates, who superintended the building of Alexandria, and offered to form Mount Athos into a statue of Alexander, was the architect of this edifice for the goddess.

Pliny says, that to secure the foundations of the conduits or sewers, which were to sustain a building of such a prodigious weight, they laid beds of charcoal, well rammed, and upon them others of wood. He says also, that it was four hundred years in the erection by all Asia: others say only two hundred and twenty. It was four hundred and twenty-five feet in length, two hundred feet in breadth, and supported by one hundred and twenty-seven Parian marble pillars, seventy feet high, twenty-seven of which were most curiously carved, and the rest polished. These pillars were the works, it is said, of so many kings, and the bas-reliefs of one were done by Scopas, the most famous sculptor of antiquity; the altar was almost wholly the work of Praxiteles.

This temple of Diana was esteemed so sacred, that it was an asylum for the guilty: at first this privilege extended a furlong, it was afterwards enlarged by Mithridates to a bow-shot, and doubled by Mark Antony, so that it took in part of the city: but Tiberius, the Roman emperor, to put a stop to the many abuses and disorders that attend such privileges, revoked them all, and declared, that no man guilty of any wicked or dishonest action should escape justice, although he might flee even to the altar of the divinity.

"The image which fell down from Jupiter," was a small statue of ebony, carved by one Canitia, though believed by the superstitious to have been sent down from heaven by their god. The extent of the priestcraft which was practised at Ephesus, may be partly estimated by the contents of the nineteenth chapter of the Acts of the Apostles; but language would fail to describe the scenes of iniquity and impurity which were exhibited in that most magnificent monument of idolatrous grandeur. This splendid building is supposed to have been destroyed in the reign of Constantine the Great, pursuant to the edict of that emperor, commanding all the temples of the heathens to be demolished. Of this wonderful structure, there is nothing at present remaining but some ruins, and a few broken pillars, forty feet long and seven in diameter.

Christianity flourished at Ephesus for many years; and the inspired Epistle of Paul remains an invaluable treasure of divine truth for our edification. At the close of the first century, religion had somewhat declined, as intimated by the apostle John, in his letter to the church at Ephesus, Rev. ii, 4, 5: "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Their "candlestick is removed out of its place," and the great city of Ephesus is no more. The remains of its magnificent theatre, Acts xix, 31, which would contain twenty thousand persons conveniently seated, consist only of some heaps of stone and rubbish. "We heard," says Dr. Chandler, "the partridge call in the arena of the theatre and the stadium. The glorious pomp of its heathen worship is no longer remembered; and Christianity, which was here nursed by apostles, and fostered by general councils, until it increased to fulness of stature, barely lingers on in an existence hardly visible." "I was at Ephesus," says Mr. Arundel, "in January 1824; the desolation was then complete: a Turk, whose shed we occupied, his Arab servant, and a single Greek, composed the entire population; some Turcomans excepted, whose black tents were pitched among the ruins. The Greek revolution, and the predatory excursions of the Samiotes, in great measure accounted for this total desertion. There is still, however, a village near, probably the same which Chishull and Van Egmont mentioned, having four hundred Greek houses."

We beg our readers to refer to the verses which we have quoted from the letter dictated by the Son of God to John, and sent by him to the Ephesian church, and make their own reflections upon the ruin of this once celebrated city, and the extinction of the knowledge of Christ, which are illustrated by its present condition.

ECCLESIASTICAL BIOGRAPHY.

THIRD CENTURY.

32. **ORIGEN.** This distinguished confessor of Christ was a native of Alexandria. Leonidas, his father, was a monk of rank and learning: but he was more, he was a Christian, and a martyr for the doctrine of his Redeemer. Origen was born A.D. 185. Leonidas educated his son with pious solicitude, instructing him in the various branches of human learning: but especially, and from a child, he directed his constant studies in the Holy Scriptures. These advantages were improved with diligence, and his progress in the several departments of knowledge, was surprising even to his friends; and his inquisitiveness as to the meaning of passages of Scripture, delighted those who were pious. Origen finished his academical studies under Clemens, at that time the catechist, or professor of Christian theology, at Alexandria. He also attended the lectures of Ammonius, a great philosopher, but of sceptical notions as to religion; and from him Origen became familiarly acquainted with the opinions of Plato, Pythagoras, and the Stoics.

Persecution arising at Alexandria, in its dreadful rage he lost his excellent father, when he was only seventeen years of age. Multitudes fell a sacrifice to pagan malignity; and Origen himself thirsted for the honour of a martyr for Christ. His discreet mother, to prevent the fatal effects of his imprudent zeal, was obliged sometimes to secrete his clothes, that shame might influence him to remain at home. Permission not being granted to him to visit his father in prison before his execution, he sent him a letter worthy of his character. "Father," says he, "faint not, and be not discouraged on our account;" and at the same time encouraging his confidence in the grace and glory of his Saviour.

Leonidas, being beheaded as a criminal, could not bequeath his property to his family: his estate was confiscated. But Origen found a friend in an affluent lady of Alexandria; and being enabled to establish a school, by his great abilities, though but a youth, he was enabled to exhibit a noble example of filial piety, by providing for his widowed mother and her other children.

Clemens being driven from his station at Alexandria, by the violence of persecution, Origen, when only eighteen years of age, was thought the best qualified person to become his successor, as master of the catechetical school, A.D. 203. Thousands attended his lectures, so great was his celebrity; and many, by his instructions, were converted to Christianity; some of whom sealed its doctrines with their blood. Origen, in many instances, accompanied the martyrs to the place of execution; and it has been regarded as extraordinary, that Divine Providence should have preserved him amidst such frequent and threatening dangers.

Zephyrinus, bishop of Rome, and those under his pastoral care, being celebrated for their piety, Origen made a short visit to the Christians of the imperial city, about A. D. 212, and returned to his scholastic duties, taking Heraclas for an assistant, directing his own attention chiefly to the more advanced pupils. With this relief, Origen applied himself more diligently to the study of the Holy Scriptures, and learned the Hebrew language under Huillus, the Jewish patriarch of Alexandria. Convinced that every branch of learning was advantageous to the Christian, as the means of better understanding the Scriptures, he urged upon all his pupils the value of philosophical and mathematical studies. Heretics and heathens, therefore, flocked to attend his lectures, by which many were converted to the faith of Christ. Ambrosius, a nobleman, who had been led away by the errors of Marcion and Valentinus, became reclaimed by this means, and ever after was one of his most powerful friends at Alexandria.

Origen acquired immortal honour by completing, A. D. 214, his celebrated work called "Tetrapla:" This was the Old Testament in four Greek translations. By this work, which was arranged in four columns, the reader might see how far there was an agreement between the Septuagint, and the versions of Aquila, Symmachus, and the new one of Theodotion. His fame was extensively spread; and the governor of Arabia sent to Demetrius, bishop of the Christians at Alexandria, and to the prefect of Egypt, desiring that Origen might speedily be sent to instruct him in the doctrine of Christ. Origen went; and having performed the welcome duty, returned to his studies. But the barbarous Caracalla, coming to Alexandria with an army, to revenge himself for some sarcastic expression against him for the murder of his brother, Origen escaped his murderous sword, and withdrew to Cæsarea, in Palestine. Here he opened an academy; but presuming, at the request of the bishops of those parts, to expound the Scriptures, and to preach in the church, he not having been ordained by the bishop of Alexandria, that prelate, Demetrius, was incensed against him, and ordered him to return to Alexandria. The bishops of Palestine apologized to Demetrius, assuring him that Origen had done only that which was customary: but the haughty prelate was not satisfied.

Origen then went to Antioch, at the request of Mancea, mother of the emperor Alexander, and a friend to the Christians. She found in his excellent spirit and piety the reason of the veneration cherished for Origen: he soon returned to Egypt.

Commentaries on different parts of the Holy Scriptures now occupied much of the time of Origen, being prompted and encouraged by his generous friend Ambrosius; who not only allowed him a maintenance, but provided him several amanuenses. Demetrius sent Origen, A. D. 228, into Greece, for the purpose of suppressing some heresies, by which the churches were disturbed. Making the circuit of Palestine in his journey, having letters of recommendation from his bishop, and being *forty-three* years of age, the bishops of Jerusalem and Cæsarea ordained him presbyter. Demetrius was extremely offended with this procedure, as a reflection upon his own authority; and envying the splendour of Origen's reputation, charged him with a matter which had occurred in early life, as a grievous crime, on account of which he had before commended him as one of the greatest examples of exalted virtue. (Matt. xix, 12). He even assembled a synod in Egypt, in which he procured his condemnation, and a decree that he should be banished from Alexandria.

Origen, thus an exile, devoted himself still to his beloved work of diffusing scriptural knowledge, and laboured to perfect an edition of the Old Testament from the several translations. He now composed his "*Hexapla*," in six versions. This contained the Hebrew text in one column, in Hebrew letters, and the same in Greek letters in another column, together with the four columns of his "*Tetrapla*." To this great work he afterwards made an addition of two other versions, one which he found at Jericho, and another found by one of his pupils at Nicopolis: this was called "*Octapla*."

Such were some of the labours of this extraordinary man; and from this account, our less learned readers will perceive an example of the care and talents which have been employed in preserving and circulating the Holy Scriptures. St. Jerome, of the next century, by whom the Latin version of the Bible was made, which is the standard of the Roman Catholic church, and who was esteemed the greatest biblical scholar of that age, was used to say of Origen, that he "could be well content to endure all the load of envy that was heaped upon him, provided he possessed the same acquaintance with the Divine oracles."

Origen was almost worn out with labours and cares, when the emperor Decius assumed the purple. Persecution raged under this tyrant, and Origen suffered dreadfully. Eusebius refers to his letters for a relation of his troubles; and says, "The devil with all his forces enviously setting himself against this man, and fighting against him with all his subtilty and power, assailing him particularly above all those who were set upon at that time. Many and great things he also suffered for the doctrine of Christ, as bonds, bodily torments, the punishment of the *iron-chain* in the inmost recesses of the prison. He was put upon the rack, his feet for several days being stretched so wide as to the distance of four holes. He valiantly sustained the menaces of fire, and all other tortures inflicted by his enemies: the judge with his utmost power earnestly endeavouring that he might not soon be slain. Yet his expressions left behind are comfortable to the helpless."

Decius dying, Origen was released; and he spent the remainder of his life in doing good to the sick, the poor, and suffering. He is truly said to have had "a mighty regard to the glory of God, and the good of souls, whose happiness he studied by all ways to promote, and thought nothing hard, nothing servile, that he might advance them." He was supported by an allowance of *five pence a day*, from the purchaser of his library; and died A. D. 253, at Tyre, "the envy of his own, and the wonder of succeeding ages."

Except a few fragments, all the astonishing works of Origen have perished, by the ravages of martial barbarians

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COVETOUSNESS.

The lion doth refresh himself with the prey that he taketh; but the covetous man layeth by his money as a sick man sits by his meat, and hath no power to taste it. Thus the covetous man maketh a fool of himself. He coveteth to covet: he gathereth to gather: he laboureth to labour: he careth to care: as though his office were to fill a coffer full of gold, and then to die; like an ass which carrieth treasures on his back all day, and at night they are taken from him, which did no good but to load him. How happy were some, if they knew not gold from lead!—*Smith.*

SCRIPTURE BIOGRAPHY.

NOAH.

The State of the World in the Age of Noah.

The religious character of Noah will appear to shine with additional lustre, when we reflect upon the corrupt state of the world at the time in which he lived. Virtue is always lovely and noble: but it never appears to so great advantage, as when surrounded with increasing difficulties, and exposed to powerful temptations. In the case of Noah, these were as numerous, and as mighty, as the depravity of man could make them. Men had exceedingly multiplied upon the earth, and they had increased in wickedness in full proportion to their number. Iniquity had now arrived at its utmost enormity, and loudly called for some terrible manifestation of the Divine indignation.

Long before the birth of Noah, the marriages of the apostate sons of Seth, with the *fair*, but profane daughters of the Cainites, had produced a race of men, giants in bodily stature, and monsters in works of evil. But in the time of this patriarch, the earth was wholly overspread with corruption; every kind of violence prevailed, and virtuous principles seemed eradicated from the hearts of the whole human race. The sacred historian says, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man upon the earth, and it grieved him at his heart." Gen. vi, 5, 6. The age advanced; and it is added, "The earth also was corrupt before God, and the earth was full of violence. And God looked upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth." Ver. 11, 12.

Here we learn, from the testimony of God himself, that the principles of the antediluvians were utterly depraved: their crimes had become so enormous, that it seemed to no purpose to afford them religious instruction. External reproofs were useless, and internal checks of conscience were scarcely ever felt.

"Self-polluted, lost, debased,
Every noble trait defaced,
To rapine, lust, and murder given,
Denying God! defying heaven!
Spoilers of the shrine and hearth,
Behold the impious sons of earth!"

"And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be a hundred and twenty years." Gen. vi, 3. The wickedness of men having become irremediable, the awful period was hastened, when the evil nature of sin should be made manifest in the sight of all intelligent beings, by its dreadful consequences upon the earth, and upon all its living inhabitants. In the counsels of heaven their total destruction was determined. "The end of all flesh," says God, "is come before me. I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air." Gen. vi, 7.

These expressions indicate the righteous displeasure of the Lord against sin and sinners: sin is unspeakably offensive to his holiness, and his justice requires that he should punish transgressors. His awful threatenings and his executed vengeance should serve as an effectual lesson to us, that with true humility of heart we may prize that propitiation, through which God can be "just, and the justifier of him that believeth in Jesus." Rom. iii, 26. May all our young readers reflect upon the threatened indignation of a righteous God, and "flee youthful lusts, following after righteousness, and lay hold on eternal life in Christ Jesus."

(To be continued.)

Letters to a Mother, upon Education.

LETTER XXXII.

The extent to which Education should be carried.

Dear Madam,

We are now arrived, if I mistake not, at a point in our correspondence, which must be decided before proceeding further; namely, — *the extent to which education should be conducted.*

It will not be imagined, I presume, that every body is under the necessity of becoming thoroughly acquainted with every thing. Neither do I fear that you are one of those persons who inconsiderately and ignorantly say, "Learn every thing within your reach, for you do not know what you may need before you go out of the world." This maxim proceeds upon an equal measure of wisdom with that other relating to housewifery,— "Buy every thing that is offered you for sale, that when you need any thing you may not have to go and purchase it." You will, I doubt not, admit with me, that life is too short, the cares of subsistence too numerous, and the human faculties too imperfect, to admit of time and attention being bestowed upon acquirements, which there is no present likelihood will ever become useful. Nor do I much doubt your acquiescence in another maxim, which is, that genuine excellence can only be obtained by giving our entire, or at least our chief attention, to one particular pursuit or subject of study. The justice of these principles will, I believe, be intuitively perceived by every person possessed of a sound understanding. They also furnish us with a few desirable rules for the conduct of education in general.

The first of these is, that the kind and degree of education given to any individual, ought to be regulated by the profession, art, or trade, to which he is to be expected to devote his time during the remainder of his life.

The question is, what is likely to be really of service to your son as a member of society? — what is he likely to need? You will reply, that before you could answer this inquiry, you would require to know to what particular art or trade or profession he may be devoted for the rest of his life, when he shall come to act his part in the great concerns of human life.

I hope in my next Letter to offer you some observations upon *the choice of a profession*; but my observations at present being of a general nature, will equally apply to him in any art or trade or profession which he may select.

In the first place, it appears plain to me, that the parent should never attempt to communicate to his son an education, which either as to the length of time or the sum of money it may require, may tend in any material degree to shorten the comforts of his own home, or to diminish the advantages of his other children. Yet how often do you hear inconsiderate parents declare, that their son, or their daughter, naming some particular child, shall at all events be a scholar, shall have a first-rate education. Accordingly this child is sent to a school, the terms of which distress the parent to comply with, and by the consternation and anxiety they occasion him, diffuse a cloud during several years over the domestic circle. The lad, in the mean time, is often sent to a school where he mingles with boys whose manners and habits make him feel his inferiority: to them he becomes a sycophant, or is neglected and despised by them, or when he returns home finds the manners of his own household very different from those of his companions; whence he learns to be disgusted with it, and alienated from it; and not unfrequently the ignorant parent, upon the first domestic storm, will vent his displeasure upon the unfortunate lad, by telling him what amazing sacrifices he has made and is making to continue his education. Then, in the pride and tyranny of his heart, he will expatiate upon the extent of gratitude his son ought to evince, and the implicit and zealous obedience which he ought to render. Unhappy parent! your grey hairs ought to be the crown of wisdom; your experience of the world and of your own heart should long ago have led you to discover the pride and vanity of your own self-will, or your own thoughtlessness, which, rather than any peculiar wish for the welfare of your child, prompted you to engage in the ruinous scheme of sending him to a school so expensive. Blame not your child, blame yourself; and learn, if you can, that in this as in every other instance of human life, the reason why your plans are attended with inconvenience, is because they were not laid and conducted in reason and forethought.

Another rule which appears to me of invaluable importance is, that the course of education should be conducted scrupulously with a view to his future profession. I have already intimated my intention of offering you some remarks respecting this topic in a future Letter; but I may now say, that in this respect many parents are ill advised in their system. Thus the son who is to be a farmer must learn book-keeping; or though he is to be a linendraper, he must learn Latin, and even begin Greek also. They would also deem it a matter of regret, and even a cause of shame, if he came away from school without some knowledge of French. If they have a girl at school, the father and mother, who are daily occupied in the farm, would think it a grievous neglect if she did not learn music and drawing. In a short time the lad comes home from school, with a deficient knowledge of the things he ought to be acquainted with, and a still more defective knowledge of the useless things he has been attending to. He writes a worse hand than he would have done, he is less advanced and expert in arithmetic than he would have been, had it not been for the wretched and worthless commencement of Latin, into which he has been whipped. He has learnt a few rules, which he does not understand; he has been crammed with the knowledge of a few pages of some inferior Latin author. He can, however, confound his parents with admiration. *Their vanity* is gratified, though their money is squandered, and *his* time wasted.

Through the doses of adulation they administer to him, he may perchance actually think himself a scholar, and spurn the degrading pursuits of trade. Hence he will sigh over the ledger in remembrance of poetry, and perhaps fancy himself another Henry Kirke White, a genius obscured by the hard fortune of being condemned to earn his daily bread by a mechanical employment. Let but this notion gain possession of him, and he will become discontented, unhappy, idle, unsuccessful, and perhaps dissolute.

Should he, however, have sufficient strength of moral constitution to withstand the praises of ignorant parents, he will find that all the Latin lessons, which cost him so many hours intense study, so many tears, and so many floggings, are absolutely worse than useless. He forgets them all as soon as he can; and within a twelvemonth the linendraper's apprentice retains no recollection of his classical acquirements. The same may be said of his acquirements in the French language. The time, the money, were equally thrown away which were spent for the acquirement of a few sounds, which certainly never were heard in France, and never would be understood by any human being in all the Gallic dominions. How much better had it been, if this lad, whose future destination the parent could easily have foreseen, had been made thoroughly acquainted with those qualifications which he would assuredly need.

The specimen selected is certainly from one particular class of life, but the principle of these remarks will hold good with regard to every other. There is as much propriety, that is to say, *impropriety*, in the case of a boy whose talents, station, parents, or means, entitle him to look forward to become a member of a learned profession, learning to plough or sow, or keep sheep, as there is for a lad who is to be a driver of oxen, or a measurer of cloth, to learn heraldry, or chemistry, or geology, or the Latin language, or any other branch of knowledge which his circumstances will not allow him to learn perfectly, and which would be useless, or rather an incumbrance to himself, if they did. In all this, however, we may see the necessity of *strong good sense* on the part of the parent. To *such* persons the communication of useless knowledge to their offspring, that is, of knowledge which they are not likely hereafter to need, will seem as absurd a proposal as to load a man, who is about to run a race, with needless garments and ornaments.

I am, dear Madam, yours, &c.
CLERICUS.

Sunday School Lectures.

LECTURE I.

"OUR FATHER WHICH ART IN HEAVEN."

What two things do these words teach us? — 1. That we may pray to God without fear, because he is our Father: 2. That nevertheless we must pray to him with reverence, because he is in heaven.

How is God our Father? — Because he acts the part of a father.

What do our fathers do for us? — They love us.

What does that love lead them to do for us? — It leads them to take care of us, and to give us those things of which we are in need.

What does God do for us? — God loves us.

What has that love led God to do for us? — It led him to pity us, and to open to us a way by which we may escape from that destruction and misery into which sin has brought us.

How has God saved us? — He saved us by sending Jesus Christ into the world to die for us; who, by dying for us, bore the punishment of our sins, and obtained the Holy Spirit, to make us free from sin, and fit for heaven.

What return can we make to our parents for their kindness towards us? — We can do what they tell us to do, and try to please them.

What return can we make to God for his goodness towards us? — We may obey God's commandments.

What are God's commandments? — Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself.

What is the meaning of God's being in heaven? — It means that God is able to do all things, that he knows all things, that he rules over all things, and that he is surrounded by angels who do what he tells them to do.

Is God in heaven now? — Yes.

Is God on earth now? — Yes.

Can God be in two places at the same time? — Yes, God is everywhere at the same time.

If then God is so great and glorious, that he can do all things, and see all things, and that he knows all things, when we pray to him, in what manner ought we to pray? And how ought we to behave ourselves, whether we are at his house, or at play, or at work, or whatever we are doing? — When we offer to God our prayers, or are at his house, we ought to be very serious, and to think about what we are doing; and when we are at play, we should never say wicked words, or do wicked things, because God has told us not to do so.

Will God be angry with you, if you say wicked words, and do wicked things? — Yes.

How do you know that he will be angry? — Because it is said that "God is angry with the wicked every day."

What has he said respecting future punishment? — "The wicked shall be turned into hell, and all the people that forget God."

Teacher. Then how careful we ought always to be, to do what God tells us to do, and never to do what he tells us not to do. We ought never to forget that God sees us, whether we are in his house, or at play, or walking in the fields: we ought never to forget that God sees us, or forget his commandments, because he is so kind to us, has done so much for us, sent his Son to die for us, and is willing when we die, if we pray to him, to take away our sins and to take us to heaven; but he has told us, that he will turn into hell, into everlasting misery, the wicked, all those who forget God's commandments, and that he always sees them.

C. R. A.

SCRIPTURE GAZETTEER.

(Continued from p. 207.)

Babylon, the capital of Chaldea, built by Nimrod, in the place where the tower of Babel was begun. Babylon being the capital of Nimrod's empire, its antiquity is not to be questioned; and indeed profane authors themselves, who know nothing of the Scriptures, make the son of Belus, whom they will have to be the founder of Babylon, to have lived two thousand years before Semiramis. Marsham brings down the foundation of this city so late as the time of Nabonassar; but the opinion most generally followed, and best grounded, is, that Nimrod founded it, Belus enlarged it, and Semiramis added so many great works and otherwise adorned it, that she might not improperly be called the foundress of it: but Nebuchadnezzar was the person who put the finishing hand to it, and made it one of the great wonders of the world. Herodotus has described it nearly in the following words: "The whole city," says he, "which stood on a large plain, consisted properly of two parts, which were divided by the river Euphrates. The walls were every way prodigious: they were in thickness 87 feet, in height 350, and in compass 480 furlongs. These walls were drawn round the city in form of an exact square; they were surrounded on the outside with a vast ditch full of water, and lined with bricks on both sides. In every side of this great square were twenty-five gates, that is, an hundred in all, which were made of solid brass; between every two gates there were three towers, and four men at the four corners, and three between each of these corners and the next gate on either side; so that the whole number of streets was 50, each fifteen miles long, whereof twenty-five went one way, and twenty-five the other, directly crossing each other at right angles; besides these there were also four half streets, which had houses only on one side, and the wall on the other: these went round the four sides of the city next the walls, and were each of them 200 feet broad, and the rest about 150. By these streets thus crossing each other, the whole city was cut into 676 squares, each of which was four furlongs and a half on every side. Round these squares, on every side towards the streets, stood the houses. The space within the middle of each square was all void ground, employed for yards, gardens, and other uses. A branch of the river Euphrates run across the city from the north to the south side. On each side of the river was a quay, and a high wall of the same thickness with those of the city. In these walls, over against every street that led to the river, were gates of brass, and from them descents by steps to the river. The bridge was not inferior to any of the other buildings, either in beauty or magnificence: and before it was begun to be built, they turned the course of the river Euphrates, and laid its channel dry, as well for the purpose of laying the foundation more conveniently, as to raise artificial banks on both sides the river, to secure the country from those annual inundations, whereby it overflowed its banks, in like manner as the Nile does in Egypt. The river being turned out of its course to facilitate these works was received into a prodigious artificial lake, dug for that purpose to the west of Babylon. The lake was fifty-two miles square, and fifty-five feet deep, according to Herodotus, seventy-five according to Megasthenes. Into this lake was the whole river turned by an artificial canal, till all the work was finished. But that the Euphrates might not overflow the city through the gates on its side, this lake, with the canal from the river, was still preserved. At the two ends of the bridge were two palaces, which had a communication with each other by a vault built under the channel of the river: the old palace, which stood on the east side of the river, was thirty furlongs in circumference; and the new palace, which stood on the other side of the river, was sixty furlongs in circumference. It was surrounded with three walls, one within another, with some considerable space between them. These walls, as also those of the other palace, were embellished with an infinite variety of sculptures, representing all kinds of animals to the life. In this last palace were the hanging gardens, so much celebrated in history: these were of a square form, every side of which was four hundred feet long; they were carried up in the air in the manner of several large terraces, one above another, till the height equalled that of the walls of the city. The ascent was from terrace to terrace, by stairs ten feet wide; and the whole pile was sustained by vast arches raised upon other arches, one above another, and strengthened by a wall surrounding it on every side, twenty-two feet thick. On the top of these arches were laid large flat stones, sixteen feet long, and four broad: these were lined with bricks, closely cemented together with plaster, and that covered with sheets of lead, upon which lay the mould of the garden. Another of the great works of Babylon was the temple of Belus, supposed to be the tower of Babel, built there at the confusion of languages. The richness of this temple, in statues, tables, censers, cups, and other sacred vessels, all of massy gold, was immense: among other images, there was one of forty feet high, which weighed one thousand Babylonish talents of gold*."

Such were the chief works, which rendered Babylon so famous; most of which are, by profane authors, ascribed to Semiramis. From the Assyrians this great and noble city came into the hands of the Persians, and from them into the hands of the Macedonians; and here it was that Alexander the Great died. But not long after his death the city began to decline apace, by the building of Seleucia, about forty miles above it, by Seleucus Nicanor, who is said to have erected this city in hatred to the Babylonians, and to have drawn out of Babylon five hundred thousand persons to people it; so that the ancient city was in the time of Curtius the historian lessened one-fourth part; in the time of Pliny, reduced to desolation; in the days of St. Jerome, turned into parks, wherein the kings of Persia were accustomed to hunt; and, according to the relation of some late travellers, only one tower remains to mark the place of this vast and splendid city. See Isa. xiii, 17.

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[*] See also No. 47 of the Christian's Penny Magazine.

Death-Bed Testimonies.

COLLECTED BY THE LATE REV. WILLIAM BUTTON.

No. VII.

REV. THOMAS COLE, M.A.

He was brought up at Westminster school, and thence elected student of Christ-church, Oxford. In 1656, he became Principal of St. Mary's Hall, where he was tutor to Mr. West, and many more divines of the church of England, as well as of other eminent scholars, particularly of the great Mr. Locke.

At the time that the controversy was so warmly agitated respecting what is called the *Neonomian* doctrine, he was one of those who vigorously opposed it; and his opposition seems to have been made in the integrity of his heart, and from a firm persuasion of the truth and importance of the doctrine he espoused. Mr. Trail, who visited him upon his death-bed, desired him then to deliver his thoughts upon that subject. He answered, "With all my heart: I have enough to say of that. One thing I am convinced of, that it is a foolish thing to seek for the justification of a sinner without satisfaction to the justice of God, which nothing can make but the righteousness of Christ imputed to him." Mr. Trail then asked him if he had no kind of repenting for having given occasion for the contention there had been about this doctrine. "Repenting! No, I repent I have been no more vigorous in defending those truths in the confidence whereof I die. If I desire to live, it is that I may be more serviceable to Christ in defending his name in the pulpit. But he can defend his truths when his poor creatures are laid in the dust." Mr. Trail then said, "We desire, Sir, to know the peace and comfort you have from these truths, as to your eternal state." He replied, "They are my only ground of comfort. Death would be terrible indeed, if it were not for the comfortable assurance faith gives me of eternal life in Christ, and of the abundant flowing in of that life: not what I bring to Christ, but derive from Christ; having received some beginning of it, which I see springing up to eternal life."

The frame of his mind with regard to his approaching end, was the most happy imaginable, which he expressed to several persons at different times, in such words as these. "I wait for a peaceable dismission. I long to see his salvation. I would not live always. I long to be with Christ. It is a pleasant thing to die: but God's time is my time; my work is done when His is." To one who visited him a little before his death, he said, "You are come to hear my last dying groans; but know, when you hear them, it is the sweetest breath I ever drew since I knew Christ. I have a promise I shall be for ever with the Lord. I long to be released; but not my will, but thine be done. I long for death, as a weary traveller doth for rest. Nothing troubles me but life, and nothing will relieve me but death; but let God do what he will with me; all he does is best." Upon a friend saying, "You seem to be sleepy, Sir;" he replied, "I shall sleep quickly, and awake in everlasting day. Ere long, my days and nights will be all one. The apprehension that faith gives me of a better life is my consolation. As for my going, God can make it no loss to you. He can set on and take off his workmen as he pleases."

There having been a public meeting for prayer on his account, he said to Mr. Griffith, who had attended it, "I thank you for your prayers, but I am a subject too low for such a public solemnity; only that little corner of God's vineyard in which I laboured, should have been thus engaged." Being asked what he would have the church pray for, he answered, "Nothing for me, but a strong faith in Jesus Christ; I desire nothing more." His friend replying, "But your life is for service;" he said, "God is the best judge of that: pray that God would glorify himself in my life or death: I submit." Having inquired what time it was, he said, "Time passeth into eternity. We live but dying lives in the body, till death is swallowed up of life. I long to be immortal."

This eminent saint entered into the joy of his Lord on Thursday, Sept. 16, 1697, in the 70th year of his age. From Lime Street, where he had resided, his remains were removed to Draper's Hall, and from thence for interment to the upper ground in Bunhill Fields.

DR. THOMAS GOODWIN.

Died, Feb. 1679; in the 80th year of his age.

In Feb. 1679, a fever seized him, which in a few days put an end to his life. In all the violence of it, he discoursed with that strength of faith, and assurance of the love of Christ, with that holy admiration of free grace, with that joy in believing, and such thanksgivings and praises, as extremely affected all that heard him. He rejoiced in the thoughts that he was dying, and going to have a full and uninterrupted communion with God. "I am going," said he, "to the Three Persons, with whom I have had communion: they have taken me, I did not take them. I shall be changed in the twinkling of an eye: all my lusts and corruptions I shall be rid of, which I could not be here." Mentioning those great examples of faith in Heb. xi, "All these," said he, "died in faith. I could not have imagined I should ever have had such a measure of faith in this hour: no, truly I could never have imagined it. My bow abides in strength. Is Christ divided? No:—I have the whole of his righteousness; I am found in him, not in my own righteousness, which is of the law, but in the righteousness which is of God, which is by faith of Jesus Christ, who loved me and gave himself for me. Christ cannot love me better than he doth; and I think I cannot love Christ better than I do. I am swallowed up in God. Now I shall be ever with the Lord." With this assurance of faith and fulness of joy, his soul left this world, and went to see and enjoy that blessed state of glory, which in a discourse on that subject he had so well described. He was interred in Bunhill Fields, where, upon a low altar tomb, there is a long Latin inscription. S. J. B*****.

ON THE EXCELLENCY OF THE SCRIPTURES.

Read the Bible daily, nay, even night and day; for all arts and sciences are contained in the book of God. This one book is a library. Here you may confer with the patriarchs, prophets, apostles, and ancient saints. Here is a looking glass to show you your spots (James i, 23), and a laver to wash them off (Eph. v, 26.) See, here is a garden full of flowers: here is a casket full of jewels: here is a heaven full of stars; here is a book full of God.—*Cheynell.*

CONVERSION OF SAUL.

Did not Christ show himself in this act to be a God of judgment? He sat watching in heaven for the season to turn Paul with the greatest advantage. His wisdom answers many ends at once. He struck dead at one blow Paul's sin, his people's fears, the high priest's expectations, and the devil's hopes. He triumphs over his enemies, secures his friends, saves Paul's soul, and promotes his interest by him: he disappoints the devil of his expectations, and hell of her longing.—*Charnock.*

THE SABBATH.

HAIL, peaceful morn! thy dawn I hail!
How do thy hours my mind regale
With feasts of heavenly joy!
Nor can I half thy blessings name,
Which kindle in my soul a flame,
And all my powers employ.

Thou hallow'd season of repose!
Thou balm to soothe the throbbing woes
Of this care-stricken breast!
Thy sacred hours I'll ever greet,
And with the faithful will I meet
To taste thy holy rest.

How shall I best improve thy hours?
Lord, on me shed, in copious showers,
Thy Spirit and thy grace!
That when thy sacred courts I tread,
My soul may eat the heavenly bread,
And sing Jehovah's praise!

May every sermon, like the dew,
Gently distil, refresh, renew,
And consolate the mind;
Receiv'd with meekness, truth, and love,
Engrafted, fruitful may it prove,
And leave its joy behind.

Then to my chamber I'll repair,
With awe to talk with God in prayer,
And all my griefs to tell:
His kind compassion will relieve,
His bounteous hand will mercies give;
With mourners he will dwell.

Thus may my Sabbath pass away—
My best, my holiest, happiest day—
The sweetest of the seven:
But yet a rest for saints remains,
A Sabbath free from cares and pains,
Eternal, and in heaven!

Ranelagh. R. H. SHEPHERD.

CHRIST IN THE GARDEN OF GETHSEMANE.

A wreath of glory circles still his head;
And yet he kneels—and yet he seems to be
Convuls'd with more than human agony.
On his pale brow the drops are large and red,
As victim's blood at votive altar shed.
His hands are clasp'd, his eyes are rais'd in prayer.
Alas! and is there strife HE cannot bear,
Who calm'd the tempest, and who rais'd the dead?

There is! there is! for now the powers of hell
Are struggling for the mastery: 'tis the hour
When Death exerts his last permitted power:
When the dread weight of sin, since Adam fell,
Is visited on Him, who deign'd to dwell
A man with men, that He might bear the stroke
Of wrath divine, and burst the captive's yoke;—
But, oh! of that dread strife what words can tell!

Those, only those, which broke with many a groan
From his full heart—"Oh! Father, take away
The cup of vengeance I must drink to-day:—
Yet, Father, not my will, but thine be done!"
It could not pass away: for He alone
Was mighty to endure, and strong to save;
Nor would Jehovah leave Him in the grave,
Nor could corruption taint his Holy One.

ON AFFLICTION.

When thou afflictest, Lord, if I repine,
I show myself to be my own, not thine.—QUARLES.

MISSIONARY RECORDS.—NORTH AMERICA.

One vol. 18mo. cloth, pp. 434. Tract Society.

THE history of our holy religion is a history of missions, recording the most benevolent, philanthropic, and godlike efforts to glorify God and promote the happiness of mankind.

Missionary labours by Protestants are by many supposed to have originated with the London, or Baptist Societies; or at least with the efforts of Dr. Coke and the Methodists, or the apostolic Moravians. This most interesting volume will show that such divine undertakings date at least a century earlier than the Moravian missions. We sincerely rejoice to see such a compilation as this work exhibits, published by the Religious Tract Society. Its "Records" have been collected with much industry and judgment, and it deserves to be read by every young person who is engaged or invited to contribute to the furtherance of the Missionary cause. The details of the labours of Eliot, the "Apostle of the Indians," of the Mayhews, and Brainerd especially, will be read with the deepest interest, particularly as their successes were so remarkable in establishing "towns of praying Indians." We shall have pleasure in referring again to this most instructive volume.

THE ARCHBISHOP OF TUAM AND THE BAPTIST IRISH SOCIETY.

INFIDELITY, crime, and ignorance, never will be destroyed in the British Isles, until the ministers of Christ of every denomination shall cordially co-operate as Christian brethren. This being our conviction, we rejoice to find the following in the report of the "Baptist Irish Society."

"The Rev. Josiah Wilson, one of its agents, having died during the past year, the archbishop of Tuam bore testimony to his excellent character, in a letter to a clergyman, in the following terms. 'I sincerely mourned over the death of that valuable and godly man, Mr. Wilson. I must ever remember him with reverence and respect. And, during his agency under the Society, I most heartily encouraged the co-operation of the clergy of the Established Church with the Society, in the good work of moral and religious education. And I have the satisfaction of hearing that all went on in Christian brotherly harmony, having a single eye to the glory of God, the exaltation of the Saviour, and the promotion of his kingdom upon earth.'"

DETACHED THOUGHTS.

IF we are taught of the Spirit to see the depth of iniquity which lies within our hearts, and the tendency of our disposition towards carnal security, we shall see the absolute necessity of strong cries to Jehovah for restraining and preventing grace. *To adorn* the doctrines of God the Saviour in all things, is no less the duty of the Christian than *to believe* in his atonement and righteousness for justification and salvation; and it is the happy harmony of those two principles which constitutes that "beauty of holiness" with which the church is adorned. Whilst we grow in the knowledge of our Lord Jesus, and are able to comprehend more of the lengths and breadths and depths and heights of his love, may we be assiduous to demonstrate to the world that heavenly-mindedness and cautious walk and conversation, which are the *necessary fruits* of being in union with Christ. P. N.

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ARABIAN BANDITTI IN PURSUIT OF A CARAVAN.

HISTORIC NOTICES AND MANNERS OF THE ARABIANS.

Our engraving will receive its most edifying illustration from the history of the fulfilment of a divine prophecy. The Arabs, as most of our readers know, claim relation to the patriarch Abraham, as their worthy progenitor; and they trace their descent from his son Ishmael. Concerning that remarkable son of Abraham, the angel of the Lord declared to his mother, before his birth, "I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael *(God who hears)*; because the Lord hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren." Gen. xvi, 10—12.

Divine providence concerning Ishmael has been truly wonderful through all generations to the present day. His family so increased, that in the second generation afterwards they were among the principal merchants of the East. Hence we read of "Ishmaelites trading into Egypt." Gen. xxxvii. His posterity became exceedingly multiplied in the people of several famous clans in Arabia. Some of these clans were denominated Hagarenes, probably from Hagar his mother; others were called Nabatheans, from his eldest son Nebaioth; and others Itureans, from his son Itur. These people increased amazingly; and in the middle ages, under the terrible name of Saracens, overspread a third part of the earth, conquering many powerful countries, not only in Asia, but in Africa and Europe.

Ishmael himself subsisted by rapine in the wilderness; and his posterity, in every succeeding age, rendered Arabia dreadful to their neighbours by their predatory incursions. There are almost innumerable clans of the Arabs; and every petty chief, in his own district, considers himself a sovereign: but though seemingly divided, they are all united in a sort of league, which has been manifested in a remarkable manner in cases of the invasion of their country. They have lived in a state of continual war with the rest of mankind, generally robbers by land and pirates by sea. And as they have been such enemies to the rest of the world, it can excite no surprise, that, in return, mankind have always been enemies to them. On this account, travellers, in every age, have been obliged to traverse their country in caravans, or large companies, with arms for their protection; and to defend themselves from the assaults of freebooters, to march with their sentinels, and to keep watch like an army. Thus, according to the literal meaning of the prediction, has been fulfilled the declaration of the angel—"His hand shall be against every man."

Mohammed, the famous Arabian impostor, was one of this people. His system of religion corresponded with the depraved character of his countrymen; and after his escape from Mecca to Medina, he assumed the command of his followers as their martial chief. Every year after his flight was marked by battles and assassinations. In the nine following years of his life, he commanded his army in eight general engagements, and undertook, by himself or his lieutenants, fifty military enterprizes.

The death of Mohammed, A. D. 632, threw a temporary gloom over his cause, and the disunion of his followers threatened its extinction. Any other empire placed in the same circumstances would have crumbled to pieces: but the Arabs felt their power; they revered their founder as the chosen prophet of God; and their ardent temperament, animated by a religious enthusiasm, gave an earnest of future success, and encouraged the zeal or the ambition of their leaders. The succession, after some bloodshed, was settled, and unnumbered hordes of barbarians were ready to carry into execution the sanguinary dictates of their prophet, and with "The Koran, tribute, or death," as their motto, to invade the countries of the infidels. During the whole of the succeeding century, their rapid career was unchecked; the disciplined armies of the Greeks and Romans were unable to stand against them; the Christian churches of Asia and Africa were annihilated; and from India to the Atlantic, through Persia, Arabia, Syria, Palestine, Asia Minor, Egypt, with the whole of northern Africa, Spain, and part of France, the impostor was acknowledged. Constantinople was besieged, Rome itself was plundered; and nothing less than the destruction of the whole Christian world was meditated on the one hand, and tremblingly expected on the other.

All this was wonderful; but the avenging justice of God, and the sure word of prophecy, relieve our astonishment. It was to punish an apostate race, that the Saracen locusts (see Rev. ix) were let loose upon the earth; and the countries which they were permitted to ravage were those in which the pure light of revelation had been most abused. The Eastern church was sunk in gross idolatry; vice and wickedness prevailed in their worst forms; and those who still called themselves Christians, trusted more to images, relics, altars, austerities, and pilgrimages, than to a crucified Saviour.

"About a hundred and eighty years from the foundation of Bagdad, during which period the power of the Saracens had gradually declined, a dreadful reaction took place in the conquered countries. The Persians on the east, and the Greeks on the west, were simultaneously roused from their long thraldom, and assisted by the Turks, who, issuing from the plains of Tartary, now for the first time made their appearance in the east, extinguished the power of the caliphate, and virtually put an end to the Arabian monarchy, A. D. 936. A succession of nominal caliphs continued to A. D. 1258, but the provinces were lost; their power was confined to the walls of their capital; and they were in real subjection to the Turks and the Persians until the above year, when Mostacem, the last of the Abbasides, was dethroned and murdered by Holagou, or Huluka, the Tartar, the grandson of Zingis. This event, although it terminated the foreign dominion of the Arabians, left their native independence untouched. They were no longer, indeed, the masters of the finest parts of the three great divisions of the ancient world: their work was finished; and, returning to the state in which Mohammed found them three centuries before, with the exception of the change of their religion, they remained, and still remain, the unconquered rovers of the desert."

As to that part of the prediction which declares, "He shall dwell in the presence of his brethren," it has been most remarkably fulfilled. The country of Ishmael is situated in that part of the globe where society originated, and the first kingdoms were formed. The greatest empires of the world arose and fell around them. They have not been secluded from correspondence with foreign nations, and thus through ignorance and prejudice remained attached to simple and primitive manners. In the early period of their history, they were united as allies to the most powerful monarchs of the East; and their conquests extended over the most considerable kingdoms of the earth. Through successive ages the caravans of the merchant, and the companies of the Mohammedan pilgrims, have passed regularly over their deserts; even their patriarchal religion has undergone several total changes. Yet all these circumstances, which it might be supposed would have subdued the most inveterate habits, produced no effect upon the Arabs: they still preserve, unimpaired, a most exact resemblance to the first descendants of Ishmael.

The Arabians are the only people in the world who have preserved their descent, their independence, their language, and their manners and customs, from the earliest ages to the present time; and it is amongst them that we are to look for examples of patriarchal life and manners. Sir Robert Ker Porter has given a very lively sketch of this mode of life, in the person and tribe of an Arab sheik, whom he visited in the neighbourhood of the Euphrates: He says, "I had met this warrior at the house of the British resident at Bagdad; and came, according to his repeated wish, to see him in a place more consonant with his habits, the tented field; and, as he expressed it, 'at the head of his children.' As soon as we arrived in sight of his camp, we were met by crowds of its inhabitants, who, with a wild and hurrying delight, led us towards the tent of their chief. The venerable old man came forth to the door, attended by his subjects of all sizes and descriptions, and greeted us with a countenance beaming kindness; while his words, which our interpreter explained, were demonstrative of patriarchal welcome. One of my Hindoo troopers spoke Arabic; hence the substance of our succeeding discourse was not lost on each other. Having entered, I sat down by my host; and the whole of the persons present, to far beyond the boundaries of the tent (the sides of which were open), seated themselves also, without any regard to those civilized ceremonies of subjection, the crouching of slaves, or the standing of vassalage. These persons, in rows beyond rows, appeared just as he had described, the offspring of his house, the descendants of his fathers, from age to age; and like brethren, whether holding the highest or the lowest rank, they seemed to gather round their common parent. I thought I had never before seen so complete an assemblage of fine and animated countenances, both old and young; nor could I suppose a better specimen of the still existing state of the true Arab; nor a more lively picture of the scene which must have presented itself, ages ago, in the field of Haran, when Terah sat in his tent-door, surrounded by his sons, and his sons' sons, and the people born in his house. The venerable Arabian sheik was seated on the ground, with a piece of carpet spread under him; and, like the ancient Chaldean ancestor, turned to the one side and the other, graciously answering or questioning the groups around him, with an interest in them all which clearly showed the abiding simplicity of his government, and their obedience. On the smallest computation, such must have been the manners of these people for more than three thousand years; thus, in all things, verifying the prediction given of Ishmael at his birth, that he, in his posterity, should "be a wild man," and always continue to be so, though "he should dwell for ever in the presence of his brethren." And that an acute and active people, surrounded for ages by polished and luxurious nations, should from their earliest to their latest times, be still found *a wild people, dwelling in the presence of all their brethren* (as we may call these nations) unsubdued and unchangeable, is indeed a standing miracle; one of those mysterious facts which establish the truth of prophecy."

Arabian religion, we again remark, has changed. Originally it was the patriarchal, as was that of Abraham, embracing the only living and true God, and the tradition of Christ as the Redeemer of a guilty world: it became corrupted to idolatry, from which it was partially reformed by the imposture of Mohammed. Arabians were among the first converts to Christianity on the day of Pentecost, Acts ii, and the apostle preached the gospel in Arabia, Gal. i, 17. Patriarchal simplicity in their manners may still be retained by the Arabs, but they are included in "the fulness of the Gentiles," who are ordained to be brought into the Church of Christ. Rom. xi, 25.

BRITISH ECCLESIASTICAL HISTORY.

No. VII.—*The mission of Augustin to the Anglo-Saxons.*

(Concluded from p. 209.)

Confirmed in his dignity by the authoritative grant of the pope, and in favour with the king, Augustin adopted various plans for the promotion of his ambition. Gregory had charged the king to destroy the idols and demolish their temples; but he afterwards sent instructions by Mellitus to pursue a different course, a policy adopted universally in that age. He directs Augustin to convert the idol temples into churches, "consecrating them by sprinkling holy water, and placing under their altars some sacred relics of saints," of which he sent an abundant supply from Rome. As to the idolatrous festivals, he gives him these directions. "Whereas they were accustomed to kill many oxen in their sacrifices to devils, you may persuade them to make this change in that solemnity, that on the anniversary day of the dedication of their churches in honour of the saints whose names they bear, or whose relics are deposited in them, they may raise tents or booths about the same, and celebrate the solemnity with merry feasting; at which time they must not sacrifice their beasts to the devil, but kill them for meat to be eaten to the praise of God, their giver. By this means, while we allow them a continuance of their former jollities, their minds will more easily be brought to relish spiritual joys! For it will not be possible at once to draw such rude untractable minds from all their former customs; they will not be brought to perfection by sudden leaps, but leisurely by steps and degrees."

Augustin acted according to the criminal policy of Gregory in relation to the Saxon heathen festivals; and hence arose those shocking and immoral customs, of *wakes, revels,* and *fairs,* which are still held at the anniversaries of the dedication of churches in many parts of England. How far this mode of proceeding differs from the practice of the apostles, may be judged from the direction of Paul to the Corinthians, "What concord hath Christ with Belial, and what agreement hath the temple of God with idols? Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." 2 Cor. vi.

"Meantime the poor Christian Britons, living peaceably at home, there enjoyed God, the gospel, and their mountains; little skilful in, and less caring for the ceremonies *a la mode,* brought over by Augustin: and indeed their poverty could not go to the cost of Augustin's silver cross, which made them worship the God of their fathers after their own homely, but hearty fashion; not willing to disturb Augustin and his followers in their new rites, but that he had a mind to disquiet them in their old service."

Augustin being thus confirmed by the pope in his new dignity as primate of all England, claimed jurisdiction over the ancient British Churches. These were considered schismatics: because, as Bede states, they did not keep the feast of the Passover on the same day with the Romans, "but observed many other things contrary to the unity of the church." By the assistance of King Ethelbert, Augustin summoned the British bishops to meet him in a synod, on the borders of the West Saxons, as is supposed on the boundaries of Herefordshire and Worcestershire. Augustin informed them of his archiepiscopal authority, constituted by Pope Gregory, and made four propositions for their acceptance: *First,* To observe the Roman time of the Passover. *Second,* To adopt the Roman baptism and ceremonies. *Third,* To co-operate with him as the primate, and with the Roman clergy, in converting the Saxons. *Fourth,* To acknowledge the jurisdiction of the pope.

Much time was vainly spent in arguing: for the British were unwilling to believe that their religious customs were improper, or that the pope had any authority over them. Bede seems to intimate that the latter point was most strenuously urged: but they could not be moved, either by threats or promises. Augustin is said, therefore, to have proposed that the dispute should be decided by a miracle. A blind Saxon was introduced to the assembly; and when the Britons tried in vain to cure him, Augustin restored his sight by his prayers. "But whether the miracle admitted of some dispute, because the blind man was a Saxon; or Bede, who lived long after the fact, was wrongly informed, the Britons stood out against this evidence." All that Augustin could obtain on this occasion was a promise that they would meet again, and determine the matter in a more numerous assembly.

This second synod having been appointed, seven British bishops attended, from Hereford, Llandaff, St. Paterns, Bangor, Clwyd, Worcester, and Morgan, with Dinoth, abbot of Bangor, and several monks. Previously to the meeting they consulted an aged hermit, famed for wisdom and sanctity, how they should determine in this affair. He expressed his opinion that it was unreasonable to make alterations in divine service merely at the request of a stranger: but as the essence of religion consisted in union of heart, in charity, it would not be wrong in some degree to comply with Augustin, if he were a holy man, and really a messenger from God. The bishops desired to be informed how this could be ascertained: he replied, that they might know this by the most certain mark of a true Christian—humility; reminding them of the words of Jesus, "Take my yoke upon you, and learn of me, for I am meek and lowly in heart." They would see, he added, whether Augustin was endued with this virtue, by his respectfully rising to salute them on their entrance into the place of meeting; for if he should not show them such courtesy, it would be a certain proof of his pride and irreligion. Agreeably to this counsel, they contrived to enter after Augustin was seated; when he allowed them to come in without any expression of civility, and thus their prejudices were confirmed.

In the synod, no arguments or entreaties could prevail on the British bishops to comply with the wishes of Augustin, either to adopt the Romish rites, or to receive him for their archbishop. Mortified pride appears to have urged the ambitious prelate to press his claims with increasing warmth, and to insist upon their submission to the pope; when Dinoth replied to this effect: "Be it known unto you, that we all are, and every one of us, obedient and subject to the church of God, to the pope of Rome, and to every godly Christian, to love every one in his degree in perfect charity, and to help every one of them, by word and deed, to be the children of God: and other obedience than this I do not know due to him whom you name to be Pope, nor to be Father of the Fathers, to be claimed and to be demanded. And this obedience we are ready to give, and to pay to him, and to every Christian continually. Besides, we are under the government of the bishop of Caerlion upon Uske, who is to oversee us, to cause us to keep the way spiritual."

Augustin, it is said, despairing to overcome their firmness, terminated the long dispute by an indignant threatening: "Since you refuse peace with your brethren, you shall have war with your enemies; and since you will not unite with us in preaching the word of eternal life to your neighbours, you shall have death at their hands."

Dinoth's reply has been charged with undue warmth, and a spirit of obstinacy; and perhaps it does not display all the meekness and gentleness of Christ: but what shall be said of Augustin? It seems clearly manifest that Augustin gave serious provocation by his whole behaviour, and exhibited the vindictive haughtiness of the papal antichrist. Writers of the greatest judgment have been divided in opinion respecting the prophecy of Augustin, and to what degree he was concerned in its dreadful fulfilment as regards the monastery of Bangor: for Bede remarks, "Events came to pass as Augustin had predicted." The fact is, that shortly afterwards Ethelfrid, king of Northumberland, invaded North Wales with a great army; when the ecclesiastics sought protection from their king Brochmail. The Northumbrians had advanced to Chester, where they cut off the little army of the Welsh prince, who fell with his soldiers. Ethelfrid, provoked by hearing that a company of the monks of Bangor had assembled to pray for the success of their countrymen, threatened them as equally his enemies, endeavouring to engage their God against him. They retreated to their monastery, and Dinoth sent two hundred to Ethelfrid, entreating him to spare their establishment, and allow them in peace to serve and praise God, at the same time offering him all their property. But having heard their proposition, the savage pagan ordered the defenceless messengers to be immediately massacred; and advancing to Bangor, he reduced the monastery to a heap of ruins, and appointed above a thousand more to be put to death, very few of its pious inmates escaping his murderous sword

British writers charge that ambitious prelate with having persuaded Ethelbert to procure, or at least to promote, that invasion, out of enmity to the principles of that learned establishment; while others assert that the massacre was not perpetrated till after his decease. Others again assert, that Augustin was personally engaged in encouraging this enormous cruelty. But even if he were dead before this bloody affair, yet the invasion, with its consequent calamities, might have originated with his recommendation. Bishop Jewell, however, considers the evidence against Augustin as conclusive; and having referred to many ancient writers on the subject, he says, "Hereby it appeareth that this Augustin not only enkindled this cruel war, but also was alive and present in the army."

To what lengths of vindictiveness prelatic ambition may lead, we find illustrated in the whole history of the papal wars; and had this affair of Augustin been faithfully reported to Pope Gregory, it would still seem doubtful whether he would have censured him, while we recollect his own unprincipled conduct towards that usurper and murderer, the emperor Phocas!

Augustin died, according to Bede, A. D. 604, having appointed Laurentius to succeed him. "He trode in the steps of his predecessor," Milner remarks, "and laboured to promote the best interests of the English, by frequent preaching of the word, and by a diligent and useful example. I doubt not the sincerity of this prelate; though, seduced by the charms of a nominal unity, he laboured, as the first missionary had done, to bring the British churches to a conformity with the church of Rome. He was actuated by the same spirit of selfish ambition, of which even the best of men in all ages have not been void."

Charity would lead us to hope some good both of Augustin and of Laurentius; but Mr. Milner gives no evidence of this prelate's "frequent preaching of the word;" and as the services of religion were almost entirely the reading of Latin forms, and the performance of certain ceremonies, we have reason to doubt the good effects of his ministry in the bringing of souls to Christ. Of the "selfish ambition" of Laurentius, we have abundant proof. Pope Boniface being A. D. 606 declared Universal Bishop by the emperor Phocas, Laurentius was more determined in his policy, and wrote pressing letters to prevail on the "Scots who inhabited Ireland," to conform to the English church. He bitterly complained of Dagham, a Scotch bishop, who, passing through Canterbury, refused to eat with him, on account of their difference in ceremonies. But his letters were fruitless. The British churches remained in Bede's time still distinguished from the English.

Ethelbert died A. D. 612, when his son Edbald abandoned the profession of Christianity; and Sebert, king of Essex, dying A. D. 616, his sons having relapsed to idolatry, forbade the return of Mellitus bishop of London, who had been long absent at Rome, receiving counsel from Pope Boniface. Laurentius, however, received him at Canterbury, and also Justus bishop of Rochester, as the ill-instructed people of Essex and Kent had given up their profession of Christianity. After consultation, these three prelates resolved on leaving the reprobate Saxons, and retiring to France: Laurentius remaining behind, contrived to impose upon the king, by pretending that St. Peter had appeared to him in the night, and had severely whipped him for purposing to desert his station. The vision itself may justly be doubted: but Laurentius showed wounds on his body to Edbald. The king, touched with those appeals, returned to the profession of his former faith, and recalled Justus and Mellitus. The Londoners, however, refusing to allow Mellitus again to reside among them, he returned to Canterbury, and, A. D. 624, succeeded Laurentius as archbishop. On his death, about A. D. 634, this dignity was sustained by Justus. Honorius and Deusdedit are mentioned as successively archbishops of Canterbury, but we know nothing of their labours to evangelize the people, or to diffuse the pure doctrines of salvation by Jesus Christ.

SCRIPTURE BIOGRAPHY.

NOAH.

The Ministry of Noah.

The book of Genesis commends Noah to our admiration, chiefly as an example of uprightness and holiness: but it seems also to suggest, that this was not the whole of his character. The New Testament affords us additional information. That which was omitted by Moses, has been supplied by the apostles Paul and Peter. The Holy Spirit by Peter, styles Noah "the eighth preacher of righteousness." 2 Pet. ii, 5. The righteousness which Noah preached, was certainly that which he had obtained by faith for his own justification before God, and that which he practised in his holy life. He believed "with the heart unto righteousness," with "faith which worketh by love."

Noah received a divine commission to preach "repentance and remission of sins:" and influenced by the purest benevolence towards his fellow-sinners, he was not content to enjoy, alone, salvation from the just indignation of an offended God; but laboured zealously to save the souls of others, by testifying against their iniquities, and declaring the judgments of God ready to fall upon them, if they remained impenitent. He called them to break off from sin, and fly to the revealed mercy of the Lord by faith in the promised Messiah.

A considerable part of Noah's life was thus consecrated to God, in seeking the salvation of sinners; in which we are called to admire the Divine long-suffering and mercy to the guilty: but the ministry of Noah was disregarded, few or none embracing the doctrine of pardon and life eternal, and the world of transgressors "filled up the measure of their iniquities," to their destruction. The awful purpose of God was not immediately carried into execution; and Noah and Methuselah continued their ministry of mercy in favour of guilty men; for the Lord said, "Yet his days shall be a hundred and twenty years." Gen. vi, 3.

It was not only by threatening admonitions and merciful invitations, that Noah exercised his ministry towards those around him: he preached in a manner altogether extraordinary by means of his works—a constant sermon, visible to all the inhabitants of the earth. The Lord gave a new commission to Noah. Having made known his purpose to destroy the whole race of transgressors, except the family of his servant, he commanded the patriarch to prepare the wondrous means of their salvation. "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them with the earth. Make thee an ark of gopher-wood: rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. And behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shalt come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be food for thee and for them." Gen. vi, 13—21.

Prompt obedience distinguished Noah in relation to this difficult, and apparently impossible command. He had never seen such a prodigious vessel, and he could not fail to reflect upon the care and labour inseparable from the undertaking. Noah too was a philosopher, and he would consider what was necessary to procure the vast materials, and construct the capacious vessel, to collect the various animals and govern them, to prepare their suitable provisions, and to endure confinement with such company for a long period. But Noah was also a devout believer; and the Divine command contained an assurance of all needful assistance; therefore, he staggered not at the promise of God through unbelief, but was "strong in faith, giving glory to God." "By faith," says the apostle, "Noah, being warned by God of things not seen as yet, moved with fear, prepared an ark to the saving of his house." Heb. xi, 7.

Vigorous in confidence and hope, Noah commenced the amazing work, under the Divine direction: but his faith must have been put to a severe test, in the prospect of taunts and sneers from a world of atheistical unbelievers. The report of his proceedings soon spread far and wide, affording an admirable occasion to the profane to make him the butt of their reproach and ridicule. Considering the number of years in which it was building, the story of the marvellous work would be carried into all lands. That all the tribes of the earth were acquainted with the fact, seems to be intimated by the apostle, when he speaks of the work, "by which he condemned the world, and became heir of the righteousness which is by faith." Heb. xi, 7. The testimony which this procedure of Noah gave to the world, was public and notorious, demanding their serious attention: no plea of ignorance can, therefore, be made at the last day, when it shall arise in judgment against their infidel criminality.

Crowds of the daring and trifling free-thinkers would flock around to see how the work advanced. Absurd and provoking questions would be proposed by them, to the diligent prophet; who, while they were laughing at his conduct, pursued his holy purpose, still inviting them to seek the Lord while they might obtain his offered mercy. Some would call him simpleton and fool. Others, pretending to superior wisdom and discernment, would affect to pity him as a well-meaning enthusiast, deluded by the dreams of a contemptible superstition, and declare that "too much holiness had made him mad." Others again would jeer him, expressing their anxiety to see how he would manage the lions and tigers, while he sailed on the dry land over hills and mountains! His friends, and perhaps even some of his own family, would pity his extravagance, and recommend him to renounce his laborious enterprize, as preposterous, irrational, and ruinous.

> "Alas! how fatally opposed,
> The heart of guilty man is closed
> Against that warning, and he deems
> The Prophet's counsels idle dreams,
> And laughs to hear the Preacher rave
> Of bursting cloud and whelming grave."

Finding their remonstrances utterly ineffectual, and their ridicule lost and in vain, they would turn away from him as a weak old dotard, leaving him to what they would denominate "Noah's folly," and plunge into all the criminal excesses of their licentious associates. But fixed in his resolution, and guarded by the power of God, Noah persevered with his novel architecture, and completed the amazing vessel, agreeably to the Divine injunction. "According to all that God commanded him, so did he." Gen. vi, 22.

In all this Noah stands proposed in the sacred records as an example to us, of determined, persevering, and cheerful obedience in the path of duty. O that we may be followers of him in the way of God's commands, and as he and others have done, find that in keeping them there is a sweet satisfaction, a "great reward."

Letters to a Mother, upon Education.

LETTER XXXIII.

On the Choice of a Profession.

Dear Madam,

Your son must, at a proper time, which at the latest should be sixteen years of age, choose the profession, or art, or trade, in the exercise of which he will procure his maintenance, augment his worldly possessions, support his family, and render that share of his services, which is due from him to society.

This is usually considered a serious question in a family; and well it may be, since upon the right settlement of it will depend much of your child's future happiness and your own.

It appears to me, that the selection of a profession, or art, or trade, for your son, should, under your *own guidance*, be his *own act*. It seems but fair that he should have a voice in a question in which he is to be so much interested to the end of his days. Besides, it will rarely be found that he will heartily engage and really prosper in any pursuit which he may not have selected for himself as the object of his own inclination.

If, then, by the time that he is fifteen or sixteen years old, you have properly educated him, if you have given sufficient scope to his powers of observation, by showing and explaining to him the different arts, trades, and professions, you will find that he has spontaneously, and in a way for which he himself can give no account, fixed upon some one of them as his future pursuit. Should he not have done this at the time that you think it right to put to him the question, which you will do without any needless solemnity, you need not be disconcerted. *Entirely drop the subject* for half a year longer, should he not in the interim himself voluntarily declare that he has become decided. At the same time do not, even if you approve of his determination, too hastily consider his choice as final. You will find your son, even under the best intentions on his part, and the best management on your own, frequently perhaps wavering and uncertain, as to his future profession. It is the *settled wish* which continues for several months together, and which you perceive to be permanent, and even becoming stronger, to which you are to attend. The parents must nevertheless exert all their natural and acquired ability to judge of the propriety of the choice. *They* know their child, both as to his mind and body, better than he himself does, or any other person in the world. Happy would it be if parents could view this subject through the clear, unsophisticated medium of good common sense!

Were such the case, they could easily discriminate whether their child is under the influence of momentary impulse derived from novelty, from the example of a schoolfellow or companion, or from the perusal of any book. I have known children influenced by each of these circumstances. A lad has been taken to hear an eminent clergyman preach, or counsellor plead, and for days and months he has been consumed by the mania of becoming a preacher or barrister. One of his schoolfellows has become apprenticed to an apothecary; and then nothing would serve but that *he*, like his schoolfellow, must compound medicines, surrounded by jars and phials; or he has read an entertaining voyage or travel, and his determination was as strong to go to sea. The watchful parent will ascertain to what these sudden impulses are to be ascribed. He will not violently or with contemptuous language or manner oppose them: he will discover by the vehemence of the impulse, that it is likely to be of short duration. Should it last longer than is convenient, and should it be directed towards an object which is in itself ineligible, he will seek to abate, by *dividing* the impression: he will skilfully submit a variety of other different pursuits to the mind of his child, when the attraction of some new object will probably diminish the attachment.

The chief points, in which the parent's superintendence of his son's choice of a profession is concerned, are such as the following: —

First, that the art, trade, or profession, should be such as will not require more time and money to acquire it than will be consistent with the general happiness of the parents, and justice to the welfare of the remaining members of his family. There must have been an injurious error in management, when you find a parent distracted how to raise money to keep his son at college, or the hospitals, or in chambers at an inn of court, &c.; and when you hear him declare, or see it likely that the other sons or daughters must be deprived of some advantages, because the eldest son or daughter has been so highly educated. I have seen this, and have heard parents confessing the delusion, that they hoped and expected the son or daughter in question would, in consideration of what had been done for him or her, behave the better to the parents themselves, or take care of their brothers and sisters, or when they came home from school or college, become the instructors of the remaining members of the household.

I believe it is common to hear such persons declare, that they have educated the eldest son or daughter, that he or she may teach the others. I have also heard them urge this motive as an excuse for the extraordinary pains and expense bestowed for this purpose!

The human mind always seeks for some show of reason for its conduct; but it is amazing with what sophisticated excuses it can palliate its own indolence and vanity, and soothe its own consciousness of misjudging.

Next to the preceding considerations, I believe it is important that the parent should consider whether his son has chosen an art, or trade, or profession, to which the natural properties of his constitution, both of body or of mind, are adapted. This estimate, however, is to be formed with a due consideration of the extent to which the nature of man has ever been found, when accustomed to an employment, to put forth unexpected capabilities. Still, if the choice made by your son is really and widely different from his natural qualifications, or from what his acquired qualifications may, under all circumstances, be expected to become, it should seem to be your imperative duty to divert, by skilful management, the propensities of your child into another channel, lest haply you fulfil the counterpart of the fable, wherein the *cock* was sent to be a *sailor*, and the *swan* to be a *soldier*.

It should also be another regulation of prudence observed by the parent, that the choice made by his son is of an art or profession that is likely to furnish an adequate and *permanent* supply for the necessities of human life.

Supposing him to be destined to be a tradesman, I should advise, that in preference to all others he should choose a trade which was founded upon the real, indispensable, and *universal* necessities of mankind. Let him choose to learn a useful trade, rather than what is called a fancy business. I would sooner that he should be a carpenter, with the prospect of moderate success, than a designer, for instance, of botanical drawings. People will always want chairs and tables, but the botanical artist is dependent upon the caprice of public taste.

Some of the most unhappy people I have ever known, have been those whose trade was liable to the caprice of fancy and fashion. I have often been reminded by such instances of the story of the tailor and the conjurer in a besieged town. The conjurer was the first to feel the famine. In vain he pretended to swallow pins and expectorate fire. While the tailor, though poorly paid, had work to the last, for the people always needed raiment.

Whenever a movement takes place in the popular caprice, it reduces the families of persons devoted to the fancy trades to the ebb of distress. For instance, the queen appears at a levee in Brussels lace: the nobility and gentry follow the example, and hundreds of Buckinghamshire lacemakers have nothing to do. She appears in a bonnet of Leghorn straw at the next drawing-room, and the staple manufacture of Bedfordshire undergoes a similar depression. Avoid, by all means, that your child should be devoted to a pursuit which is liable to such fluctuations. Equally oppose his choice of a pursuit in which success must depend *almost entirely* upon his own peculiar ingenuity.

(*To be continued.*)

DESIGNS OF THE SACRED HISTORY.

The following observations by Sharon Turner, are as impressive as they are beautiful. "We are on this earth solely from our Creator's special appointment; neither we nor our ancestors have constructed it for our habitation. It has been provided for our present existence before our race began, and continues for the reception and residence of others when we disappear. We find every thing in it most artificial and specifically made, and all independently of us. The whole of it has been framed in every part by some other and superior power, who has formed it on his own plan, and for his own purposes. Our term of existence in it is that which he has been pleased to fix, and to which he has limited our enjoyment of it. This special fabrication of all things which now surrounds us, leads the mind to infer and believe, that our next state and mode of existence will be as elaborately and attentively provided. In all periods of our being, our Creator must be our disposing governor, so far as he shall choose to be: and it therefore becomes an object at all times of the deepest interest to us, to ascertain, if possible, his intentions and wishes as to our present and future destinies. What he has imparted to us of his will and expectations—what commands he has imposed—what information he has condescended to convey—and what intercourse he has been pleased to hold with our progenitors in the anterior ages of our history; the more we know of these important subjects, and the more just our notions of them, the more clearly shall we discern how we ought to direct and regulate both our conduct and our reasoning speculations, for the improvement of our intellectual nature, and the preservation and increase of our personal happiness. These topics are comprised in the sacred history of the world. We can know nothing of the thoughts and purposes of the Divine mind, but from its own revelations, of which we possess a record, and the only authoritative memorial, in the Jewish and Christian Scriptures."

Sunday School Lectures.

LECTURE II.

"HALLOWED BE THY NAME."

What is the meaning of "hallowed?"—To honour, or reverence.

When we say "Hallowed be thy name," what is it that we ask for?—We pray God to lead ourselves and all men to honour and reverence him.

How do we dishonour God?—By breaking his commandments.

What is the eighth commandment?—"Thou shalt not steal."

Do we dishonour God when we steal?—Yes.

Why by stealing do we dishonour God?—Because by so doing we break his commandments.

What is the third commandment?—"Thou shalt not take the name of the Lord thy God in vain."

What is the meaning of taking God's name in vain?—Swearing, speaking bad words, crying out in play O Lord! or O God!

Do you dishonour God when you say bad words?—Yes.

Why?—Because we break his commandments.

Teacher. Then do not let us ever swear, or use bad words.

What is the fourth commandment?—"Remember to keep holy the Sabbath day.

What day is the Sabbath day?—Sunday.

Do we dishonour God when we play on the Sunday, and do not go to church or to school?—Yes.

Why do we dishonour God by so doing?—Because we break his commandments.

T. Then let us always take care to keep the Sunday as we ought.

How else may we dishonour God?—By talking at church, and behaving ill at church; by saying our prayers with our lips, and not with our hearts; by quarrelling and fighting, and telling stories.

How may we honour God?—By keeping his commandments, and by reproving those who do not keep them.

Will God take to heaven those that honour him?—Yes.

Why will he?—Because he has said, "Those that honour me, I will honour."

Will God punish those that dishonour him?—Yes.

Why will he?—Because God has said, that "those who dishonour him, he will lightly esteem, or punish."

T. Let us then pray to God to give us strength, that we may keep his commandments; let us strive always to obey them; let us always keep holy the Sabbath, never talk at the house of God, nor say wicked words, nor say our prayers with our lips only, without our hearts; and let us never be ashamed to confess that we are the servants of Christ. Let us strive to love God daily more and more. C. R. A.

CONTENTMENT.

Such a commander is Contentment, that wheresoever she setteth foot, an hundred blessings wait upon her: in every disease she is physician, in every strife she is a lawyer, in every doubt she is a preacher, in every grief she is a comforter; like a sweet perfume which taketh away the evil scent, and leaveth a pleasant smell for it. As the unicorn's horn, dipped in the fountain, makes the waters which were corrupt and noisome, clear and wholesome on a sudden, so whatsoever estate godliness comes unto, it saith like the apostles, Peace be to this house, Peace be to this heart, Peace be to this man.—*Smith.*

THE DEATH OF ANANIAS.

Suggested by viewing one of the Cartoons.

When we turn over History's page,
When we survey the works of old,
Those sumptuous piles from age to age
Which bent beneath their loads of gold,
The proud abodes of mighty kings,
What interest such description brings!

But here we trace no stately throne
Inlaid with ivory and gold,
With purple drapery round it drawn,—
A mean abode we here behold;
But more renown'd, more truly great,
Than e'er was monarch's dome of state.

Some short time since a sound was heard,
"Like rushing of a Mighty Wind;"
And such a *Guest* as then appear'd,
In no rich palace can we find;
That *Holy*, that *Immortal Dove*,
Proceeding from the God of Love.

He came in cloven tongues of flame,
And sat upon the head of each,
To glorify a Saviour's name,
And send his servants forth to preach,
That *He should come*, the Lord declar'd!
And in his might He soon appear'd.

To those within such gifts He brought,
As never princes yet receiv'd:
A few poor Fishermen, who wrought
For daily bread, but who believ'd
In *Him* who had been crucified,—
They had the boon to kings denied—

His power to speak in foreign tongues,
So that each stranger hears his own,
From whatsoever clime he comes,
From Egypt, Lybia, mighty Rome!
And with an eloquence and grace,
Denied to every former race;—

To heal the sick, to raise the dead,
To cast out devils in His name;
All that *He* promis'd ere He bled,
They had when this His Spirit came;
They could approve, absolve, condemn,
All they could need was granted them.

They with an energy divine
Had just been praying for *His* aid;
He deign'd on many hearts to shine,
Who listen'd to the words they said;
And richest offerings hence were brought,
By those the Holy Ghost had taught.

Who had receiv'd, they freely give,
United still in heart and mind;
Rich with the poor in common live,
What some may need, the rest will find;
Nor house, nor lands, nor gold they claim,
To form a church their only aim.

But not on earth a *perfect one*
Was it permitted them to raise;
A *hypocrite* was found among
Those who compos'd it in those days.
Behold him! See his fearful end!
Death comes! but comes not as his friend.

Behold that stern, that piercing eye,
And that uprais'd, extended hand!
"How couldst thou to the Spirit lie?
He wanted not thy house nor land!
Man doth not claim thy forfeit blood,
But thou *must fall* before thy God!

"That Saviour in whose name we preach!
That Spirit by whose power we act!
He can alone the guilty reach,
He hath surpris'd thee in that fact!"
Behold the agony of death!
Behold him yield his latest breath!

S. Hopkins.

THE OFFICIAL GLORY OF THE SON OF GOD;

Or, a Treatise on the Universal Headship of Christ. By John Jefferson. 12mo. cloth, pp. 278. Westley and Davis, London.

Correct views of the Person and Offices of Jesus Christ are essential to the peace and edification of the Christian. Dr. Owen was worthily impressed with this conviction, when he wrote his "Declaration of the Glorious Mystery of the Person of Christ," and his "Discourses on the Glory of Christ." Those excellent volumes have been read by thousands with spiritual profit and delight, and they will continue to be prized by the church of God. Mr. Jefferson's volume, though not precisely on the same plan as either of those celebrated works, contains much of the substance of the two, and we are persuaded that it will be highly prized in proportion as it is known.

The judicious author remarks, "The following outline of this great subject may be presented:—

"The Lord Jesus Christ is here to be viewed as,

"The ordained medium for making known the Divine glory.—John i, 18; Rev. xix, 13.

"The Head and Lord of the Elect Angels.—Eph. i, 9, 10; 1 Pet. iii, 22.

"The Conqueror and Ruler of the Fallen Angels.—Eph. iv, 8; Col. ii, 15.

"The Mediator and Governor of Men.—1 Tim. ii, 5; John xvii, 2.

"The Saviour and Head of the Church.—Eph. v, 23; and,

"The Supreme Lord of Wicked Men.—Psal. cx, 2; 1 Cor. xv, 25.

"Besides these several relationships, his official glory is also to be traced in the universality of his spiritual reign on earth for a thousand years; Psal. lxxii, 8, 17; Rev. xx, 1—6;—in the union of all holy creatures which is effected in him; Eph. i, 9, 10; Col. i, 16—20;—in the glorious exaltation which he now enjoys, and the dominion which he exercises over the invisible state; Rom. xiv, 9; Eph. i, 20, 21; Rev. i, 17, 18;—and in the last acts of time, when he shall raise the dead, judge the world, settle all things in their final condition, and deliver up the kingdom, that God may be all in all; John v, 28, 29; 2 Cor. v, 10; Matt. xxv, 31; 2 Thess. i, 7—10; 1 Cor. xv, 24—28."

These several divisions of the author's plan are filled up in a manner which will not only secure respect for him as a sound divine, but contribute to promote the improvement of his readers, in growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

Knowledge must carry the torch before faith.—*Watson.*

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SAMUEL FORETELLING THE DOWNFAL OF ELI'S HOUSE.

SAMUEL, THE FOUNDER OF SCHOOLS IN ISRAEL.

"Venerable Samuel" is presented to our contemplation by the inspired pages, as one of the most excellent and worthy characters of the Hebrew nation. Samuel was in a special manner the child of prayer, and Hannah, his pious mother, gave him his expressive name, which signifies *Asked of God*, as a living memorial of the Divine condescension to her requests.

Every stage of Samuel's eventful life, affords much valuable instruction to the readers of the Holy Scriptures. His early dedication to God—his infantile education, by his devoted mother—his presentation to the Lord under the care of Eli the priest, while yet a child—his call of the Lord—his establishment as a prophet—the defeat of the Philistines at his prayers—his labours as a judge of the nation—his anointing of Saul to be king of Israel—his anointing of David on Saul's rejection by God—his conduct towards Saul—and his death and general character, would each furnish an important subject of meditation. On a future occasion we intend to notice each of these particulars, in our "Scripture Biography:" but our present remarks will refer chiefly to the institution of Schools by the patriotic prophet.

Letters to a Mother, upon Education.

LETTER XXXIII.

On the Choice of a Profession, continued.

The *final establishment* of your son in his art, trade, or profession, should equally be a matter of prospective contrivance.

It is not enough that you can support him through an apprenticeship; you should so apportion matters, as that you can not only do this, but set him up in business, and give him a fair start afterwards. It is not enough that you can support him through his clerkship to an attorney, you ought not to do this unless you can furnish him with a few hundreds for his support till he can get into practice. You must consider whether, when you apprentice him to an apothecary, and purpose that he shall attend the hospitals, you shall be able to furnish his shop, and to give him the means of subsistence for a year or two, till he makes a connection. If he *must* be a clergyman, you ought to have a reasonable prospect that you shall be able to support him through school and college, and to give him the ability to maintain himself for a year or two afterwards, till he gets a title to a curacy; and even then to furnish him with the books needful to his studies, and with all other expenses, till he can float upon the salary of the assistant minister. And he is not a skilful parent, who does not consider *all* these things; and who, if he has not the rational prospect of being able to do *all* this, in any given case, does not lower his plans to a case in which he *has*. He is also an unwise, an unkind parent, and will lose the respect of his child, who, having conducted him to the *verge* of his profession, then begins to complain that he neither can nor ought to go any further. Why did he not *foresee* this point of difficulty? and why did not his forethought lead him to prevent his child and himself ever being exposed to it? If he now *shrink* and complain, let him know that his child *now* being come to years of reflection, will never excuse his parent for a want of sagacity and prudence.

I must also add an additional caution, that you do not exactly destine your child, before you *can* have an opportunity of judging of his capability, to *this* or *that* profession, and before your child is also capable of forming and expressing his own inclination. Be assured, that *should* you adopt this proceeding, your own determination, however you may promise yourself it shall be kept secret, and shall not *influence* your child, will inevitably operate in all your conduct towards him.

I believe many a mother, and many a father have destined their child while in the cradle to be a clergyman. The mother especially, perhaps with really good motives, has felt like the mother of Luther, what an honour it would be if her child should be a minister of Jesus Christ! An honour it is indeed, far greater than that of kings or emperors; but then it should be an honour really and manifestly conduced to by circumstances as they develop themselves in after-life. The mother, however — excuse me if faithful dealing seem *harsh* — the mother has set her heart on her son's being a clergyman. While rocking his cradle, her mind has woven its reverie; and there, amid future circumstances, she delights to trace him to school, and from school to college, and from college to the pulpit, and her heart beats high with the anticipated gladness of hearing him declare and explain to mankind the love of God in the gospel. In some such reverie, she settles the school in which he shal be brought up, and the college he shall go to. She resolves, indeed, that she will never do any thing to *influence* him to this determination; "yet, oh! if it *should* be the will of Providence, it would be the consummation of her earthly wishes, for herself and her offspring." Kind and amiable parent! your feelings are honourable: may they be gratified; but do not dream, I beseech you, but that entertaining so fond and fervent a wish in your own bosom, *will* influence your conduct towards your child, and will influence his determination. Oh! yes, many an expression of maternal tenderness, many a suggestion little observed by yourself, will assuredly conduce to this result; and if you should awake to the momentary regret that you are saying and doing too much, yet be assured, when that emotion of regret is past away and forgotten, your child will retain *the impression*, and is already, under the repetition of such instances, being moulded insensibly into the future *divine*. Yet how unlikely is it that he will be all that he ought to be — all that is required for this office! Cease, then, your wishes: forbear, for his sake and your own: recal the blissful emotion, and submit the amiable ambition to the development of future years.

Amid these observations, I must however crave room for a provision for the extraordinary case, in which a lad most evidently exhibits peculiar adaptation to the pursuit of some particular art, or science, or profession. Suppose, for instance, some able and honest tutor or schoolmaster, upon whose fidelity and judgment you can rely, should give it as his firm conviction, that the child in question would succeed admirably in the pursuits of either university, for instance; then to devote the lad, having eminent talents for classics or mathematics, to a trade, would seem an unlawful opposition to the apparent will of Providence respecting him.

In this, or in any other similar case, it might be proper for the family and friends of the youth to make those efforts and sacrifices, with a view to his education, which in ordinary instances would be very unjustifiable. This, however, would be a case requiring the greatest caution. The parents themselves should not be the judges. Their partiality for their offspring, and desires for his highest welfare, will infallibly prejudice their opinion. Even the recommendation of the tutor or the schoolmaster should, if possible, be attended with the concurrence of some other person capable of forming a judgment to this effect, and less likely to be influenced by partiality, &c. But the case, although possible, is comparatively rare. In offering you observations upon the topic, such a supposition ought to be barely provided for. Advice respecting it ought to proceed upon the expectation, which is immensely more likely to be fulfilled, that your offspring will exhibit no qualities, which could warrant his being devoted to an art, or trade, or profession, which, in point of the money and time it would require, the sphere of society in which it would require him to move, or the estimation in which it is generally held in the world, is at all *above* the reach of the parents, or superior to their own station.

I am, dear Madam, yours, &c.

CLERICUS.

AN OAK CHAPEL.—The Oak of Allenville, in Normandy, known as *Chene Chapelle*, was a century and a quarter since converted into a place of worship; its trunk was at that time hollow, and its head in part destroyed. This living cavern was then paved and roofed, and divided by a floor into two apartments. The lower was fitted up by the Abbé du Detroit as a chapel, and the upper as a dwelling for the officiating priest. — *Professor Burnett's Lecture.*

Sunday School Lectures.

LECTURE III.

"THY KINGDOM COME."

Whose kingdom is it, that we pray may come?—God's.

What is the meaning of a kingdom?—A ruling over some country; England is a country over which a king rules, therefore it is a kingdom.

What is the meaning of God's kingdom *coming?*—Suppose a king was driven from his country by rebellious wicked men, and after a long time was to return; his ruling over a loyal people would make the country a kingdom: and when the king was seated on his throne, and his subjects around him, his kingdom would be *come*.

When we pray to God "thy kingdom come," what do we ask for?—We pray that God would quickly come and rule over this world; that He would make men to love him, and be willing to obey him; that he would overthrow Satan, and convert wicked men.

But does not God already rule over every place?—Yes.

How then, if God already rules everywhere, can we pray that his kingdom may soon come?—A king may rule over a country, but nevertheless he may have enemies amongst his people. For instance, suppose the French were come, and had burnt down London; King William nevertheless may reign, because they may not have slain him, nor have placed another king in his stead: so God does rule over the world, but he has enemies in it.

Who are God's enemies in the world?—Satan and wicked men.

But we are going to speak of a kingdom that is within us, over which God does not yet altogether rule. What is the kingdom that is *within us?*—The ruling of God in our hearts.

Does God rule over our hearts?—Yes, if we are godly.

Are there any enemies in our hearts against God?—Yes.

Who are they?—Satan, and our natural sinfulness.

What do we ask God to do for our hearts and wickedness, when we say "Thy kingdom come?"—We pray that the Holy Spirit would himself come and dwell in our hearts, overthrow Satan, take away the sinfulness of our hearts, and give us holiness.

Teacher. From the whole we learn, that we must pray that God would cast Satan out of our hearts, and take away our sinfulness, and give us holiness; and we must also never indulge any bad thoughts, but always endeavour to drive them out of our mind; we should also try to think more of God, of his kindness and love to us, and of his sending Jesus Christ to die for us, that we may be able to go to heaven. May God enable us so to do, to think more of Christ, and to strive against all evil thoughts and tempers: if we do we shall certainly have that prayer answered, "Thy kingdom come," and then we shall go to heaven, and be for ever with our God in happiness. If we do not, we shall certainly always be ruled by Satan, who will make us miserable now, and hereafter make us miserable in hell, where he dwells with all his wicked angels, and with wicked men. May God enable us all, never to indulge in wicked thoughts or actions, but to think more of Jesus Christ and heaven. May we all with all our hearts, and with all our understanding, cry "Thy kingdom come;" and may the God of heaven grant us our requests, for Jesus Christ's sake. Amen.

A SPECIMEN OF WELSH ELOQUENCE.

"If I were to represent in a figure, the condition of man as a sinner, and his recovery by the cross of Christ, I would attempt it somewhat in this way: Suppose a large grave-yard surrounded by high walls, with only one entrance by a large iron gate fast bolted: within these walls are thousands and tens of thousands of human beings, of all ages and of all classes, by one epidemic disease bending to the grave; the grave yearns to swallow them up, and they must all perish. This is the condition of man as a sinner, 'The soul that sinneth it shall die.' Whilst man was in this deplorable condition, Mercy, the darling attribute of Deity, came down and stood at the gate, looked at the scene, and weeping over it, exclaimed, Oh! that I might enter: I would bind up their wounds—I would relieve their sorrows—I would save their souls. While Mercy stood at the gate weeping, an embassy of angels, commissioned from the courts of heaven to some other world, passing over, paused at the sight (Heaven forgave the pause); and seeing Mercy standing there, they said, Mercy! Mercy! can you not enter? Can you look on the scene, and not pity? Can you pity, and not relieve? Mercy replied, I can see (and in tears added), I can pity, but I cannot relieve. Why cannot you enter? Oh! said Mercy, Justice has barred the gate against me, and I cannot, I must not unbar it. At this moment Justice himself appeared, as if it were to watch the gate. The angels inquired of him, why he would not let Mercy enter? Justice replied, My law is broken, and it must be honoured. Die they or Justice must. At this time there appeared among the angels, a form like unto the Son of God, who, addressing himself to Justice, said, What are thy demands? Justice replied, My terms are stern and rigid: I must have sickness for their health—I must have ignominy for their honour—I must have death for their life—'Without shedding of blood, there is no remission.' Justice, said the Son of God, I accept thy terms: on me be this wrong: let Mercy enter. When, said Justice, will you perform this promise? Jesus replied, Four thousand years hence, upon the hill of Calvary, without the gates of Jerusalem, I will perform it in my own person. The deed was prepared and signed in the presence of the angels of God! Justice was satisfied, and Mercy entered, preaching salvation in the name of Jesus; and as time rolled on, the deed was committed to the patriarchs—by them to the kings of Israel and to the prophets—by them it was preserved till Daniel's seventy weeks were accomplished;—then, at the appointed time, Justice appeared on the Hill of Calvary, and Mercy presented to him the important deed. Where, said Justice, is the Son of God? Behold him, replied Mercy, at the bottom of the hill, bearing his own cross! She then departed and stood aloof. At the hour of trial Jesus ascended the hill, whilst in his train followed his weeping church. Justice immediately presented to him the deed, saying, This is the day when the bond is to be executed. When Jesus received it, did he tear it to pieces, and give it to the winds of heaven? No! no! He nailed it to the cross, exclaiming, 'It is finished.' Justice called down holy fire, to consume the sacrifice. Holy fire descended; it swallowed his humanity; but when it touched his Deity, it expired; and there was darkness over the whole heavens;—but, glory to God in the highest; there was '*peace for earth, and everlasting good-will to man.*'"

Divisions are Satan's powder plots, to blow up religion.—*Watson.*

SCRIPTURE GAZETTEER.

(Continued from p. 222.)

BASHAN (*in the tooth, or ivory—or in the sleep*), one of the most fertile cantons of Canaan, which was bounded on the east by the river Jordan, on the west by the mountains of Gilead, on the south by the brook Jabbok, on the north by the land of Geshur. The whole kingdom took its name from the hill of Bashan, which is situated in the middle of it, and has since been called Batanea. It had no less than sixty walled towns in it, besides villages. It afforded an excellent breed of cattle, and stately oaks, and was a plentiful and populous country.

BATH-ZACHARIAS, a place situated in the neighbourhood of Bethsura, celebrated for the battle fought between Antiochus Eupator and Judas Maccabeus. 1 Mac. vi, 32, 33.

BEER-SHEBA (*the well of an oath, or the well of seven*), so called because Abraham made here an alliance with Abimelech, king of Gerar, and gave him seven ewe lambs to serve as a monument of that covenant which they had sworn to. It was situated twenty miles from Hebron towards the south. The limits of the Holy Land are often expressed from Dan even to Beer-sheba, 2 Sam. xvii, 11. Dan was the northern, and Beer-sheba the southern extremity of the land.

BERÆA (*weighty*), a great and populous city of Macedonia, lying to the south, in the neighbourhood of Athens. Here was a synagogue of the Jews, into which St. Paul went, and preached with great success; insomuch that the apostle has bestowed a peculiar eulogium on the Beræans, telling us that they were more noble and ingenuous than those of Thessalonica, in that they received the word with all readiness of mind, and diligently searched the scriptures, whether the things they had heard of Paul concerning the Messias were so or not.—See Acts. xvii, 11.

BESOR (*glad news*), a brook that falls into the Mediteranean between Gaza and Rhinocorura. This is the brook of the wilderness (mentioned Amos vi, 14), which many have unadvisedly taken for the brook or river of Egypt, which is spoken of in some places of Scripture, as Josh. xv, 4, 47, &c., and is no other than the Nile, or the most eastern branch of it.

BETHANY (*the house of the grace of the Lord*), a considerable place, situated at the foot of the Mount of Olives, about fifteen furlongs eastward of Jerusalem. Here it was that Martha and Mary lived with their brother Lazarus, whom Jesus raised from the dead; and it was here that Mary poured the perfume on our Saviour's head. Bethany at present is a very small village. One of our modern travellers acquaints us, that at the entrance into it there is an old ruin, called Lazarus's Castle, supposed to have been the mansion house where he and his sisters lived. At the bottom of a descent, not far from the castle, you see his sepulchre, which the Turks hold in great veneration, and use it for an oratory, or place of prayer. Here going down by twenty steps, you come at first into a small square room, and from thence creep into another that is less, about a yard and a half deep, in which the body is said to have lain. About a bow-shot from hence, you pass by the place, which they say was Mary Magdalen's house; and thence descending a steep hill, you come to the fountain of the apostles, which is so called, because, as the tradition goes, these holy persons were wont to refresh themselves here between Jerusalem and Jericho, as it is very probable they might, because the fountain is open to the road side, and is very inviting to the thirsty traveller.—*See Maundrel's Journey*, p. 79.

BETHESDA (*the house of effusion, or mercy*), in the Vulgate Latin *Piscina Probatica*, because, according to some, the sheep were washed in it which were appointed for sacrifices, was the Hebrew name for a pool or public bath, which had five porticos, piazzas, or covered walks around it. This bath for its singular usefulness was called Bethesda, the house of mercy, because, as Pool observes in his Annotations, the erecting of baths was an act of great kindness to the common people, whose indispositions in hot countries required frequent bathing; though the generality of expositors think that it had this name rather from God's great goodness shown to his people in giving such healing virtues to waters as this pool had; for at a certain season, probably at the Passover, an angel went down into the pool, and moved it in so sensible a manner, that whosoever stept first into the pool, after the troubling of the water, was made whole of whatever disease he possessed. See John v, 2, 3.

BETHLEHEM (*the house of bread*), a city of the tribe of Judah, different from another of the same name, in the tribe of Zebulon. (Josh xix, 15.) It is likewise called Ephrath (Gen. xlvii, 15), or Ephratah (Micah v, 2), and its inhabitants Ephratites (Ruth i, 2); and 1 Sam. xvii, 12. This city was not at all considerable for its extent or riches, but was infinitely so on account of the Messiah's birth. Bethlehem was situated upon the declivity of a hill, about two leagues from Jerusalem. It is generally visited by pilgrims, and at present is not only furnished with a convent of Latins, but also with one of the Greeks, and another of the Armenians. Here are shown you the very place where our Saviour was born, the manger in which he was laid, and the cave or grot in which the blessed Virgin hid herself and her divine babe, from the malice of Herod, for some time before their departure from Egypt. The grot is hollowed in a chalky rock, but this whiteness is said not to be natural, but occasioned by some miraculous drops of the blessed Virgin's milk, which fell from her breast when she was suckling the holy infant; and so much are the inhabitants of Bethlehem possessed with that opinion, that they believe the chalk of this grotto to have a miraculous virtue for increasing women's milk: and it is taken very frequently for that purpose. Here are shown likewise the chapel of St. Joseph, the supposed father of our Lord; the chapel of the Innocents, and also those of St. Jerome, St. Paula, and Eustochium. About half a mile eastward from the town you see the field where the shepherds were watching their flocks when they received the glad tidings of the birth of Christ.

BETH-PHAGE (*the house of the mouth, or of early figs*), a small city of the priests, situated on Mount Olivet, about fifteen furlongs from Jerusalem.

BETHSAIDA (*the house of fruits*), a city, whereof there is no mention in the Old Testament, though it frequently occurs in the New; the reason whereof is, that it was but a village, as Josephus tells us, till Philip, the Tetrarch, built it up to a magnificent city, and gave it the name of Julius, out of respect to Julia, the daughter of Augustus Cæsar. Its original name in Hebrew imports a place of fishing and hunting, and for both those exercises it was commodiously situated. In and near this city our Saviour performed many wonderful miracles. Luke x, 19.

BITHYNIA (*violent precipitation*), a country in Asia, adjoining to Mysia and Phrygia on the north and north-east; and stretching along the sea which lies between the European and Asiatic continents, quite up to Pontus Euxinus. This country has been made famous since the times of the New Testament for the first general council held at Nice, a city thereof, against the Arian heresy, by command of Constantine the Great. St. Paul proposed to visit this city, but did not fulfil his intention, the Spirit not suffering him. Acts xvi, 7.

Bochim (*the place of weeping*), the place of weepers. "And an angel of the Lord came from Gilgal to Bochim" (Judg. ii, 1.) There is mention of the same place in 2 Sam. v, 24. "When thou hearest the sound on the top of Bochim, thou shalt bestir thyself." Lastly, the Psalmist (lxxxiv, 6) seems to speak of the same place when he says, "Who going through the vale of Baca, or misery."—Others translate the Hebrew Bochim, mulberry trees, or tear trees; and, instead of the vale or place of tears, read the vale or place of mulberry trees. The difficulty consists in fixing the situation of Bochim, whether we understand by it mulberry trees or weepers. Some fix it at Shiloh, because they sacrificed to the Lord when the angel found them. Now it was not lawful to sacrifice anywhere but at the tabernacle, which was then at Shiloh. Others place Bochim near Jerusalem. It is certain that the battle between David and the Philistines in the valley of Bochim (2 Sam. v, 24) was fought near Jerusalem; wherefore, unless two places are distinguished by the name of Bochim, it must be allowed that this was near Jerusalem.

ROWLAND HILL PREACHING TO SAILORS.

In the early period of his ministry, Mr Griffin states, "that when visiting one of our seaport towns, where he attempted to preach in the open air, he was so interrupted by noise and missiles, that it was impossible, for a time, to proceed. He was on horseback, and his footman with him. Instead of attempting to preach, he had recourse to an innocent stratagem. Addressing himself to the people, he said, 'My lads, I have no right over you; if you do not choose to hear me, I have no authority to force your attention; but I have travelled some miles for the sake of doing or receiving good; I have, therefore, a proposal to make to you. I always did admire British sailors. I see here some able-bodied seamen: some of you no doubt have seen a great deal of service, and been in many a storm, and some in dangerous shipwrecks. Now, as I am very fond of hearing the adventures of seamen, my proposal is, that some of you, and as many as you please in turn, shall stand up and tell us what you have seen and suffered, and what dangers you have escaped; and I will sit and hear you out, upon this condition,—that you agree to hear me afterwards.' This proposal made many of them laugh heartily, and they said one to another, 'Do you stand up and give us a lecture.' One called upon a talkative sailor by name, 'I say, Harry, do you give him a lecture,' which produced a loud burst of laughter through the whole crowd; and Mr. Hill, to keep them in good humour, laughed with them. After waiting some time, Mr. Hill said, 'Will none of you take my proposal?' None being disposed to do so, he said, 'I am a clergyman—I came, not long since, from the University of Cambridge. If you had heard me, I should have told you nothing but what is in the Bible or Prayer Book. I will tell you what I intended to say to you, if you had heard me quietly.' And then beginning with a declaration of the grace and compassion of Christ in dying to save all penitent sinners, he led them to the consideration of the thief on the cross; and then to the character and circumstances of the prodigal son, and the compassion of his father. His description of what he *meant* to have said was so interesting and affecting, that he rivetted their attention, and produced an evident change in their disposition towards him. While he was speaking they drew gradually nearer, hanging, as is the practice of sailors when standing in a crowd, upon each other's shoulders. In this position they listened, with almost death-like silence, till he had finished telling them what he should have said, if they had been willing to hear him. He then took off his hat, made them a bow, and thanked them for their civilities. Most of them took off their hats, and gave him three cheers: several vociferated, 'When will you come again, Sir?' And one man, who seemed like the champion of the whole, approached Mr. Hill, and said, 'If you will come again, Sir, I say no one shall hurt a hair of your head, if I am on shore.' Mr. Hill promised that he would visit them again, as soon as other engagements would permit. There are now, in that town and neighbourhood, several places of worship; and it is as quiet and orderly a seaport as any in the kingdom."

VANITY OF HUMAN REASONING INDEPENDENT OF DIVINITY.

It is the great error of many eminent philosophers, that they systematically exclude the Deity from all their reasonings on the formation and principles of things; and strive in vain to account for them rationally without Him. No failure seems to lead them to suppose that they are wandering in a bewildering darkness, from which they will never extricate either themselves or their subject. By this voluntary omission they impede the progress of human science, by depriving it of the benefit which would accrue from their active minds, if these were wisely directed into the actual path of truth and light. Turning out of this, they give us in their most elaborate efforts to supersede it, nothing but a succession of butterfly fancies, which amuse for a moment, and then expire and are forgotten. We have plenty of vague assertions and chimeras, but nothing to advance our knowledge or satisfy our judgment, or that lasts beyond the meteors of a day. This defect is continually spoiling many of the most lofty minds in other countries, and deprives them of that valuable reputation which is their dearest hope, and which their researches and talents would otherwise more certainly obtain. Nothing tends more to consign an author to oblivion, or to that depreciation which is far worse, than to depart from the grand truths of nature, and set up idols and fallacies instead. No one patronizes another's fantasies, however fondly he may cherish his own. And if the British empire keeps its reasoning mind firmly attached to the great Newtonian principle of the Divine causation of all things, its men of science will always be in the foremost ranks of intellect, honour, and celebrity.

A PHILOSOPHER'S ESTIMATE OF SACRED HISTORY.

As nature will never be properly understood, if its creation by the Deity be excluded from the thought; neither will human history appear a rational or connected system, nor be found in harmony with the science which characterizes the laws of the material universe, if the sacred history which has accompanied our earthly subsistence be omitted in our contemplation. It is this which gives purpose, order, process, intelligence, and benevolence to the other. At least, I never understood or duly appreciated the ancient history of mankind, until I viewed it with this association, and had traced such of their mutual relations as I was enabled to discern. New light and intelligibility then spread over the whole, and made that a pleasing and useful study, which had been before a dissatisfying and barren one.—*Turner*

WORSHIP.

God of glory! Source of blessing!
  Grant thy grace our hearts to raise:
We thy sacred truth possessing,
  Here unite to sound thy praise.
Cherubim in glorious beauty,
  Humbly bow before thy throne,
Chant thy greatness, pay their duty;
  Yet wilt Thou our offerings own.

Mortal, weak, and sinning creatures;
  O what poor returns we pay
Thee—the Author of our natures,
  Our Preserver night and day.
Guilty terror fills our spirits,
  While we view thy holy law;
But the great Redeemer's merits,
  Bid us joys eternal draw—

From the wells of thy salvation,
  Springing in thy sacred word;
Let us drink thy consolation,
  Haste to serve our rightful Lord.
Fill us with thy Holy Spirit:
  Give us wisdom—give us grace:
O prepare us to inherit
  Heavenly bliss before thy face.

IRISH SUNDAY SCHOOL SOCIETY.

Gratitude to the gracious Author of all good, must arise in every pious mind on reviewing the progress of the Sunday School Society for Ireland. This invaluable institution, in common with all others of a kindred nature, has been singularly honoured of God, in promoting the happiness of men.

"During a period marked by circumstances peculiarly unfavourable to scriptural education, through the blessing of the Almighty, there have been added to its lists, during the past year, 31 schools, 4,564 scholars, and 496 teachers: thus the number of schools in its connection is 2,642, embracing 206,717 pupils, taught by 19,142 gratuitous teachers. Of the scholars, 112,256 are reported to be reading in the Bible and Testament, and 35,239 are reported to be adults above the age of fifteen. From the returns it appears that not *one half* of the scholars are receiving instruction in daily schools."

The remarkable and merciful preservation, both of teachers and scholars, during the dreadful ravages of the cholera, is thus adverted to in the last report of the Cork Auxiliary Society:—

"In the city of Cork, out of more than 400 teachers, one only has been called to his Redeemer's presence; and the number of scholars who have fallen victims to the disease, has not amounted to an average of one to each school; while throughout the county of Cork, the committee have reason to believe the teachers and scholars of Sabbath schools, have been equally the subjects of this marked providence of God."

Although the principal object of the "Sunday School Society for Ireland," is to communicate the blessings of religious instruction to the poorer classes, yet the children of many in the *middle and higher ranks* have derived important advantages from their attendance at Sunday schools. A valued correspondent, one of the earliest friends of the Society, has communicated the following very extraordinary information:—

"*Fifteen boys who attended this school became ordained clergymen in the church of England!* Three died in the faith, having proved eminently useful, and finished their course with joy. The remaining *twelve are faithful preachers of the everlasting gospel!*"

THE EVIDENCES OF CHRISTIANITY

In their External Division; exhibited in a Course of Lectures delivered in Clinton Hall, in the winter of 1831-2, under the appointment of the University of the City of New York, by Charles P. M'Ilvaine, D.D. Bishop of Ohio, and President of Kenyon College. London, Fisher and Jackson, 12mo. cloth, pp. 424.

Dr. Olinthus Gregory has laid the church of God under lasting obligations to him for his numerous literary works, especially his invaluable "Letters on the Evidences of Christianity." An additional debt of gratitude is due to that eminent man for recommending and superintending this edition of Bishop M'Ilvaine's excellent Lectures on the "External Division" of that most important subject. "England is a Christian nation," is a favourite and a delightful sentiment: but there are not a few, who are otherwise well instructed, who are extremely ignorant of the grounds and reasons of their professing Christianity: we are of opinion that this should form a branch of education in every seminary, and in every Sunday school.

Bishop M'Ilvaine's Lectures will form a suitable present for young persons of a superior class, and on their account we beg to call the attention of parents and guardians of youth to this choice volume.

The Lectures are thirteen in number, with the following heads:—Introductory Observations—Authenticity of the New Testament—Authenticity and Integrity of the New Testament—Credibility of the Gospel History—Divine Authority of Christianity, from Miracles—Argument from Miracles continued—Divine Authority of Christianity, from Prophecy—Argument from Prophecy continued—Divine Authority of Christianity from its Propagation—Divine Authority of Christia[illegible] from its Fruits—Argument from the Fruits of C[illegible] anity continued—Summary and Application of [illegible] Argument—Inspiration and Divine Authority [illegible] Scriptures, with concluding Observations.

THE WHITE ELEPHANT OF SIAM.

A late traveller to the Court of Siam, in the [illegible] says, "The greatest curiosities to which our [illegible] was directed, were the white elephants, well [illegible] Europe to be objects of veneration, if not of [illegible] in all the countries where the religion of Buddha prevails. The present king has no less than six, a larger number than was ever possessed by any Siamese monarch, and this is considered peculiarly auspicious to his reign. Four of them were shown to us: they approached much nearer to a true white colour than I had expected, and were of ordinary stature, the smallest not less than six and a half feet high. The rareness of the white elephant, is no doubt the cause of the consideration in which it is held. The countries in which it is found, and where indeed the elephant exists in greatest perfection, are those in which the doctrine of the transmigration of souls is held: it became natural therefore to imagine, that the body of so rare an object as the white elephant, must be the temporary habitation of the soul of some mighty personage in its progress to perfection. This is the current belief now, and accordingly they each have the rank and title of a king, with an appropriate name expressive of this dignity, such as 'the pure king,' the 'wonderful king,' and so forth. Each of those we saw, had a separate stable, and no less than ten keepers to wait upon it. On the head they all had a gold chain net, and on the back a small embroidered velvet cushion."

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CHURCH OF CHUNAR, BELONGING TO THE CHURCH MISSIONARY SOCIETY.

ECCLESIASTICAL ESTABLISHMENTS IN INDIA.

Mr. Grant's Bill, for the Renewal of the East India Company's Charter, will, in all probability, be the means of an amazing alteration in our Indian Empire. Politically, commercially, and religiously considered, though it appears to have excited but comparatively little interest in the public mind, some regard it as one of the most important measures that ever was formed for the British Colonies. Many look up to it as embracing incomparably more momentous interests than the absorbing arrangements which are being made for the West Indies. We cannot but contemplate both the East and the West Indies as likely to be infinitely benefited by the projected changes, especially in relation to the spiritual interests of the myriads of immortals, now perishing for lack of knowledge, by the promulgation of pure Christianity.

Mr. Grant's Bill provides for an enlargement of the "Ecclesiastical Establishment," on the principles of the Church of England, in India, by the creation of "two new bishops, one for Madras, and the other for Bombay, at a salary of 24,000 sicca rupees, respectively to be paid of the revenues of those territories." The 89th clause in the Bill has passed in Committee, and there is every probability that it will become law in a few weeks. We can only pray that this appointment may be for the glory of the Lord, and the advancement of the kingdom of Christ.

How this measure is regarded by the "Court of Directors of the East India Company," may be judged of by some extracts from their letter to Mr. C. Grant, of the 10th of July. "The Court stated, that the principle upon which a Christian church in India, at the expense of the nation, had been instituted, was, that it was the duty of the government to provide for its civil and military functionaries the means and services of their religion. The Court were desirous the principle should be maintained; but the Court's conviction, at the same time, was strong and sincere, that both practice and policy demanded that the expense to the natives of India of a Church Establishment with which they had no community of feeling, should be limited to what is essentially necessary for the use of the servants of the State. The Court considered there was no necessity for the extension of the Episcopal Establishment in India. If it were extended, it would be impossible to resist the extension of the Scotch Establishment. The Court deeply lamented the mortality that had occurred since the establishment of the episcopal see of Calcutta, but were not ready to admit that the death of Bishop James, Dr. Middleton, Dr. Heber, or Dr. Turner, arose from the fatigues of the duty. Travelling in India, whether by sea or land, was an important means of preserving and restoring health. The Court called attention to the fact, that since the see of Calcutta was established, the expense had been augmented from 48,000*l*. to 100,000*l*.; and the clerical part of the pension list from 800*l*. per annum to 5,000*l*. a year. The Court contemplated the creation of two or more sees with apprehension as to the financial consequences; and they pressed on the King's Government, and the Lord Primate of England, to pause before they adopted measures involving on the people of India a certain, and possibly an unlimited addition to the financial burdens of India."

In a memorandum, Mr. Grant stated it was proposed to abolish the Archdeaconries of Madras and Bombay, and that a suffragan Bishop be appointed to each, on a salary of 2,500*l*. to be assisted by the senior Chaplains of the Presidencies, at a salary of 200*l*. or 250*l*. each, in addition to their salaries as chaplains.

ROMISH ECCLESIASTICAL ESTABLISHMENT IN THE EAST.

Dr. Buchanan gives the following as the "Establishment of the Romish Church in the East:"

"There are three archbishops, and seventeen bishops of the Romish church established in the East. In Bengal alone there are eight Romish churches, four Armenian churches; and two Greek churches. In confirmation of this statement, we shall subjoin an authentic report of the Roman Catholic establishments, which has been transmitted by the archbishop of Goa.

Presented by the King of Portugal.

Archbishop of Goa, Metropolitan and Primate of the Orient.
Archbishop of Cranganore, in Malabar.
Bishop of Cochin, Malabar.
Bishop of St. Thomas, at Madras. His diocese includes Calcutta; where he has a legate.
Bishop of Malacca.
Bishop of Macao.
Bishop of Pekin.
Two Bishops in the interior of China.
Bishop of Mozambique.

Presented by the Pope.

Bishop of Siam.
Bishop of Pegu.

Presented by the College De Propaganda Fide.

Bishop of Varapoli, Malabar.
Bishop of Bombay.
Bishop of Thibet.
Prefect of the Romish Mission at Nepaul.

Presented by the King of Spain.

One Archbishop and three Bishops, at Manilla and the Philippine Islands.

Presented by the late King of France.

Bishop of Pondicherry, vacant.

CHURCHES IN BENGAL, AND NUMBER OF PRIESTS ATTACHED TO EACH.

Church at Calcutta	Three priests.
Church at Serampore	One.
Church at Chinsurah	One priest.
Church at Bandel	Three.
Church at Cossimbazar	One.
Three Churches at Chittagong	Three.
Church at Bachergunge	One.
Church at Bowal	One.

ARMENIAN CHURCHES.

Church at Calcutta	Three priests.
Church at Chinsurah	One.
Church at Dacca	Two.
Church at Sydabad	One.
Church at Madras	Three.
Church at Bombay	One bp. 1 priest.
Church at Surat	Two priests.

GREEK CHURCHES.

Church at Calcutta	Three priests.
Church at Dacca	One.

"The above establishments are at present full, with the exception of the bishopric of Pondicherry, which was formerly presented by the king of France; and it is stated that the revenues are the same granted at the first endowment, with some exceptions of increase.

"Besides the regular churches, there are numerous Romish missions established throughout Asia. But the zeal of conversion has not been much known during the last century. The missionaries are now generally stationary: respected by the natives for their learning and medical knowledge, and in general for their pure manners, they ensure to themselves a comfortable subsistence, and are enabled to show hospitality to strangers.

"On a general view of the Roman Catholic Church," Dr. Buchanan adds, "we must certainly acknowledge, that, besides its principal design in preserving the faith of its own members, it possesses a civilizing influence in Asia; and that notwithstanding its constitutional asperity, intolerant and repulsive, compared with the generous principles of the Protestant religion, it has dispelled much of the darkness of Paganism."—Memorial, chapter ii.

CHURCH OF CHUNAR, BELONGING TO THE CHURCH MISSIONARY SOCIETY.

Chunar is a town on the river Ganges, about 500 miles above the city of Calcutta, where the Church Missionary Society has a flourishing station. The origin and progress of the work of God in evangelizing the heathen in this dark portion of the earth, is truly interesting, and strikingly illustrative of the power of the gospel. "The Rev. Daniel Corrie, who was chaplain at Agra, a large city more than 300 miles above Chunar, when he left that place in 1814 to return for a time to England on account of his health, committed the congregation to the care of the Christian native, Abdool Messeeh, whose labours among his countrymen had been much blessed of God; upward of fifty adults having been baptized in the preceding sixteen months.

"Mr. W. Bowley, born in India, was appointed to labour with Abdool: but it was found best, after a while, that Mr. Bowley should remove to another station; and he was accordingly fixed, in 1815, at Chunar. Mr. Corrie had been chaplain at Chunar before he went to Agra: there were premises at Chunar belonging to him, which were made over to the Society; and in these Mr. Bowley took up his abode. Here he began to labour as a catechist and teacher, both among the native Christians of the place, and the Mahomedans and Heathens. Chunar being a station for invalid European soldiers, their wives and descendants form a considerable body of native Christians. A large school-room was erected in 1815, which served also for a place of worship.

On the return of Mr. Corrie to India in 1817, he was appointed to the chaplaincy at Benares, a very large city on the Ganges, a few miles below Chunar. In February and March 1818, he visited Chunar, and found the mission in so promising a state, that the room would not accommodate all who wished to attend. Having represented this to the Corresponding Committee of the Society at Calcutta, they requested him to adopt measures for the erection of a church or chapel, for the accommodation of the congregation. A paper was according circulated by him, in May 1818, stating the necessity of the case, and inviting contributions. The Marquis of Hastings, Governor-General of India, was pleased to begin the subscription, by giving a considerable sum in the money of India, equal to more than one hundred guineas. His Lordship was followed by many European gentlemen living in India; and the soldiers, native Christians, and even some Heathens, at Chunar, lent their aid: the remainder of the expense was supplied from the funds of the Society. Mr. Turnbull, the proprietor, presented a piece of ground for the church. The foundation-stone was laid on the 4th of August 1818; and the church was so far completed, in April 1820, as to admit of its being then opened for Divine worship.

In the Report of the Church Missionary Society for 1821-2, it is stated, "During the past year, the church, mentioned in the former Reports, has been finished; and is now conveniently fitted up, for the double purpose of English and Hindoostanee Worship. It is understood by the Committee, that the middle aisle is pewed for the accommodation of Europeans, and such native Christians as have adopted European manners; and that a considerable space round the pulpit is left open, and matted, to admit the natives sitting in the usual posture; while the side aisles are supplied with moveable seats."

Schools, and various institutions for the diffusion of evangelical truth, are attached to this church and station; and the instances of conversion to Christ, among the natives, of a most encouraging character, are reported in the Society's papers, to which we refer our readers.

SCRIPTURE BIOGRAPHY.

NOAH.

The Deluge.

(Concluded from p.235.)

Against the Mosaic account of the Deluge, some infidels have objected, from the supposed insufficiency of water: but such objections, like most others of that class of persons, arise from ignorance; as we are not able to ascertain the quantity of water which exists in the creation. From various experiments and calculations, made by scientific men, it has appeared, that water exists to an extent, far beyond the ordinary conceptions of the most intelligent minds; besides "the fountains of the great deep," in the bowels of the earth, whose diameter is nearly *eight thousand miles*, and which must necessarily be sufficient to deluge the globe, to the height of very many miles. And our young readers should further remember, that the inspired author, who relates the fact of the deluge, declares that it was carried on under the immediate direction of Almighty God; an event, which, from its very nature must have been out of the common course, and truly miraculous. It deserves also to be noticed here, that every nation of antiquity possesses some remarkable tradition of a universal deluge, at a remote period of their history: and unless we admit the Mosaic record, all the ingenuity of sceptical cavillers cannot account for this universal tradition in the Pagan world.

Of the reality of the deluge, the most abundant proofs still subsist in every country. The loftiest mountains upon the earth, are the Himalayan, in the north of India: they are about 27,000 feet, or rather more than five miles in perpendicular height above the level of the sea. Their summits, like all others of similar elevation, are covered with perpetual snow: but as far as human investigation has reached, the most striking evidence has been found of the truth of the Mosaic account of the deluge.

The Andes, the Alps, the Appenines, the Pyrenees, Libanus, Atlas, and Ararat, in short, all the mountains of every region under heaven, where search has been made, conspire in one uniform and universal proof that the sea has been spread over their highest summits; for they are found to contain shells, skeletons of fish, and marine animals of every kind. The bones of extinct animals have been found in America, at an elevation of 7,800 feet, and in the Cordilleras, at 7,000 feet above the level of the sea. The fossilized remains of the horse, deer, and bear species, have been brought to England from the Himalayan mountains, found at an elevation of more than 16,000 feet. Skeletons of the elephant and rhinoceros, natives of Africa and southern Asia, have been dug up on the steppes or table lands of Tartary and Siberia; and remains of elephants have been found in various parts of England. Crocodiles, chiefly of the Asiatic species, have been discovered in the earth, in various parts of Europe. Fossil remains of the elephant, and of the gigantic mammoth, an animal still larger, but not now known to exist, have been found in the northern parts of Russia, in North America, and in Ireland. The like remains of the hippopotamus, tiger, and hyæna, animals peculiar to Africa and the East, and the entire skeletons of whales, have been found in different parts of England!

To these facts it may be added, that trees of vast dimensions, with their roots and tops, and some with leaves and fruit, have been found at the bottom of mines, in regions where no such trees were ever known to grow. Indeed, the fact of the deluge has received the most satisfactory confirmation by the discoveries of the greatest students in geology.

"And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters were assuaged. And the waters returned from off the earth continually; and after the end of the hundred and fifty days the waters were abated: and the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen. And it came to pass at the end of forty days, that Noah opened the window of the ark, and sent forth a raven, which went to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; but the dove found no rest for the sole of her foot, and she returned to him into the ark, for the waters were upon the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days;

and again he sent forth the dove out of the ark; and the dove came in unto him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more. And in the second month, on the seven and twentieth day of the month, was the earth dried." Gen. viii, 1—14.

A whole year and ten days was Noah shut up, with his family and the living creatures in the ark; in which time a variety of reflections, both painful and profitable, must necessarily fill his mind. But his faith was vigorous, like that of other of the servants of God in their peculiar and fiery trials, affording to us a most instructive example, to "trust in the LORD for ever; for in the LORD Jehovah is everlasting strength." Isa. xxvi, 4.

Sunday School Lectures.

LECTURE IV.

"THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN."

Whose will is it that we pray may be done?—God's.

What is the meaning of God's will being done?—That all God has commanded in the Bible may be obeyed.

What has God declared in the Bible to be his will, or commands?—That we should love God with all our hearts and souls and minds, and our neighbours as ourselves: and we should strive to obey these commandments.

We pray that God's will may be done on earth as it is in heaven; how does man naturally obey God's will?—Man naturally obeys God's will unwillingly, as if it were a great hardship and task.

Who do God's will in heaven?—The angels.

How do the angels obey God's will: in what spirit and temper?—They take delight and pleasure in doing God's will, and perform it cheerfully.

What then do we pray for, when we say, "Thy will be done?"—That man may take pleasure in doing God's will, as the angels do in heaven.

Can men, naturally disliking God's will, and thinking it a great hardship to obey his commands, *cause themselves* to *love* God's will, and *willingly* to obey his commands?—No.

If then a man must really *love* to do God's will, before he can go to heaven, and if he cannot make himself to *love*, instead of hating, God's will; by whose strength can he love God's will, and how may he obtain that strength?—Man can only love God's will, by God's giving him the strength and power so to do; and man may obtain God's strength, by praying for it.

How is it that man naturally hates God's will, instead of loving it?—Man hates God's will, because his heart is wicked: because his heart or "thoughts" (as Scripture says) "are only evil continually," and because God's will is altogether holy.

Who must change man's will from being sinful, to be holy, and what must man do to obtain this change?—God must change the heart of man: but he must pray to God for his Holy Spirit to sanctify his heart, to make it holy; and Jesus Christ purchased the Holy Spirit for us by his death.

Teacher. Since, then, man's will is just contrary to God's will, God's will being holy, and man's will being unholy—since man's will must be made like God's will before he can go to heaven, being made holy—since man cannot by his own strength make his heart holy, but only God—and since God has promised to change our hearts if we ask him to do so,—it follows that we must pray to God to give us his Holy Spirit to sanctify our hearts, and take away our sins, and to make us to love God, that we may keep his commandments. If we pray, God has promised to give us his Spirit, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." If we do not pray to God, we cannot receive the Holy Spirit, but must remain for ever sinful and wicked; and a wicked person is not fit for heaven and God's company, but only for hell, and the devil's company, where he must for ever dwell in misery: but if we pray to God for his Spirit, our prayers will be answered, and we shall be made fit for God's company, and then we shall always dwell with him. Then let me say to you all, that you must pray or you will be condemned; you must pray, or you will go to hell; you must pray in real earnest to God to give you his Holy Spirit; you must pray in spirit and in truth, with all your heart, and really desiring to have what you ask for. If you pray merely as a task, kneeling down at night and morning, and saying your prayers without regarding what you say, and as a task, God will not answer your prayers, because while you are thus praying, you will be only sinning against him, and mocking God; you must pray in spirit and in truth, with all your hearts, desiring and feeling the need of what you pray for. Then let us all remember before we go to bed this night, to ask God for Christ's sake to give us his Holy Spirit; for if he does not change our hearts we must be condemned; but if he does, then we shall be saved, and live with him for ever in heaven, and with his holy angels, and with all the redeemed in his heavenly kingdom, and be for ever in that place, where there is everlasting joy for those who love Christ, and who have been made holy by the Holy Ghost, such joy as man's "eye hath not seen, nor ear heard, nor has ever entered into the heart of man to conceive." May we all be made partakers of this joy for Christ's sake. Amen.

C. R. A.

ON RECONCILIATION.

GOD was in Christ reconciling the world unto himself, 2 Cor. v, 19. These words are small in bulk, but great in mystery; 'tis the heads of the Gospel in a nutshell; the most sparkling diamond in the whole golden ring of Scripture. It comprehends the counsels of eternity and the transactions of time. A wonder in heaven, God bringing forth a man-child to be a propitiation for sin, which was the Jews' stumbling-block, and the Gentiles scoff: but wherein the wisdom and grace of God's counsel in heaven, and the power of his actions on earth, clearly shine forth in the face of Jesus Christ. The Jacob's ladder, the upper part fixed in heaven, and the lower foot standing on the earth, angels descended on that; God descends to man by this in acts of wisdom and grace, and man ascends to God in acts of faith and love. How beautiful will this whole work appear when the whole methods of it come to be read in heaven in the original copy, when they shall be seen in the face, in the bosom of God, in fair and plainer characters. To conclude: if all the sparks that ever leaped out of any fire since the creation, and all the drops of rain that have fell upon the world, were so many angelical tongues, their praise would come short of the excess of this love. Let the praise of God for this, be not the business of a day, but the work of our lives, since eternity is too short to admire it.—*Charnock.*

Humility looks upon another's virtues, and its own infirmities.—*Watson.*

Letters to a Mother, upon Education.

LETTER XXXIV.

On the question of Public or Private Education.

Dear Madam,

The opinion which I shall endeavour to recommend in this Letter is, that, in many important respects, the parent should prefer that his son should be sent to school, rather than to supply him even with the highest advantages of *private tuition* under his own roof.

In the first place, the system of private education is exceedingly apt to foster and to establish many habits of mind and body, which would be detrimental to the welfare of your son. Upon this supposition, your son, and one or two of his brothers perhaps, and the tutor, would form the school. Their acquaintance with boys of their own age would be exceedingly limited, it being the very principle of a private education, that the subjects of it should be kept by it from mingling with other boys, and thus preserved from the contagion of bad example. Accordingly, your children will only or principally be each other's companions. But we all know, that whatever may be the degree of affection and good arrangement in a family, boys will seldom engage with their own brothers from year to year in those sports and exercises, which in former Letters I have frequently recommended. Besides, it is almost an unavoidable evil in private education, that the elder children successively rule over each other, and the eldest son over the whole. Hence a habit of dominion very injurious to the governor and the governed is, I believe, universally in such cases established. Should your son alone be privately educated, the attendant evils are still more numerous and formidable. No boy will ever *alone* engage in the robust exercises needful to him for the development of his constitution and the establishment of his health. It is true that the tutor may walk out every day with him, but there will be little congeniality in their minds while thus engaged. The matured and contemplative mind of the tutor can scarcely, however he may endeavour, respond to all the gaiety and exhilaration natural to a healthy child.

The evils produced upon the mind next deserve attention. One of those which I believe to be nearly inseparable from the system is, that your child under such circumstances would have no one with whom to compare himself in the several stages of the process of education. Hence, when his tutor is *satisfied* (for I hold that no positive expression of praise ought ever to be heard in the course of education), your son would of course be led to think that he had attained so much as even to satisfy his tutor. Hence his vanity will be excited. In nothing, perhaps, is the system of private education so hurtful. It always makes the subject of it vain; that is, thinking more highly of himself than he ought to think. The cause is, he has no one with whom to compare himself: he knows of no one cleverer than himself, and he can only judge of what he does know. All these feelings will be fostered by the praises and commendations, or indirect tokens of complacency, which if you and his tutor properly abstain from giving, you cannot prevent him from receiving from other persons. Add to which, that his mind, by the continual contemplation of itself, acquires the tendency of becoming self-enamoured. All this, however, serves but to foment his vanity; and vanity is the bane of all persons who live and study much alone, and especially of those who are privately educated. At the same time no habit is so difficult to be eradicated in after-life. When your son comes to mingle with the world (and he must mingle with it), he will find mankind, apparently to himself, most insensible to his superior qualifications. Hence he will consider himself injured by mankind, and will learn to avoid, if not to hate them. Should he, which is very likely to be the case, meet with many persons equal or superior to himself, this discovery will but add to his chagrin. Vanity, the most selfish of all passions, abhors that its own excellencies should be shared by another. The vain man will indeed often be kind, but it will be to his inferiors in some decided respect; to his equals he will be distant: yet the great concerns of human life, the discharge even of the moral duties, calls upon us to mingle much with our equals. Virtue, too, is chiefly to be estimated by our conduct to such as are upon the same level of human life with ourselves.

Finding, however, the society of equals, from these and other causes, less pleasing, he will be in danger of delighting in low company, the invariable tendency of the vain mind; or he will be disposed to be servile towards his superiors, no person being capable of greater apparent humility than those whose predominant passion is vanity. It should also be remembered, that owing to the very circumstances selected by the vain man, this ill habit of mind can scarcely ever be corrected. Collision with *society*, the reciprocal conduct of man with man, is the cure, but this he shuns. The disease therefore takes possession of the heart, and at no distant period perhaps degenerates into a selfishness, whose least repulsive characteristic is misanthropy, pouring forth its querulous accusations upon the baseness, meanness, inconstancy, and wickedness of mankind. The other only alternative is the pursuit of ambition, to which vanity not unusually is directed. Under either result you will be aware of the vast mischief produced by this passion to your offspring, and to all those of his fellow-creatures standing to him in any relation of human life. Yet I believe that this habit, like most others, is *implanted* in childhood, and is derived from the early circumstances of education: *it may be traced to the nursery*.

The system of private education renders the subject of it peculiarly liable to this desolating passion. I believe that the morbid sensibility (another word for the consuming influence of vanity) which was the bane of the late Lord Byron, is to be attributed to this cause. This result is however precluded, if a boy be sent at a proper age to a good school, composed of not less than fifty boys, of different ages, and intended for different pursuits in future life. There your son will find himself surrounded by many who are his equals, and probably by many who are his superiors, in abilities and acquirements. He will find, that if he has any wish to shine, he can derive no gratification to his desire from the plaudits of friends and relatives. He must gain each succeeding elevation as the result of industry, merit, and good behaviour. Should he then be ambitious, by nature or by the influence of early circumstances, he will find that the indulgence of his wish occasions him to become diligent and accomplished. Though not the most desirable principle, perhaps, yet, under these circumstances, as far as acquirements are concerned, it is productive of the most desirable results.

On the other hand, should he, notwithstanding all your watchfulness, have acquired habits of vanity, during those years when his education was conducted under your own inspection, he will infallibly be cured of them if sent to school, provided that this remedy is applied early enough. His schoolfellows, from the very first hour, will perceive it: they will read it in his solemn countenance, his reserve, his distance, his disdain to mingle in their pursuits. And no sooner will they see these things, than they will begin the process.

Vanity is a weakness, and weakness invites insult. I sympathize with his feelings, writhing and indignant and helpless under the lash; but I sympathize with him as I should with the pangs of a patient under an operation which will save his life. After a few days or months of suffering, during which he will plainly be told the cause, and read it in their conduct, he will reflect and examine himself: he will compare his own condition with that of other boys: he will see them, notwithstanding their acknowledged ability and acquisitions, contented and happy. He will discover that the reason is, that they really *do* what he would wish others to think him *capable* of doing: they really *are* what he would fain rest contented (for no passion is so indolent as vanity) with their *thinking* him to be. He learns his mistake, applies himself diligently to his studies, and either gains the eminence he wishes upon proper and solid ground, or, finding his inability, gives up the vain and troublesome profession of it without the reality.

Should, however, he be sent to school or to college *too late*—should he be eighteen or nineteen years old before he mingles with the world—he will endure indeed all the process, for mankind will infallibly inflict it. Whenever the vain man, like the owl at noon-day, comes abroad, he will assuredly be recognized and tormented. But in vain: his habits are fixed: the period at which habits are changeable is gone by. It is scarcely possible for him to imagine the cause. Should it ever for a moment force itself upon his attention, he will dismiss it, unable to bear the humiliating thought, unable perhaps to endure the idea, that every person concerned in his education was mistaken. Self-love will present the barrier of pride to the supposition; and he will, on the contrary, lay all the blame upon an unrefined and sordid world, whom he will be prepared to desert, to despise, and hate.

(To be continued.)

EXPLANATION OF 1 COR. XI, 10.

"*For this cause the woman ought to have power on her head, because of the angels.*"

"Sir,—The text, 1 Cor. xi, 10, has always appeared to me to have a deal of obscurity in it. Pray, Sir, can you explain *what relations the angels have to the woman*, that through them *she should have power on her head?* If you can spare room in your valuable little work to answer this, you will oblige, Sir, yours, &c.

A Constant Reader."

Many a "Constant Reader," even of the Holy Scriptures, has been perplexed, we have no doubt, by the passage under consideration. We ourselves were perplexed by it in early life, and considered it, as our Correspondent does, characterized by "a deal of obscurity." Dr. Doddridge remarks, in a Note on this verse, "Mr. Locke acknowledges, with a modesty which does him much honour, that he did not understand this text; and many seem to have darkened it by their attempts to explain it."

To understand this passage aright, it will be necessary to consider the design of the apostle. Dr. Doddridge, in a Note referring to verse 4, says, "It was certainly (as Dr. Whitby and others have proved) the custom among the Greeks and Romans, as well as the Jews, to appear in worshipping assemblies with the head covered; and it is certain the Jewish priests wore a kind of turban, when ministering in the Temple. But it seems that the Corinthian *men wore a veil*, out of regard to Pharisaical traditions, and in imitation of the custom prevailing in the synagogues, which therefore the apostle disapproved. *The women seem to have worn their hair dishevelled, when praying by divine inspiration* (which seems to have been the only case in which they could regularly pray in public); *this made them resemble those pagan priestesses, who pretended to be actuated by their gods;* the apostle therefore with great propriety discourages it."

The principal difficulty in the passage arises from the words "*power* on her head," and "*angels.*"

Without troubling our readers with the different, contradictory, and, many of them, absurd expositions, which have been given of this text by learned commentators, supposing "angels" in this place necessarily to mean *superior spirits*, some interpreting it of the *good*, and others of the *evil* angels, we proceed to give that which appears to us the only rational and consistent, and, we believe, its true signification. "*Power* on her head," here manifestly refers to that subject, concerning which the apostle is discoursing in this long paragraph, from ver. 1 to 16—the *propriety* and *decency* of women *appearing* in the assemblies for public worship, or even *praying* and *prophesying* by inspiration, having a *veil* or "*covering*," ver. 5, 13, 15. Hence the *marginal note* to "covering," in ver. 15, is "*veil*"—and to the word "power," ver. 10, it is, "*a covering, in sign that she is under the honour of her husband.*"

"Angels" properly signifies "messengers," sent for any purpose; and the holy spirits before the throne of God are so called, because of their being employed as "messengers," to execute his righteous commands. The *messengers* of John the Baptist, Luke vii, 24, were two of his disciples, see ver. 19: the "*messengers*," Luke ix, 52, whom Jesus sent, appear to have been two of his disciples: the "*messengers*," James ii, 25, whom Rahab received, were two men sent by Joshua to explore the city and country of Jericho. But in all these places the original is in the very same Greek words as the original of the text in question, 1 Cor. xi, 10.

The messengers received by Rahab, are properly called "*spies*" by the apostle, Heb. xi, 31; and such we believe to be intended by the Holy Spirit in the passage before us.

Now let our "Constant Reader" consider "what relation the angels have to the woman," the text being translated, as we think, correctly; bearing in mind another part of the apostle's argument, that "the head of every man is Christ; and the head of every woman is the man;" ver. 3. "*On this account, the woman ought to have a veil* (or covering) *on her head, because of spies.*"

That there were "messengers" (in Greek "angels") sent by the idolatrous Corinthians to act as "spies," or observers, in the assemblies of the Christians, is certain from the apostle's directions concerning propriety in public worship, contained in this same letter to that church (see chap. xiv, 23), "If—there come in those that are unlearned or *unbelievers*," &c. We presume that our friend will find, on reading this chapter, that the translation here given renders the argument and reasoning of the apostle consistent, beautiful, and edifying; especially when he recollects the customs of the East in reference to women, and the design of the apostle in reference to the exercises of social worship in the primitive churches.

CASE OF CONSCIENCE.—HEB. X, 26.

Sir,—I hope you will excuse the liberty I have taken; but knowing that it is with pleasure you afford instruction on passages of Scripture, I have been induced to send you one which has been much upon my mind, as I cannot comprehend the meaning of it: Heb. x, 26, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." I feel that I have in many points done according to the former part of the verse. I have not prized the word of God so much as I ought to have done: I have not practised secret prayer so much as I ought to do: I feel my heart prone to wander from God and from the things that make for my everlasting peace. These I know to be sinful; but whether these are amongst those that the apostle alludes to, I know not: but, Sir, if you please, give some thoughts on that passage, and I shall feel very thankful, as it has been of great discouragement to me. W.

An Answer in our next Number.—EDITOR.

MY SCRAP BOOK.

LEAF X.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SENECA.

REMARKABLE ANECDOTE OF REV. JOSEPH SHERWOOD.

SOON after his ejectment by the Bartholomew Act, he was cited to the Spiritual Court for not going to church. He appeared, and gave for a reason, that there was no preaching, and he could not with any satisfaction attend there merely to hear the clerk read the prayers; but promised to go the next Lord's day if there was a sermon. Finding upon inquiry there was no minister then, he did not go; so he was cited again, and gave the same answer. The Lord's day following, being informed by the churchwarden, who was his friend, that there would be no sermon, he determined to go to church, when great numbers out of curiosity followed him. He seated himself in the clerk's desk all the time of the prayers, and then went up into the pulpit, and preached from Lev. xxvi, 25, "*I will bring a sword upon you that shall avenge the quarrel of my covenant.*" The rumour of this was soon spread abroad; but such was the affection of the people for Mr. Sherwood, that though there was a crowded congregation in a large church, his enemies could not get any one to lay an information against him; till by artifice, they got an acknowledgment from his friend the churchwarden, and by threats frightened him into a formal information. He was carried to a petty session of justices, where one Major Robinson, a member of parliament, sat as chairman, who bitterly reviled Mr. Sherwood, calling him a rebel, &c. This he bore very patiently, making only this reply, "That as he was a minister of the gospel, and at the church where there was so great an assembly, he could not but have compassion on the multitude, and give them a word of exhortation." *Robinson.* "But did ever man preach from such rebellious text?" *Mr. Sherwood.* "Sir, I know man is a rebel against his Creator, but I never knew that the Creator could be a rebel against his creature." On which, Robinson cried out, "Write his mittimus for Launceston jail;" and then turning to Mr. Sherwood, said, "*I say, Sir, it was a rebellious text.*" Mr. Sherwood, looking him full in the face, addressed him in these words, "*Sir, if you die the common death of all men, God never spake by me.*" He was sent to prison, but being favoured by the keeper, he had liberty to walk about the castle and town. Robinson returned home; and a few days after, walking in the fields, a bull that had been very tame, came up to a gate where he stood, and his maid servant before him, who had been milking; the creature turning her aside with his horns, ran directly upon Robinson, and tore out his bowels. The Major's sister, hearing of this disaster, came, and said, "Alas! brother, what a heavy judgment is this." He replied, "It is a heavy judgment indeed." He was carried home, and soon died.

This remarkable providence, brought to recollection what had passed at the sessions. In a little time, Mr. Sherwood was released and returned home; but was shortly afterwards sent for to Penzance, where some justices met. He immediately went, expecting to be sent back to jail. But when he came there, *Mr. Godolphin* came out, and taking him into another room, said, "Sir, I sent for you, to learn how you came to express yourself as you did when we committed you? You know, I suppose, Sir, what has since befallen Mr. Robinson." Mr. Sherwood replied, "Sir, I was far from bearing any malice against Mr. Robinson, and can give no other answer than that, '*When we are called before rulers for his name's sake,*' whom we serve, '*it shall be given us in that very hour what we shall speak*' (Matt. x, 19). To which Mr. Godolphin answered, "Well, Sir, for your sake, I will never more have a hand in persecuting Dissenters." And he was as good as his word. See this extraordinary story well attested in CALAMY, vol. iii, p. 215.

ADDRESS TO THE DEITY.

GREAT SPIRIT! whose creative breath,
  Quicken'd to being all we see,
Waken our slumb'ring minds from death,
  Lead us through all thy works to THEE.

The bleating sheep, the lowing herd,
  And insects humming as they flit,
The pebbly brook, the warbling bird,
  In harmony their hymns emit.

Shall man be mute, when all is praise!
  Great chieftain of the grateful throng!
Lofty his gifts—then let him raise
  Above them all the loftier song.

And if he seek the pensive grove,
  Or tread the smiling meadows green,
Or gaze on worlds that wheel above,
  Let him view GOD in every scene.

GREAT SPIRIT! when thy works we scan,
  Oh! teach us what we ought to be;
These wonders all were made for man,
  But man—vast thought!—was made for THEE!

E. BUTTON.

THE DUTY OF SERIOUSNESS.

Ah, my friends! while we *laugh*, all things are serious around us. GOD is serious, who exerciseth patience towards us: CHRIST is serious, who shed his blood for us: the HOLY GHOST is serious, who striveth against the obstinacy of our hearts: the HOLY SCRIPTURES bring to our ears the most serious things in the world: the HOLY SACRAMENTS represent the most serious and awful matters: the whole creation is serious in serving God and us: all that are in heaven and hell are serious: how then can *we* be *gay?*

Sir Francis Walsingham.

BONAVENTURE.

The devil tempting Bonaventure, suggested to him that he was a reprobate, and persuaded him to drink in the pleasures of this life, because he was excluded from the future joys with God in heaven. Bonaventure's graces being active, he answered, "No, not so, Satan; if I must not enjoy God *after* this life, let me enjoy him as much as I can *in* this life."—*Brooks.*

S. J. B*****.

"Holy Desire cuts the cable,—Faith hoists the flag,—Prayer spreads the sail,—and GOD'S SPIRIT breathes the auspicious breeze, in our celestial voyage through the ocean of this world." JANE.

LINES IN MEMORY OF H. W.

Who died May 10, 1833, aged seventeen years.

How soon are the dawnings of Providence clouded!
How soon bends the flower with a withering breath!
So soon were her youth and her loveliness shrouded,
And the spark of her genius extinguish'd by death.

How rich were the gems that her young fancy scatter'd!
How pure were the first emanations of mind!
But the silver cord 's loos'd, and the golden bowl shatter'd,
The spell that enchanted no longer can bind.

When sinking to rest, there was glory around her;
'Twas joy to the soul on that brightness to gaze:
E'en the Angel of Death, as in fetters he bound her,
Could not tarnish its splendour, nor darken its rays.

Oh, no! 'twas a radiance reflected from heaven,
And it beam'd on the hearts that were mourning her loss:
'Twas the light (when the veil of the Temple was riven,
And the earth sunk in darkness) that shone on the Cross.

She lean'd on that Rock which no tempest could shiver:
She rested her hope on the pillar of Truth:
She drank of the waters that flow from that River,
Whose streams heal the soul, and give strength to our youth.

And the halo of mercy encircled her pillow;
A seraph hung over her fluttering breath;
And the voice that could calm ev'n the turbulent billow
Cheer'd her soul through the shade of the valley of death.

Now see her with minist'ring angels surrounding;
Hear the chorus of heaven as she reaches the skies;
Behold her pure form o'er a golden harp bending,
The raptures of holiness bright'ning her eyes.

Then why to these sorrowful scenes are we clinging;
We'll wipe from our eyelids the tears as they rise;
For see, from her beautiful corpse there is springing
The Angel of Hope, and she points to the skies.

Manchester. J. H.

SUBSTANTIAL PLEASURE.

ADDRESSED TO YOUTH.

I WOULD therefore exhort you earnestly — you who are yet unskilled in the ways of the world — to beware on what object you concentre your hopes. Pleasures may allure, pride or ambition may stimulate; but their fruits are hollow and deceitful, and they afford no sure, no solid satisfaction. You are placed on the earth in a state of probation: your continuance here will be, at the longest, a very short period; and when you are called from hence, you plunge into an eternity, the completion of which will be, in correspondence to your past life, unutterably happy or inconceivably miserable. Your fate will probably depend on your early pursuits: it will be these which will give the turn to your character and to your pleasures. I beseech you, therefore, with a meek and lowly spirit, to read the pages of that book, which the wisest and best of men have acknowledged to be the word of God. You will there find a rule of moral conduct, such as the world never had any idea of before its divulgation. If you covet earthly happiness, it is only to be found in the path you will find there laid down; and I can confidently promise you, in a life of simplicity and purity, a life passed in accordance with the Divine word, such substantial bliss, such unruffled peace, as is nowhere else to be found. All other schemes of earthly pleasure are fleeting and unsatisfactory. They all entail upon them repentance and bitterness of thought. This alone endureth for ever — this alone embraces equally the present and the future — this alone can arm a man against every calamity — can alone shed the balm of peace over that scene of life when pleasures have lost their zest, and the mind can no longer look forward to the dark and mysterious future. Above all, beware of the ignis fatuus of false philosophy: that must be a very defective system of ethics which will not bear a man through the most trying stage of his existence; *and I know of none that will do it but the Christian.* — H. K. WHITE.

THE SCRIPTURE TEACHER'S ASSISTANT,

With Explanations and Lessons. Designed for Sunday Schools and Families. By Henry Althans. London: Sunday School Union Depository. 18mo. pp. 140.

Sunday School Teachers and Families are indebted to Mr. Althans for other valuable works besides this "Assistant;" and this little work, so worthy of its title, will increase the obligation. It contains Fifty-two Subjects from the Gospel History of our Lord and Saviour Jesus Christ, arranged according to Dr. Doddridge's Harmony. We think this an admirable guide to mothers and governesses, in their infinitely important work of Scripture instruction on the Lord's day; and in that view we especially recommend it to our Readers. Eleven interesting "Subjects for Bible Classes," are added in an Appendix.

KING GEORGE THE THIRD'S OPINION OF A SERMON.

The late Bishop F. of Salisbury having procured a young man of promising abilities to preach before the King; and the young man having, to his Lordship's apprehension, acquitted himself well, the Bishop, in conversation with the King afterwards, wishing to get the King's opinion, took the liberty to say, "Does not your Majesty think that the young man, who had the honour to preach before your Majesty, is likely to make a good clergyman, and has this morning delivered a very good sermon?" To which the King, in his blunt manner, hastily replied, "It might have been a good sermon, my Lord, for aught I know; but I consider no sermon good that has nothing of Christ in it."—*Dr. A. Clarke's Commentary.*

Death of W. Wilberforce, Esq.

THIS highly-distinguished and venerated Christian philanthropist finished his earthly course on Monday last at the house of Mrs. Smith, in Cadogan Place; having been permitted to see the great object of Negro Emancipation, to which the best energies of his mind had been so many years devoted, just on the eve of its accomplishment before his removal. The sorrow which must be produced by the loss of so bright a luminary in the Christian world, will, we trust, be tempered by gratitude that he has been spared so long, and enabled to accomplish so much; and by a sincere and ardent desire to emulate the example of his benevolent life on the same principle of a living faith in the Lord Jesus Christ. Mr. W. was in his 74th year; and we understand has directed that his body shall be interred in the grave of a relative at Stoke Newington, in a strictly private manner. We shall give a Memoir of this eminent man in an early Number.

London: Printed and Published by C. WOOD AND SON, Poppin's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed; — and sold by all Booksellers and Newsmen in the United Kingdom.

THE CHRISTIAN'S PENNY MAGAZINE.

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PART OF THE PRINCIPAL STREET IN BETHLEHEM.

BETHLEHEM OF JUDAH.

Excepting the "Holy City"—the "City of Gód"—Jerusalem, no place upon earth has been so deservedly celebrated as Bethlehem. Here, as is supposed, is aid the delightful scene of the beautiful narrative of Ruth. In this distinguished city, David, the royal psalmist, was born, and spent the early years of his life, under the tuition of the Holy Spirit, qualifying him to become "the sweet singer of Israel," and the niversal instructor of the Christian church. But its most transcendant honour is, that here was the first xhibition of God Incarnate! "without controversy he great mystery of godliness, God manifest in the esh," for the redemption of a ruined world!

Divine inspiration foretold this glory as appointed to est upon the favoured city. Micah, the holy seer, in is prophetic strains, sung, "And thou, Bethlehem phratah, though thou be little among the thousands of udah, yet out of thee shall he come forth unto me, hat is to be ruler in Israel, whose goings forth have een from of old, from everlasting." Mic. v, 2. Agreeably to this sublime prediction, on the memorable morning, the glorious spirits, the angels of God, proclaimed its fulfilment; and there appeared "a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men." Luke ii, 13, 14.

Bethlehem is situated on a rising ground, about two hours' distance, or six miles south from Jerusalem. It was called also Ephrath, Gen. xlviii, 7, and the inhabitants were called Ephrathites, Ruth i, 2; 1 Sam. xvii, 12. In the New Testament it is called Bethlehem of Judea, Matt. ii, 1; to distinguish it from Bethlehem of Zabulon, Josh. xix, 15.

Modern Bethlehem is described by travellers as at first view somewhat imposing in its appearance, covering the ridge of a hill on the southern side of a deep and extensive valley extending from east to west. The most conspicuous object is the monastery, which superstition has erected over the supposed "Cave of the Nativity," and its walls and battlements have the air of a strong fortress. From this point, the Dead Sea is seen on the east below, seemingly at but a short distance.

Bethlehem is said now to contain about *three hundred* inhabitants, the greater part of whom gain their livelihood by making beads, carving mother-of-pearl shells with sacred subjects, and manufacturing small tables and crucifixes, all which are eagerly purchased by the pilgrims.

Travellers who visit this celebrated spot, are shown several sacred places, rendered famous by fabulous tradition. Legendary story makes "the stable," in which our Lord was born, a *grotto*, "cut out of the rock," as Dr. Pococke states, "according to the eastern custom." But the Gospel narrative affords no countenance to the notion that the Virgin Mary took refuge in any cave of this description. On the contrary, it was evidently a manger belonging to the "inn," or caravanserai; the upper rooms being wholly occupied, the holy family were compelled to take up their abode in the court allotted to the mules, and horses, and camels. Superstition, rather than the New Testament, was the guide which Helena followed, in erecting the "Church of the Nativity." The present edifice is represented by Chateaubriand as of undoubtedly high antiquity; yet Doubdan, an old traveller, says that the monastery was destroyed in the year 1263 by the Moslems; and in its present state, at all events, it cannot lay claim to a higher date.

Greek, Roman, and Armenian Christians, divide the convent among them, to each of whom separate parts are assigned as places of worship and habitations for the monks; but on certain days, all may perform their devotions at the altars erected over the consecrated spots. The church is built in the form of a cross; the nave being adorned with *forty-eight* Corinthian columns in four rows, each column being *two feet six inches* in diameter, and *eighteen feet* high, including the base and the capital. The nave, which is in possession of the Armenians, is separated from the three other branches of the cross by a wall, so that the unity of the edifice is destroyed. The top of the cross is occupied by the choir, which belongs to the Greeks. Here is an altar dedicated to "the wise men of the east," at the foot of which is a marble star, corresponding, *as the monks declare*, to the point of the heavens where the miraculous meteor became stationary, and directly over the spot where the Saviour was born in the subterranean church! A flight of fifteen steps, and a long narrow passage, conduct to the sacred crypt or grotto of the nativity, which is *thirty-seven feet six inches* in length, by *eleven feet three inches* in breadth, and *nine feet* in height. It is lined and floored with marble, and provided on each side with five oratories, "answering," as the monks say, "precisely to the ten cribs or stalls for horses that the stable in which our Saviour was born contained!" The identical spot of the birthplace is marked by a glory in the floor, composed of marble and jasper encircled with silver, around which are inscribed these words, "*Hic de Virgine Mariâ Jesus Christus natus est.*" Over it is a marble table or altar, which rests against the side of the rock, here cut into an arcade. The *manger* is at the distance of *seven paces* from the altar; it is in a low recess hewn out of the rock, to which you descend by two steps, and consists of a block of marble, raised about a foot and a half above the floor, and hollowed out in the form of a manger. Before it is the altar of the Magi. The chapel is illuminated by *thirty-two* lamps, presented by different princes of Christendom.

Chateaubriand has described the scene in his usual florid and imaginative style:—"Nothing can be more pleasing, or better calculated to excite devotional sentiments, than this subterraneous church. It is adorned with pictures of the Italian and Spanish schools, which represent the mysteries of the place. The usual ornaments of the manger are of blue satin, embroidered with silver. Incense is continually burning before the cradle of our Saviour. I have heard an organ, touched by no ordinary hand, play during mass, the sweetest and most tender tunes of the best Italian composers. These concerts charm the Christian Arab, who, leaving his camels to feed, repairs, like the shepherds of old, to Bethlehem, to adore the King of kings in the manger. I have seen this inhabitant of the desert communicate at the altar of the Magi, with a fervour, a piety, a devotion, unknown among the Christians of the West. The continual arrivals of caravans from all nations of Christendom, the public prayers, the prostrations, nay, even the richness of the presents sent here by the Christian princes, all together produce feelings in the soul, which it is much easier to conceive than to describe."

Such are the illusions which Roman superstition spreads over this extraordinary scene! But where, in the Holy Scriptures, shall we find these things commanded? Altars—incense—prostrations—lamps—pictures—with royal visitors and their rich presents, must naturally have great influence upon beholders: but while these shows and ceremonies affect the senses, and impose upon the imagination, they communicate but little light to the understanding; and the whole history of the Holy Land, since the glorious events commemorated, shows how little "Glory to God in the highest, peace on earth, and good-will towards men," have been promoted, by all this sumptuous will-worship.

THE CHARACTER OF ELI.

The history of many of those patriarchs, who in the first ages of the world were celebrated for their piety and devotedness to God, cannot fail to be deeply interesting to every Christian who loves to trace the providence and dispensations of the Almighty, from the commencement of the world down to the present time. There is nothing in the accounts recorded in the Scriptures, to lead us to suppose that they are fabulous and imaginary. No veil is drawn over the vices of the best and wisest among them; and every thing that we read confirms the fact, that they were weak and fallible men, as likely to fall into sin as we of the present generation; and the hand of God was always outstretched, when their iniquity rendered it necessary to visit them with fatherly correction.

These remarks are calculated to recal to our recollection the affecting account which is furnished us in the Bible of a man named Eli. He is introduced to our notice in the important character of high-priest, to which situation he had been called by the special appointment of God. We are also told that he had two sons, who did not walk in the steps of their pious father, but indulged in all those criminal excesses, which are but too apt to be eagerly followed by unthinking and unprincipled youth. They held the responsible offices of priests ministering in the Lord's house: but instead of that devotion and piety which should ever mark the character of such distinguished persons, their mode of conduct, with reference to the sacrifices, was so disgraceful and disgusting, that many of the Hebrews withheld their offerings. Now the grand fault of Eli's conduct, that which casts a shade over his brightest virtues, and sinks him in the estimation of all future generations, had reference to these ungodly young men. There were many reasons to induce him to restrain their licentiousness, and sufficient power lodged in his hands to check and punish their open and flagrant wickedness. As high-priest, it became him to keep all the other priests in strict obedience to the laws of God, that their conduct might furnish an example for the imitation of the tribes of Israel; as judge of Israel, it was his duty to defend the poor and fatherless, and save his people from the cruel and inhuman spoliation of those who had forgotten all duty and obedience; and as a father, it behoved him to check every appearance of vice in those children, those immortal beings, whom the Almighty had been pleased to commit to his keeping. Yet, notwithstanding all these unanswerable considerations, to his eternal disgrace it is recorded, that his sons "made themselves vile, *and he restrained them not.*" He, whose deep penetrating gaze is over all his works, saw the sad and mournful spectacle, and his indignation was kindled at so much impiety and folly; and he sent a messenger to Eli to reprove him for his misconduct, and to tell him that the Creator could never sanction the creature to be preferred to him; and therefore that ruin and desolation should overwhelm his house, because he lacked that energy which duty and interest prompted him to put forth: that it should be his portion to behold his country invaded by foreign foes, the ark of the Lord taken, and his two sons slain in one day. These just and terrible threatenings speedily met their accomplishment. The Philistines invaded the country, defeated the Hebrews, and slew 4,000 of them. Supposing that the presence of the ark of God would ensure victory, they had the audacity to send for it, and made the very earth resound with shoutings when the sacred pile was brought into the camp. But how vain are the most distinguished outward means, when real and fervent piety to God is wanting. The ark came—but not to triumph. Israel was discomfited—Eli's sons slain—and the ark of the Lord carried away by the conquerors.

Now Eli was himself a pious man, and his affections were devotedly fixed on all that had reference to the service of God. He had so long ministered about the ark, and been connected with it, that his heart was quite twined around it. Knowing, therefore, that it had been taken to the battle, the old man groped his way (for he was blind) to the road side; and the sacred historian informs us of his condition, by saying, that when the messenger from the army passed by on his road to the city, "Lo, Eli sat by the way-side watching, for his heart trembled for the ark of God."

A voice of lamentation followed the announcement of the tidings, and the city resounded with the howl of its inhabitants. The heart of Eli beat yet more quickly, he thought of the denounced vengeance of the Almighty, and tremblingly inquired the cause of the tumult. The answer he received was this: "Israel is fled before the Philistines, and there hath been a great slaughter among the people, and thy two sons are slain, and the ark of God is taken. And it came to pass, that when he made mention of the ark of God, he fell from off the seat backward, and his neck brake, and he died." How affecting is this incident! As a patriot, he could hear, with resignation to the Divine will, that his countrymen had disgracefully fled before the Philistines. As a citizen, though he grieved at the death of so many of his fellow-countrymen, he was not overwhelmed. As a father, he could submit to the stroke which robbed him of two sons in one day. But when he made mention of the ark of God, all the tender and most devoted feelings of his mind received a paralyzing shock, a dim and confused picture of Israel's ruin floated in his brain, "and he fell backward, and died!"

A narrative of this description cannot fail to have much instruction conveyed by it, and I think it will be well to ground on it an address to Children and to Parents.

To Children it utters a warning voice: Too many of the youth of our country are apt to forget the duty which they owe to their parents, and seem to imagine that submission to the will of those whom God has been graciously pleased to place over them as guardians, savours too much of weakness and childish simplicity. If such a child should cast his eyes upon this, I would bid him to remember, that, unhappily for him, his opinions are not founded on the word of God. That sacred volume contains many an awful warning, and many a solemn injunction, requiring obedience to parents; and the examples which it furnishes are among the most appalling of the sad effects of slighting a parent's wishes and commands. Surrounded by the head men in Israel, backed by power, urged on by interest, and sanctioned by fools and scoffers, the wicked Absalom expected to wrest the crown from his father, and break the heart of the pious David with his monstrous ingratitude; but the hand of the Lord was against him, and in the midst of his youth, his power, and his wickedness, he was summoned to the bar of God, to render an account of all his actions. Nor is the example before us less striking: the good old Eli had often besought his sons to abandon their wickedness, to become virtuous and holy, and to act the part of rational and consistent men. But they rebelled, they would not hear reason, and in one day both of them were struck down in their disobedience. *Where are they now?* Oh! does not the disobedient child hear the solemn and sepulchral voices of Hophni and Phinehas calling to him from the gloomy caverns of the lost, and exclaiming, in accents of wild and withering despair, Repent, while there is time! Obey, while it is yet within your power to do so; lest that same hand, which justly sent us hither, should be uplifted against you, and hurl you down into these dreadful regions, where the disobedient children dwell, where the voice of unavailing penitence seeks but in vain to find another mother to obey, another father to honour!

To Parents I would with all becoming humility observe, that the character and death of Eli speak most powerfully of the immense obligations parents are under, to bring up their children in the nurture and admonition of the Lord. When I look upon an assemblage of children, the solemn conviction strikes upon my mind, that these are to be the men and the women of the next generation, that to their hands are to be entrusted all the important and soul-stirring matters of life, and that they in their turns are to be guardians of another generation. I cannot, therefore, feel indifferent as to how their education is conducted, and what the principles are which are instilled into their minds. Do parents think of this? Do they seriously feel the solemn, the momentous duty which is entrusted to their charge? Do they know that eternal beings hang upon their instruction?—immortal souls are concerned in the education they are giving? Let the thoughtless parent pause; let him think of the numberless motives which on every side are to be found to induce and enforce immediate attention to the pressing wants of the rising generation. I plead for the helpless, the poor, the hapless children, who are not able to plead for themselves; and I urge you to be cautious how you trifle with souls, for whom the Saviour of the world was content to suffer.

Let these remarks suffice to arouse your attention; let there be a stir among the readers of the Christian's Penny Magazine; let a bold effort be made to reclaim lost and abandoned children from the grasp of the evil one, and cause the praises of the Saviour to resound from the mouths of babes and sucklings.

B. Z.

Letters to a Mother, upon Education.

LETTER XXXIV.

On the question of Public or Private Education, continued.

Secondly. Some persons would be surprised to hear that I recommend your son being sent to school, even for the sake of the *moral* influence connected with public education.

This at first sight, I am aware, would alarm those persons, whose chief reason for preferring a private education is to avoid the moral contagion they believe inseparable from a public education.

Before, however, I explain my meaning, permit me just to say, that I believe the immorality of schools, and even of the public schools, even of the largest, is often vastly *overstated.* It is the interest of some persons to exaggerate it, others are induced by party motives, and others join in the hue and cry without being able, or even desirous, to form a competent opinion as to the cause of it. That immorality exists in schools, is undeniable; but in what company of human beings is it not to be found? Still the vice of public schools can only be proportioned to the age and opportunities of the pupils. Then again I believe most observers of human nature will agree with me, that the question whether a boy will become depraved is not *so much* a question of circumstances as of the natural dispositions of the boy himself. Such persons will allow that there is a greater natural tendency in some boys, and in some men, towards dissipation than in others. With the *same dispositions,* I fear the same depravity will show itself under *any circumstances.* Then again, it is a serious question in my own mind, whether, as boys *must* unavoidably see depravity when they come to mingle with the world, which must be while they are comparatively young, whether its temptations have not less force, when a boy grows up habituated comparatively to their presence, so far as they *do exist,* than when, were it *possible* it should ever be the case, he is translated suddenly into the world, and every allurement tempting him with a fascination proportioned to its novelty.

Every person has heard of instances of such a nature, when the individual *suddenly* became depraved, and made up for the delay by the enormity of the excess. While, on the other hand, it cannot be denied, but that many boys exposed to all the temptations of a public school from their earliest years, have endured the trial comparatively unhurt. *Sensuality* is of course the object dreaded; but I fear that sensuality is the result of *disposition* rather than of circumstances. It is of course the business of education to discover and to regulate the native propensities. The masters of schools will allow that the degree of vice seldom rises above or sinks below a certain discount, if I may so speak, upon the number of the boys. The same may be said of order, virtue, and regularity.

But *now* I come to explain my meaning, when I recommend that your son should receive a public education, owing to the moral advantages connected with the system.

It is this. That your son, under such circumstances, will pass most of his time in the presence of his equals in all respects. Being of the same age, they will understand his real character better than his elders. They will see if he has a tendency to be dishonest, mean, cruel, idle, slanderous, injurious. He will find himself then under the all-dreaded inspection of society, and amenable to its laws, which Mr. Locke has justly asserted, exert a more powerful influence over our actions than even the dictates of conscience itself. He will find, that if he transgresses in any of these great departments of morality, there will be as many witnesses and avengers of his fault as there are boys in the school. Should he have any such tendency, it will be counterbalanced by fear, and the love of the good opinion of others native to the human heart; and then it will be prevented becoming a habit, till the time when reason and conscience and religion operate to make him relinquish the propensity as the decision of his own will. Compare the opportunities which a boy has, educated in private, for indulging in the violation of these departments of morality, in his conduct towards his brothers and sisters and servants, or even in the unfulfilled imaginations of his heart, and you will, if I mistake not, understand what I mean by the superior moral effects of a public education.

I may add, that the virtues opposite to these, as well as many others, will on the same principles be recognized whenever they exist in a boy. They will draw towards him boys of a kindred disposition. He will feel that they give him an *influence* with the others; and influence, in the absence of a higher motive, is a valuable and delightful reward of virtue. A school is a little world. What is condemned or applauded there, is viewed with the same feelings by mankind at large.

Is it not, then, most valuable that your child should become acquainted very early with the species of conduct approved by society, and the habit of performing it established in the beginning of his life? If he should be privately educated, he will upon coming into the world have to *learn* this lesson, for he cannot learn it in private in the *same way* as the habits of *society* will teach them. Hence, at the time he ought to be practising his principles, he will have, in a certain measure, yet to acquire them.

Further, the habits of social intercourse, which are essential to our mingling in society with ease and advantage to ourselves and others, can only be acquired by actual collision with that society. To be without the habits and manners of society, is for a man to feel like a foreigner amid his fellow-countrymen. Upon these little habits depends a great deal of the freedom, without which society cannot be enjoyed, nor its advantages shared. This freedom is equally essential to our doing good to mankind. Men in general are more disgusted and repelled by perceiving an ignorance of the forms of society and modes of intercourse, than they are by far greater blemishes of character. These habits indeed facilitate the intercourse of the world. These rules are like the rules for driving and walking in the streets of London, they secure safety and ease in passing from place to place. A man, however, who is ignorant of the forms of society, who knows nothing of the world, occasions a similar result wherever he comes, as a man would do who knows nothing of the rules of thoroughfare before alluded to; he impedes others, and gets well jostled himself. Yet how is your child to learn these modes of society, except by mingling with it? If, then, he passes the first fifteen, eighteen, or twenty years of his life a stranger to society, to the society of his equals, to *varied* society, in which there are no rules but the rules observed among equals, *how* can he learn those rules? He will, on the contrary, find himself unapt and bewildered when he comes into society of any kind. He will be bashful, discouraged, diffident, retiring, unhappy, useless. Or should his mind take a contrary direction, he will perhaps make a plunge and become impudent, setting all the forms of society at nought, and will remain for life one of those blunt and disagreeable people called *a bore.*

All these evils would be prevented, were your son to be gradually introduced into all the shifting scenes of society, and to all the actors of the many-coloured drama, as they naturally succeed one another. The manners and habits of each preceding stage of society, share considerably in those of that to follow; and thus, without difficulty to himself, and without impediment to others, he moves on in the procession of society, or takes his part in its various evolutions. The habits, behaviour, opinions, and sentiments of your son under this career, may not indeed resemble the habits of the hero of a romance, but they will resemble, what is indeed far more desirable to himself and others, those of (you know in what sense I use the term) *a man of the world.* After all, we *must* live and act in the world, and *must,* if we would discharge our duties, be brought into actual interchange of conduct with mankind. It is of the greatest importance that we should know *how* to deal with them. This can only be learnt by actual intercourse.

(To be continued.)

SCRIPTURE BIOGRAPHY.

NOAH.

God's Covenant with Noah.

"The first day of the first month, in the six hundred and first year of Noah's life," must have been one of the most memorable of that venerable patriarch. Then, with sentiments of awe profound, he "removed the covering of the ark, and looked, and behold, the face of the ground was dry." Gen. viii, 13.

What must have been the feelings of that holy man, when he beheld the uninhabited globe, purged from the corruptions of the infidel millions of his fellow-creatures, of those whom he had vainly endeavoured to bring to repentance, and who had been swept into eternity by the avenging hand of God! Whether the earth appeared newly created, to delight the venerable patriarch, in all its natural richness, beauty, and loveliness, we cannot tell: whether the widely-scattered fragments of ancient buildings, and the wretched remains of its ungodly inhabitants were visible, we are not able to know: but an immensely extended surface, noiseless and void, presented itself to his astonished view, leading him to reflect upon the awful vengeance of a righteous God, and to anticipate scenes and events of which we can form no conception.

The earth must be repeopled; generations, through successive ages, must spring from him: but what would be their principles, character, and final destiny, the new beginnings of time could not make manifest; nor could his privileged intercourse with God enable him to conjecture, without the special revelation of the inspiring Spirit. But the sensations of Noah, after so long a confinement, and his experience of a deliverance and preservation so wonderful, must have been peculiarly affecting and delightful.

Having entered the ark by the Divine appointment, he waited for special direction before he would venture to leave it; and at length he received the merciful command. Adoring the awful majesty of Jehovah, and contemplating him as "glorious in holiness, fearful in praises, doing wonders," Noah joyfully obeyed the order of God to quit his marvellous asylum, which he no longer needed. "And Noah went forth, and his sons, and his wife, and his sons' wives with him." Gen. viii, 18.

Penetrated with reverence, filled with gratitude, and strong in faith, the first care of this servant of God, on his deliverance from confinement, was to provide the means of renewing the appointed ordinances of divine worship. "And Noah builded an altar unto the Lord," He well knew the only means of access to God, by sacrifice for sin, as all believers had observed before the flood; and he "took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar." Ver. 20. The obedience of faith is peculiarly pleasing to God; and like the sacrifice of Abel, the offerings of Noah were accepted of him. "And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every living thing, as I have done. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Ver. 21, 22.

With this gracious purpose in mind, the same day, God renewed the benediction bestowed upon Adam, and "blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth." Various instructions accompanied the blessing of God upon Noah, to whom animal food was now granted, with the limitation of not eating the blood with the flesh. In the case of Cain, God had interposed to prohibit any person from killing him: but now he gives permission to make inquisition for blood, and to avenge that crime by putting the murderer to death.

Still the dreadful deluge was present to the memory. But to prevent any fearful forebodings of such another overwhelming calamity upon mankind, a new manifestation of the Divine favour was granted to Noah, in the establishment of a covenant of safety with him, and in him with all mankind. "And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And I will remember my covenant which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh." Gen. ix, 9, 12, 13, 15.

Without this merciful token, every time that the skies became obscured with clouds, the heart of Noah and his children would be ready to sink within them: but the recollection of God's covenant of safety, and the resplendent beauty of the rainbow, would inspire their anxious bosoms with unspeakable joy.

It deserves to be remarked, that the ancient heathens entertained a high degree of veneration for the rainbow. The Greeks and Romans considered it as a divine token. They even regarded it as a deity;—as the messenger of their imaginary gods!

The benefits of the covenant of safety, which was made with Noah, are enjoyed still by us; and while we behold the lovely grandeur of the rainbow, we should look upon it as a token of the Divine faithfulness, and be reminded of the covenant of eternal salvation made with Christ, through whom we are expecting new heavens and a new earth, and the possession of immortal glory!

CONSCIENCE.

Poor wretched sinner, travel where thou wilt,
Thy travel shall be burden'd with thy guilt.
Climb tops of hills, that prospects may delight thee,
There will thy sins like wolves and bears affright thee:
Fly to the valleys, that those frights may shun thee,
And there like mountains they will fall upon thee:
Or to the raging seas with Jonah go,
There will thy sins like stormy billows flow.
Poor shiftless man! what shall become of thee,
Where'er thou fliest, thy griping sins will flee.

Quarles.

PRODUCE OF THE EAST AND WEST INDIES, WITH THEIR EXPORTS AND IMPORTS.

	Value of Produce.	Imports into Unit. Kingd.	Exports from Unit. Kingd.
	£.	£.	£.
West Indies	22,496,672	9,087,914	5,521,169
Mauritius and Ceylon	4,291,332	654,666	372,026
East Indies	313,200,000	6,218,284	4,100,264

On this an able writer in the Eclectic Review remarks, "Thus it would seem, that while the annual produce of the East Indies is *fourteen times* that of the West Indies, this country imports only *two-thirds* as much in value from her Indian possessions, that she does from her sugar colonies in the Western hemisphere. If this circumstance may be thought, on the one hand, to prove the importance of the West India trade, it shows at the same time, how much the prosperity of India has been sacrificed to it." What interests, therefore, have been sacrificed in upholding Negro Slavery! Justice, reason, and religion, however, thanks to the gracious providence of God, are beginning to prevail.

STATISTICS OF THE BRITISH EMPIRE.

	Population.	Geogr. Sq. Miles.	Public and Pri. Property.
			£.
Great Britain & Ireland	24,271,758	90,948	3,679,500,000
British Depen. in Europe	247,701		27,115,094
North Amer. Colonies..	911,229	1,930,000	62,100,466
West Indies...........	733,617		131,052,426
Mauritius and Ceylon..	1,034,736	23,000	27,509,781
Africa.................	154,046	91,000	6,444,398
Australia	39,685	1,496,000	2,685,000
East Indies	89,577,206*	826,650	1,611,077,354
	116,969,978	4,457,598	5,547,484,517

* The population of the *allied* or *subject* states in India, amounts to above 40,000,000: so that the population of the British empire may be stated as exceeding 150,000,000! See Christian's Penny Magazine, No. 4, vol. i, p. 27; and No. 44, vol. ii, p. 114.

"Such are the astonishing effects of the wealth, talent, industry, and intelligence concentrated in this extraordinary country: such is the immense capital, and such are the amazing productive powers of this little isle — this 'precious stone set in the silver sea,' as the poet calls it. But even *his* portentous imagination was far from conceiving the power which 'that little world,' — 'that fortress built by nature' — would one day reach: he could not even have fancied, that thousands of tons of goods would be conveyed with a speed greater than that of the messenger pigeons of Aleppo and Antwerp: he could not have imagined, that, by the combined aid of steam and capital, the productive powers of each of that 'happy breed of men' would be rendered equal to the simple exertions of several hundred individuals!

"From all this may be easily concluded, how imperfect have been the statements of those who have calculated the productive powers of Great Britain, and compared them with those of France and other countries: this important inquiry and comparison is reserved for another opportunity; while sufficient facts and data are here stated to give the mind of the reader more just and correct ideas of the real productive powers and capital of this country; a country, however, only to be considered as the *mighty heart*, which diffuses strength and vigour throughout all the *limbs* of that gigantic body, the British Empire; while they, by a strong and reciprocal motion, return and increase its vitality, action, and power.

"In the parts more immediately connected with England, and in all her dependencies in Europe, there is supposed to exist a capital of 27,115,094*l.*; and the produce annually raised is valued at 2,146,198*l.*

"The seven important North American possessions, as may be seen by the Table, have a capital of 62,100,466*l.* and raise annually produce and property worth 17,620,629*l.*

"The West India Colonies, with a capital of 131,052,424*l.*, raise every year produce valued at 22,496,672*l.*

"The whole British capital in Africa amounts to only 6,444,398*l.*; and these settlements, unproductive like the country itself, yield an annual produce of only 1,066,065*l.*

"To compensate for this, there is in the two fertile islands in the Indian Ocean a capital of 27,509,781*l.*; and the value of the produce annually raised is 4,291,332*l.*

"While the new, but rapidly improving settlements in Australia, already possess a capital of 2,685,000*l.*; and raise a produce amounting to 520,000*l.*

"It is almost impossible to obtain sufficient data and facts, on which to make a sound calculation of the immense and diversified productions raised in the vast territories of British India; peopled by such numerous races, all differing from ourselves in habits, religion, customs, and manner of living. However, by the help of a multitude of official documents, and such statistical information as could be collected from the numerous works relating to that region, the total capital of the British empire in India has been estimated at 1,611,077,354*l.* and the produce and property annually raised at the sum of 313,200,000*l.*!

"Thus, the total aggregate capital existing in all the extent of the British empire in Europe, Asia, Africa, America, and Australia, will amount to 5,547,484,517*l.*; and the aggregate value of all produce and property annually raised and created by the combination of that capital, with all animate and inanimate power, to 876,175,755*l.*; the total population to 116,969,978; and the total extent of territory to 4,457,598 square miles; with a superior navy of 27,000 men, and a regular standing army of 96,419 men in Europe, and 223,461 men in India."

Sunday School Lectures.

LECTURE V.

"GIVE US THIS DAY OUR DAILY BREAD."

What is the meaning of the word "bread" here?— Every thing that is necessary for our bodies.

Our parents give us our daily food, they give us clothes; but who gives these things to our parents?— God: he makes the corn to grow, by sending the rain and making the sun to shine; God gives us life and strength and health; without God we could not live; "in God we live, and move, and have our being."

What is the meaning of "daily?"—Every day.

Teacher. God gives us day by day bread, or daily those things of which we have need; this shows us that we are entirely dependent upon God for every thing, that we could not live a moment without God; to-day we may be all very happy people, walking about and very cheerful; but to-night God might send his angel and destroy us all, as he did the first-born of the Egyptians; therefore we have need of God's mercies every day: if he was for a moment to take away his mercy and blessings from us, we should all die, and be worse, far more so, worse than nothing; therefore God's mercies are daily; they are bestowed on us every day, every hour, every moment: what a merciful God then we have!

Though we pray to God every day to give us those things which we want, nevertheless we call them *our own*; how can those things of which we are in constant want, be called our own?—It is called *our own* because we are to labour for it, because we are to get our bread by honestly working for it.

Teacher. This shows us that God does not intend that man should be idle; but it shows us this truth, "That if a man will not work, neither shall he eat."

It says, "Give us *this day*," &c.; what are we to learn from these two words being added?—It shows us that we are to pray for our daily bread every day, every morning when we get up.

It says, "*Give* us this day," &c.; what does this word "give" show us?—That it is a free gift from God; that we do not deserve it.

Teacher. We must use the means to procure what we need. Suppose we are farmers, we must plant and sow, or we shall certainly have no wheat or bread; nevertheless, all our labour, sowing and planting, will be of no use, unless God gives the increase, by making the sun to shine on our labours, and the rain to come down from heaven. But if God were not to give us rain and fine weather, and thus cause that there should be a famine in the land, we should have no right to complain, because God would be only dealing with us justly; we deserve punishment, and not blessings; and therefore we should be thankful to God for his goodness to us; and as we ask of God, in the morning to give us our daily bread, so in the evening we should never forget to thank him for his blessings.

What do we pray for when we say, "give us this day our daily bread?"—That God would always give us those things which are necessary for us, through Jesus Christ.

Teacher. Though God gives us all those things which we want, we must not forget that we do not deserve one of these blessings, for we all have sinned, and offended against God, and we deserve only punishment and death: and we must remember, that it is only through Jesus Christ, that we do now, as it is, receive them; only for Jesus Christ's sake, who shed his blood for sinners, died on the cross for us, that by his death we might live. What a merciful God then ours is, to give us all those things which we want, when we deserve to be treated in an exactly contrary manner! What a powerful God ours is, to be able to give us all things that we want! What a just and holy God ours is, to keep so to what he has declared, for God said, "the soul that sinneth it shall die," and therefore he can give us these blessings only through Christ, who died instead of us upon the cross, that God might be just, and yet receive and forgive the sinner. If then God is so holy and just, how foolish must all those be who hope to be saved through their own *good* works, falsely so called, and not trust only in Christ, who will give them the Holy Spirit to take away their sins, and his own righteousness, which is pure and spotless; and who at last will make them just, place them in a holier state than Adam and Eve were before they sinned, and thus receive them into everlasting habitations, the mansions prepared for all those who love Christ! If God, too, is so powerful, how we should fear to offend him! If so merciful, how we should love him! May God open sinners' eyes to see their danger, make us love him, and make us fear to offend him.—C. R. A.

MERCY AN "ATTRIBUTE OF GOD."

(In reply to a Correspondent, U. B.)

Edification, not controversy, is the grand object of the "Christian's Penny Magazine." Conscious, however, of our fallibility, we dare not presume to affirm that we never shall *insert* or *allow* a mistaken proposition in its pages. Our respected Correspondent U. B. must nevertheless permit us to justify the propriety of calling "Mercy an Attribute of God." We believe he is sincere in stating his "conclusion somewhat differing," and in being "induced to solicit" information concerning "better means to judge of the propriety or impropriety of his formed conclusion."

Dr. Dick's opinion we highly respect, and consider the country under great obligation to that excellent writer for his learned and edifying writings, especially his "Christian Philosopher," "Philosophy of Religion," and "Philosophy of a Future State." His "Improvement of Society by the Diffusion of Knowledge," we have not yet seen. But we are not disposed to admit any statement of that superior author as authority for excluding "Mercy" from the list of the "Divine Attributes." U. B.'s quotation from the Doctor's "Philosophy of Religion," declaring "Goodness is the *genus* and Mercy the *species*," we disapprove, as not adapted to promote edification; and we would say, in the language of Dr. Dick himself, in speaking (in another work) of terms used to denote the attributes of Deity—"But these, and other expressions of a similar kind, are *mere technical terms*, which convey no adequate, nor even tolerable notion of what they import." —Christian Philosopher, p. 42.

Dr. Johnson, in his Dictionary, calls "Attribute, the thing attributed to another, as Perfection to God." Surely our respected Correspondent will admit that Mercy is attributed to God; and therefore it must be a Divine Attribute: especially when he reads the awful and glorious proclamation of the Divine name by Jehovah himself: "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." Exod. xxxiv, 6, 7.

Buck, in his "Theological Dictionary," says, "Mercy of God, is his readiness to relieve the miserable, and to pardon the guilty. 1. It is essential to his nature. Exod. xxxiv, 6, 7."

Jones, in his "Biblical Cyclopædia," calls "Mercy an essential attribute of Deity; for the discovery of which we are indebted wholly to Divine revelation."

Calmet, in his "Dictionary of the Bible," says, "Mercy is one of the noblest attributes of Deity."

Dr. Dwight, in his valuable "System of Theology," treats of the "Attributes of God," in the following order, in several Sermons: 1. Eternity. 2. Immutability. 3. Omnipresence. 4. Omniscience. 5. Omnipotence. 6. Independence. 7. Benevolence. 8. Justice. 9. Truth. 10. Mercy. 11. Wisdom.

Dr. Owen, who has been pronounced "The Prince of Theologians," in his "Greater Catechism," writes as follows:—

"What are the attributes of God?—His infinite perfections, in being and working. Rev. iv. 8—11.

"What are the chief attributes of his being?—Eternity, infiniteness, simplicity, or purity, all-sufficiency, perfectness, immutability, life, will, understanding.

"What are the attributes which usually are ascribed to him in his works, or the acts of his will?—Goodness, power, justice, mercy, holiness, wisdom, and the like, which he delighteth to exercise towards his creatures, for the praise of his glory." Works, vol. v, p. 11, 12.

Dr. Dick, however, we presume, as our correspondent has quoted him for authority, will be regarded with the greatest deference; and therefore we will give his judgment on this most interesting question. In his very instructive "Christian Philosopher," he says—

"By the natural or essential attributes of God, we understand such perfections as the following: his eternity, omnipresence, infinite knowledge, infinite wisdom, omnipotence, and boundless beneficence. These are the characters and attributes of Deity, which, we must suppose, form the chief subject of contemplation to angels, and to all other pure intelligences; and in investigating the displays of which, the sons of Adam would have been chiefly employed, had they continued in primeval innocence. These attributes form the groundwork of all those gracious relations in which the God of salvation stands to his redeemed people in the economy of redemption—they lie at the foundation of the whole Christian superstructure—and were they not recognized as the corner-stone of that sacred edifice, the whole system of the Scripture Revelation would remain a baseless fabric. The full display of these perfections will be exhibited in the future world—and the contemplation of this display will form one of the sublime employments of 'the saints in light'—and to prepare us for engaging in such noble exercises, is one of the chief designs of the salvation proclaimed in the Gospel.

"The Christian revelation ought not to be considered as superseding the religion of nature, but as carrying it forward to perfection. It introduces the Deity to us under *new* relations, corresponding to the degraded state into which we have fallen. It is superadded to our natural relations to God, and takes it for granted that these natural relations must for ever subsist. It is true, indeed, that the essential attributes of God, and the principles of natural religion, cannot be fully discovered without the light of revelation, as appears from the past experience of mankind in every generation; but it is equally true, that, when discovered by the aid of this celestial light, they are of the utmost importance in the Christian system, and are as essentially connected with it, as the foundation of a building is with the superstructure.—But, unless we make such topics a distinct subject of attention, and endeavour to acquire clear and comprehensive conceptions of our natural relations to God, we can never form a clear conception of those new and interesting relations into which we have been brought by the mediation of Jesus Christ.

"It appears highly unreasonable, and indicates a selfish disposition of mind, to magnify one class of the Divine attributes at the expense of another; to extol, for example, the Mercy of God, and neglect to celebrate his Power and Wisdom—those glorious perfections, the display of which, at the formation of our globe, excited the rapture and admiration of angels, and of innocent man. All the attributes of God are *equal*, because all of them are *infinite*; and therefore to talk of *darling* attributes in the Divine nature, as some have done, is inconsistent with reason, unwarranted by Scripture, and tends to exhibit a distorted view of the Divine character. The Divine Mercy ought to be celebrated with rapture by every individual of our fallen race; but with no less rapture should we extol the Divine Omnipotence; for the designs of Mercy cannot be accomplished without the intervention of Infinite Power. All that we hope for, in consequence of the promises of God, and of the redemption accomplished by Jesus Christ, must be founded on the conception we form of the operations of Omnipotence."—Christian Philosopher, p. 31, 32, 34, 35.

"From such considerations, we learn, even from the system of nature, that *Mercy* is an attribute of the Deity; for, if mercy consists in bestowing favours on those who are unworthy, or who merit punishment, the greatest sinners in all ages have shared in it, and every individual of the human race, now existing, enjoys a certain portion of those comforts which flow from the benevolent arrangements which the Creator has established." Dr. Dick sums up the whole of his beautiful reasoning thus: "If mercy were not an essential attribute of the Deity, he would have cut them down in the midst of their transgressions, shattered to pieces the globe on which they dwelt, and buried them in eternal oblivion. But whether Divine mercy will extend to the final forgiveness of sin, and the communication of eternal happiness to such beings, can be learned only from the discoveries of revelation."—Ibid. 172, 173.

U. B. we trust will be satisfied by these observations, that there is propriety in denominating "Mercy a Divine Attribute," and at the same time be prepared to rejoice in "God who is rich in mercy, for the great love wherewith he hath loved us," Eph. ii, 5; and especially, that through the new covenant by Jesus Christ, "the mercy of the LORD is from everlasting to everlasting upon them that fear him." Psalm ciii, 17.

A GUIDE TO PRAYER,

Or, A Free and Rational Account of the Gift, Grace, and Spirit of Prayer; with plain Directions how to attain them. By I. Watts, D.D. London, Book Society.

Watts's Guide to Prayer is an invaluable treatise. We wish it were universally known, especially to heads of Christian families, and those who are accustomed to lead the devotions of others at prayer-meetings. Sunday school teachers and young persons, who feel the desirableness of the gift of prayer, will find the wisest rules here laid down by one of the wisest of men; and that which renders the whole so valuable, is the importance which is given to "the grace and spirit of prayer." The Committee of the Book Society have rendered a great service to the church, by the republication of this seasonable and inestimable little work in this cheap form.

JESSAMINE COTTAGE;

Being a Domestic Narrative of the Happy Death of a Mother and Four Children, who died of Consumption. By a Young Minister. 32mo. cloth, pp. 96. Hamilton, London.

"A Domestic Narrative of the Happy Death of a Mother and Four Children," three daughters and one son, removed to glory within a short period, must be unusually interesting. The series of incidents which are here narrated, with much feeling and peculiar pathos, are all of a domestic nature, appealing to the hearts of all in the several relations of life. The melancholy scenes which are here exhibited, beautifully illustrate the sanctifying and consoling nature of genuine religion; and the various lessons of improvement which are drawn from the several parts of the narrative, remind us of the Dairyman's Daughter, and are not unworthy of the pen of Legh Richmond.

A communication for B. Z. lies at the Publishers'.

The answer to W. is unavoidably postponed till next week.

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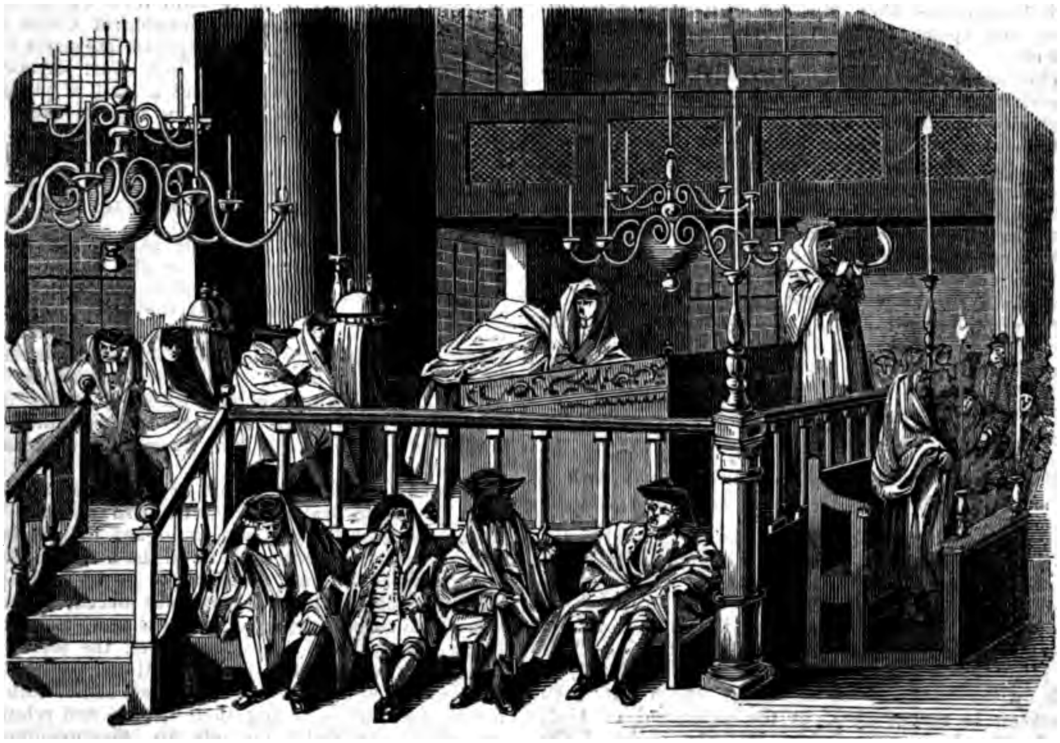

CELEBRATION OF THE FEAST OF TRUMPETS.

SACRED JEWISH FESTIVALS.

EASTS and Festivals, as observed by the ancient He- rews, are necessary to be known familiarly by every telligent reader of the Bible, on account of the fre- ient mention of them in the Holy Scriptures. We iall here, therefore, give an account of the *four* inual festivals of the Jews, *three* of which were ecially appointed to be observed by them as God's eculiar people, and the *fourth* was to be regarded ith gratitude and joyfulness, as the anniversary of the eation of the world.

I. The Feast of Trumpets.

This was the anniversary of the creation. Probably it ad been observed with some circumstances of solem- ty from the beginning, by those who feared the Lord. was not peculiar to the Hebrews; but now it was ade sacred to the Israelites, a direct command being ven to regard it as a sacred festival: "And the Lord ake unto Moses, saying, Speak unto the children of rael, saying, In the seventh month, in the first day the month, shall ye have a *Sabbath*,—a *memorial of owing of trumpets—a holy convocation*. Ye shall do no servile work therein; but ye shall offer an offering made by fire unto the Lord." Lev. xxiii, 23—25. Dr. Gill remarks on this passage, "As this was New Year's day, this ceremony seems to have been appointed to express joy for all the mercies and blessings of the last year; and the rather, as at this time of the year all the fruits of the earth were gathered in, not only the barley and the wheat, but the oil and the wine, and under such grateful acknowledgments, to expect the Divine blessing to attend them the following year. And besides, at this time of the year, it was generally thought by the Jews, and by others, that the world was created; and this blowing of trumpets might be in memory of that, and as an emblem of the shoutings of the sons of God, the angels, the morning stars, who sang for joy when the foundations of the earth were laid. Job xxxviii, 6, 7. To which it may be added, this *seventh* month was very memorable for holy solemnities, as the day of atonement on the *tenth*, and the feast of tabernacles, which began on the *fifteenth*, and therefore was ushered in with blowing of trumpets to make it the more significant, and particularly to put the people in mind to prepare for the day of atonement. Ainsworth thinks, that this was a figure of the ministry of John the Baptist preaching the baptism of repentance for the remission of sins; but rather it seems to be an emblem of the gospel and the ministry of it, in the acceptable year of the Lord, or the gospel dispensation, which is sometimes signified by the blowing of the great trumpet (Isa. xxvii, 13), and by ministers lifting up their voice like a trumpet (Isa. lviii, 1), by which sinners are roused and awakened to a sense of their sin and danger, and to hear a joyful sound of love, grace, mercy, peace, pardon, righteousness, and salvation through Christ."

Many of the more pious Jews observe this festival in holy exercises to this day: for after they return home from attendance at the blowing of the trumpets in their synagogues, they sit down to meat with joyfulness, and spend the rest of the day in religious services.

This *memorial of blowing of trumpets*, is called the *seventh month*: it answered to our September; and was originally the *first month*, in memory of the *creation*, and it so continued to be the *first month* of the *civil year*. But after the wondrous redemption of Israel from Egypt, the *seventh month*, *Abib*, formed a new era in the history of the church of God, and in memory of that marvellous event, "the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be *the first month* of the year unto you." Exod. xii, 1, 2. "Observe the month Abib, and keep the passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night." Deut. xvi, 1. Abib, called also Nisan (Esth. iii, 7), answered to the latter part of our March and the former part of April.

II. The Passover, or Feast of Unleavened Bread,

Was the first annual festival peculiarly appointed for the Israelites. It was observed in commemoration of the Divine favour to the Hebrews, in emancipating them from cruel slavery. On the night of their deliverance, when the angel of vengeance smote the first-born of every Egyptian, he *passed over* the houses of the Israelites, whose door-posts had been sprinkled, in faith, with the blood of the lamb which had been sacrificed in the evening, at the command of God, Exod. xii. It is remarkable, that the night of the institution of the Passover, was the termination of the *four hundred and thirty years* sojourning of the Hebrews, from the time of Abraham. Gen. xv, 13, 14; Exod. xii, 41, 42.

Intelligent readers of the Scriptures will find, that the Israelites' Passover was emblematical of our eternal redemption by Christ. For this reason the apostle was inspired to write, "Christ our Passover is sacrificed for us." 1 Cor. v, 7. His spotless holiness in heart and life was prefigured by the paschal lamb being *without blemish*. Therefore another apostle has written of Christians being "redeemed, not with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Pet. i, 18, 19. Like as the Israelites, therefore, were *passed over* and delivered by the shedding of the blood, and feeding upon the flesh of the paschal lamb,—so the redemption and salvation of Christians are now enjoyed by feeding, in faith, upon the flesh and blood of Christ, especially in the ordinance of the Lord's Supper. John vi, 52—62; 1 Cor. xi, 23—29.

III. The Feast of Weeks,

Was observed *seven weeks*, or *fifty days* after the Passover. Lev. xxiii, 15—17. This festival is sometimes called *Pentecost* in the New Testament (Acts ii, 1), that being a Greek word signifying the *fiftieth*. This festival was ordained to commemorate the giving of the Divine law at Mount Sinai, *fifty days* after the deliverance of Israel from Egypt. Pentecost was also called *The Feast of Harvest*, because it was held at the close of the wheat harvest, the first fruits of which, in two loaves of fine flour, were presented to the Lord, with sacrifices, thanksgiving, and rejoicings.

Pentecost, it will be remarked, happened on the Lord's day of the Christians; and when the apostles were assembled at the early prayer-meeting on that morning, they were miraculously endowed with the gifts of the Holy Spirit. These communications were necessary to qualify them to fulfil their extraordinary ministry in establishing the kingdom of Christ upon the earth, by preaching the gospel in languages which they had never learned. Their first effort on opening their evangelical commission was a kind of pledge of the grace of God, as by his blessing *three thousand souls* were added to the church on that memorable day. Acts ii.

IV. The Feast of Tabernacles,

Held at the close of the whole harvest and vintage (Deut. xvi, 13), was appointed as the season for acknowledging the bounties of God, in crowning the year with his general blessings. At the same time it was designed to commemorate the Divine goodness in protecting the Israelites during their *forty years'* wandering in the desert of Arabia. For this purpose, as their forefathers had dwelt in tents while sojourning in the wilderness, they were required to dwell in booths formed of the boughs of trees during the seven days of this festival.

In many respects the Feast of Tabernacles was the most joyful festival of the Israelitish nation. They were seasons anticipated with unfeigned delight by the pious servants of God. And as all the male inhabitants were required on these occasions to go up to the place were the Tabernacle of Jehovah was placed, when that sacred building was erected at Jerusalem, the females being permitted to accompany them, the joyful concourse was very great. In these national festivals, the people dressed themselves in their best attire, anticipating the pleasure of seeing their friends and relations; and when assembled in the holy city, they unanimously joined in the prayers and sacrifices, which were accompanied with bands of music and thanksgiving. Pious Israelites might naturally rejoice at the contemplation of these delightful solemnities, when in troops, they went "from strength to strength"—"every one of them in Zion appearing before God." The inspired Psalmist describes them as supremely happy on earth, who spent their lives in these delightful services, and the consideration of these is needful to enter into the meaning of Psalms lxxxiv and cxxii. A reference to these happy seasons, will be necessary to realize the lamentations of the servant of God, as they are expressed in Psalms xlii and xliii.

ON WORSHIPPING GOD.

Worship that's moulded in tradition's schools,
Is but the sensual sacrifice of fools.
Be wisely careful what thy lips impart;
Bring thy soft tongue acquainted with thy heart.
Be slow to speak, and be as quick to hear:
Heaven loves a single tongue, a double ear.

Quarles.

SCRIPTURE BIOGRAPHY.

NOAH.

The Dispersion of Noah's Family.

"The mountains of Ararat," on which the ark rested, are in Armenia; and in the country adjoining, Noah appears to have settled. "And the sons of Noah that went forth of the ark, were Shem, and Ham, and Japheth; and Ham is the father of Canaan. These are the three sons of Noah: and of them was the whole earth overspread." Gen. ix, 18, 19.

For some years Noah seems to have enjoyed considerable domestic tranquillity, and his family was greatly increased. But in the time of his grandsons, probably about fifty years after the deluge, a circumstance occurred by which his domestic peace was broken. With the simplicity peculiar to the sacred historian, he says, "And Noah began to be a husbandman, and he planted a vineyard; and he drank of the wine, and was drunken; and he was uncovered in his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told it to his two brethren without. And Shem and Japheth took a garment, and laid it upon their shoulders, and went backward, and covered the nakedness of their father, and their faces were backward, and they saw not their father's nakedness." Gen. ix, 20—24.

It is difficult to imagine that Noah was ignorant of the intoxicating quality of the prepared liquor. Nor does the inspired record allow us to suppose that he was inclined to habitual drunkenness. It was a solitary instance. Most likely, after the fatiguing labour of a sultry day, Noah, in refreshment, drank too eagerly of the welcome beverage; and becoming weary, lay down inconsiderately in the shade for repose. Canaan first perceived his aged grandsire in that condition, and making himself merry with the discovery, brought his father to behold the sight. Instead of reproving his son, Ham joined with him in making sport of the infirmity of his aged, pious, and venerable father, and exposed it to his brethren Shem and Japheth. They were properly affected towards their reverend parent, and that which Ham had published with ridicule, they piously concealed.

That Ham and Canaan were worthless characters, seems intimated by Moses, when he says, "Ham is the father of Canaan." It is therefore probable, that they would rejoice to find the pious prophet in so unbecoming a condition, that they might make retaliation for the reproofs he had addressed to them on account of their wickedness.

In the whole narrative we cannot but observe the perfect impartiality of the inspired historian. Such a statement is peculiar to the Holy Scriptures; and it is designed to evince the frailty and imperfection of human nature; and that the best of men cannot stand upright, unless they are constantly depending upon divine grace, and upheld by the power of God: nor appear in the judgment, without an interest in God's pardoning mercy, and faith in the Redeemer, "the Lord our Righteousness."

"Honour thy father and mother," is the law of God, and he requires us to observe it with special care. This precept was finely illustrated by the modesty and tenderness of Shem and Japheth: but the conduct of Ham was both an insult to a parent, and a reflection upon religion. It was highly displeasing to God; so that when the patriarch arose, and was made acquainted with the different behaviour of his sons, the spirit of prophecy fell upon him, by which he pronounced a divine sentence upon each, regarding their present character and the future condition of themselves and their families.

"And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." Gen. ix, 24—27.

A few observations will show how exactly these predictions have been fulfilled through all generations, down to our times.

Ham signifies "burnt" or "black;" and this name was strikingly significant of the regions which were peopled by his family. The descendants of Cush occupied the hot southern regions of Asia. The sons of Canaan chose Palestine, Canaan, and Syria; and the sons of Mizraim, Egypt and Lybia, in Africa. The corrupted nations which God destroyed before Israel, were descended from Canaan: and so were the Phœnicians and the Carthaginians, who were subjugated with dreadful destruction by the Greeks and Romans; and the wretched Negroes, who have been bought and sold like cattle, were his posterity.

Japheth denotes "enlargement;" and how wonderfully have his boundaries been enlarged! Not only Europe, but Asia Minor, the whole of the vast regions of Asia north of mount Taurus, and probably America, were peopled by his descendants.

Shem signifies "name," or "renown;" and his renown and name were great, both in a temporal and spiritual sense. The finest regions of Upper and Middle Asia were the portion of his family. But his chief renown consisted in his being destined to be the lineal ancestor of the promised *Seed* of the woman, to which Noah might allude in his pious ejaculation.

In the purity of religion, God dwelt in his favoured tents: and happy for us, by his merciful providence, we of the enlarged tribes of Japheth, have embraced the gospel, and thus dwell in the tents of Shem.

The tenth chapter of Genesis is one of the most valuable records of antiquity; and any person of very limited information will readily perceive that the Assyrians, Elamites, Lydians, Medes, Ionians, and Thracians, had Asshur, Elam, Lud, Madai, Javan, and Tiras, grandsons of Noah, for their founders; and thus from profane history we find an evidence of the divinity of the Bible, which alone can teach us the true origin of nations. And though man is white in Europe, black in Africa, yellow in Asia, and red in America, yet, as Buffon, an infidel naturalist, acknowledges, he is still the same animal, tinged only with the colour of the climate.

It was the purpose of God that the increasing family of Noah should separate, and form different nations in distant lands. But in opposition to the counsel of their father, about a hundred years after the deluge, the majority resolved on a prodigious work, as a centre of union among them. "And the whole earth was of one language and of one speech. And it came to pass as they journeyed from the east they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime for mortar. And they said, Go to, let us build us a city and tower, whose top shall reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower which the children of men builded. And the Lord said, Go to, let us go down, and there confound their language, that they may not understand one another's speech.

So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth." Gen. xi, 1—9. By this means, the prediction of Noah began to be fulfilled, and hence the origin of the different languages among mankind, of which the Bible alone gives us information.

How far Noah consented to the vain project, we have no means of ascertaining, and who was the chief director of that work we know not: but Nimrod, a grandson of Ham, "a mighty hunter," took possession of it, and laid the foundation of the Babylonian empire, of which he was the first monarch, Gen. x, 8—10. Babel was the beginning of the Tower of Babylon, so famous in the time of Nebuchadnezzar.

Noah lived, after this confusion, above two hundred years, and beheld, doubtless with the bitterest grief, wickedness abounding among his descendants, and multitudes of them become apostates from true religion to practise abominable idolatry!

THE BEAUTIES OF CHRISTIANITY.

Abridged from the Visc. Chateaubriand.

[This work possesses uncommon interest, not only from its intrinsic excellence, but from the fact of its noble author having been in his young days a professed infidel of the French Republican school, and being awakened to light and immortality by the death-bed letter of an affectionate mother, whose last prayer was, that her son might be again brought to believe the faith he had renounced. The author's aim is not to treat on the Internal Evidences of Christianity, but to show its various excellencies, and its indisputable superiority over all other systems.]

Since the first publication of Christianity to the world, it has been continually attacked by three kinds of enemies, heretics, sophists, and those frivolous characters who use the shafts of ridicule. Numerous writers have given successful answers to subtleties and falsehoods, but they have not been so successful against derision. It thus became necessary to prove, that the Christian religion is the most humane, the most favourable to liberty; that the modern world is indebted to it for every improvement; that nothing is more divine than its morality, and more lovely and sublime than its doctrines; that it developes virtuous passions, imparts energy to the ideas, corrects the taste, and that there is no disgrace in being believers with Newton and Bossuet;—in a word, it was necessary to summon all the charms of the imagination and the interests of the heart, to the assistance of that religion against which they had been set in array.

But, it may be asked, may there not be some danger in considering religion in a merely human point of view? To this we answer: Our religion shrinks not from the light; and one great proof of its divine origin is, that it will bear the severest scrutiny. Christianity will not be less true for appearing more beautiful. We can no longer say, "Believe without inquiring:" people will inquire:—and will it not be found sublime in the antiquity of its recollections, which go back to the creation of the world; ineffable in its mysteries; adorable in its sacraments; interesting in its history; celestial in its morality; attractive in its ceremonies; and fraught with every species of beauty?

To illustrate our work, we have divided the subject into four parts: the first treats of the tenets and doctrine; the second and third, of the connection of Christianity with literature and the arts; the fourth, of the worship and ceremonies of the church.

Having thus stated the general plan, let us enter on the first part of the subject; and as a preliminary step to the consideration of the Christian mysteries, let us inquire into the nature of mysteries in general. The most wonderful sentiments are those which produce impressions difficult to be explained. This is the case with regard to virtues: the most angelic are those, which, like charity, emanating immediately from God, studiously conceal themselves, like their source, from mortal view. The early inhabitants of Asia conversed only by symbols. There is nothing in the universe but what is hidden and unknown. Is not man himself an inexplicable mystery? Considering then the natural partiality of mankind for mysteries, it cannot appear surprising that the religions of all nations should have had their impenetrable secrets. God himself is the great secret of nature. The Divinity was represented veiled in Egypt, and the Sphinx was seated on the threshold of their temples. In regard, however, to mysteries, Christianity has a great advantage over the religions of antiquity. Their mysteries afforded, at the utmost, a subject for reflection to the philosopher, or for song to the poet: ours comprehend the secrets of our existence. It is a pitiful mode of reasoning to reject whatever we cannot comprehend. Were we to begin with the most simple things in life, it were easy to prove that we know nothing; and shall we then pretend to penetrate the depths of divine wisdom? The Trinity was known to the Egyptians. Heraclides records a celebrated oracle—"In the beginning was God, then the Word and the Spirit." Plato is supposed to have had some idea of the Trinity. The doctrine of the Trinity is known in the East Indies and Thibet. Our missionaries to Otaheite have found some traces of it among the religious notions of the natives. Some obscure tradition of it may also be discovered in the fables of polytheism. The philosophers too divided the moral man into three parts; and the fathers have imagined they discovered the image of the spiritual Trinity in the human soul. To delineate the divine Son of God, we need only borrow the words of St. John, who beheld him in his glorified state. "He was seated on the throne: his face shone like the sun in his strength, and his feet like fine brass melted in a furnace. His eyes were as a flame of fire, and out of his mouth went a two-edged sword. In his right hand he held seven stars; and in his left, a book sealed with seven seals. His voice was as the sound of many waters. The seven spirits of God burned before him like seven lamps; and he went forth from his throne attended by lightnings and voices and thunders." There is a sublimity in these images, unequalled by any human composition.

(*To be continued.*)

MR. WHITFIELD'S PREACHING.

During one of Mr. Whitfield's excursions in Yorkshire, he preached in a field near Sheffield, to a large audience, a very affecting sermon, on the Sufferings of Christ. A poor woman, who was driving some asses laden with bricks, arrested by the energetic manner of the preacher, stopped for some time to hear him. When he mentioned the circumstance of our blessed Lord having suffered for sinners, without the gates of Jerusalem, upwards of seventeen hundred years ago, the woman, addressing herself to one of the asses, and goading it, said, with the utmost simplicity, "Go, Robin! as it is so long since, I hope it is not true!"

Letters to a Mother, upon Education.

LETTER XXXIV.

On the question of Public or Private Education, concluded.

Another argument for public education is derived from the fact, that much of our safety and success in life depends upon our being able to form a judgment of the character of those individuals with whom we have to deal. Our Creator has afforded ample means of forming a judgment of the characters of mankind from their *manners*, countenance, tones, gestures, &c. &c. A knowledge of men by these means is indispensable to our dealing with them *safely* to ourselves. Unless we possess it we shall be liable to every form of ruin which the unprincipled and base part of mankind may inflict upon us: we shall be literally at the mercy of all with whom we come into contact. Every man has ample means of learning the character of mankind by these modes, at least of learning the character of that class of them with whom he is likely to come into collision; and all men who have been *bred up* in the intercourse with persons of their own class, *do* actually get habits of penetration into human character as far as they need them. The villager, whose *simplicity* towards things *beyond* his own sphere is so amusing, has very little of this *simplicity* among persons of his own class. And persons of his own class, as indeed with us all, constitute that sphere of society in which *he* is to do and to obtain good. Your son however can never *know mankind* should he be privately educated. His simplicity as to their wickedness, as well as to their virtues, will lay him open to be deceived and wronged by them at their pleasure. The vile and abandoned will mark him out for their prey, and devour and distress him, even with a determination proportioned to his unsuspectingness or inability to deal with them. He will be unfit as an infant to cope with mankind, unless he has been habituated to them. Fatal is the acquirement — detrimental the knowledge to his own peace—despicable the experience of the modes of human wickedness! Yet while he is in a fallen world, he must mingle with it: and he cannot mingle with it, and escape a vast proportion of misery, unless he knows *how to take care of himself*. For this purpose he ought to be acquainted with the workings of human nature, from the earliest period of human life, by actual community with mankind. Nor is this knowledge incompatible with rectitude, and even innocence of heart. In a certain sense, his knowledge of the wickedness of mankind renders the path of virtue more distinct to his own mind. His adherence to it has more of the personal *selection*, which is essential to the consistency of virtue. A man may and ought to unite in himself the qualities recommended by the Redeemer to his apostles, and exhibited in supreme perfection by himself, the wisdom of the serpent and the harmlessness of the dove.

Still further. It is obvious that although virtue must be founded in principle, yet that a readiness in the application of the principle must depend upon practice. Habits of virtue, as habits of every other kind, are gained by *practice*. The greater practice we have, the greater readiness we acquire, both of knowing what ought to be done, and also of doing it.

But the *practice* from which excellent results are to be expected, can only be obtained from circumstances which present a great number of various cases. It is also plain, that the habit of virtuous speaking and acting, ought, like every other, to be commenced and established early. But the system of private education *excludes this advantage*. However carefully the principles of virtue may be grounded in the mind of a boy, yet it is plain that if he is not brought into circumstances wherein he is required to act, his practical acquaintance with virtue can be but limited. Besides, when he comes to take his part in the great business of life, it will be found that there is a slowness about his decisions, as to what is proper or improper, little indeed consistent with the speed required by most of the petty transactions of human life. On the other hand, the boy brought up in the world, and who has been exercised by a great number of cases, brings his experience to bear upon each practical question as it comes before him. He has already seen most of such cases, or most varieties of them: he acts therefore, not from calculation so much as from precedent. He acts quickly therefore, on the same principle as the accomplished advocate giving you his opinion upon a case which has been proposed to him a thousand times over. He will also have a chance of acting more correctly than if he were slower in his determination. Virtue is oftener associated with the spontaneous and ready action of the man of the world, than of the calculating moralist. The one has no time, or gives himself no time, to speculate; the other reasons, and balances opposite arguments, and generally reasons himself into an error. The moral senses, like the bodily, when acting in highest perfection, act without reasoning.

All this readiness is, however, to be referred to habit, and habit to experience, and experience to a time when principles were first communicated, and when the child was taught to act from a consideration of principle. But as the experienced physician does not *refer to his books* when an every-day case comes before him, yet with whatever facility he comprehends it and prescribes for it, really acts upon a facility acquired in the first instance from these very books; so the ready action of virtue required by our worldly concerns, ought to be indeed derived in the first instance from principle, but afterwards from habit.

Still I acknowledge there may be a supposed case, and one which I would wish may never happen to yourself, in which a private education would be preferable. It is when some very peculiar and incurable defect or infirmity, especially of mind, would absolutely incapacitate your son from sharing in the routine of the employments of a school. It would have been better that the poet Cowper should have been educated at home, on account of his well known and early developed tendency to mental depression. Still it is not every defect which should be allowed to preclude a boy from the inestimable advantages of an education in the society of his schoolfellows. His schoolfellows soon get used to his defect, and it passes without notice. Whenever it is remembered, it is generally as a motive of kindness; and there is much real kindness to one another among boys at school, much readiness to help the weak and to protect the defenceless. I have seen the cripple leap along upon his crutch in the race with as much delight as the foremost runner. A boy with a defect is far less apt to be rendered unhappy by it when mingling with his companions, whom he will soon find cease even to notice it; or if they do, it is good-humouredly; whereas the same boy would brood upon it, and gain settled habits of mental suffering, if he were brought up in solitude, that nurse of all imaginary evils. Still, whenever the supposed case *really* occurs, I should still advise a private education. It may be proper to put this tender plant under the protection of a glass cover; but let the oakling be planted amid the trees of the forest, that he may with them gather vigour from every breeze, every shower, every sunbeam of the open sky.

I am, dear Madam, yours, &c.

Clericus.

ILLUSTRATION OF ISAIAH LX, 5.

"*The abundance of the sea shall be converted unto thee.*"

"Glorious things are spoken of thee, O city of God," (Psalm lxxxvii, 3) said the prophetic psalmist, when contemplating the future prosperity of the Christian church. Part of that glory has already been realized; so that an intelligent survey of the world at the present day, contrasted with the wide-spreading heathen darkness and corruption of the period when the prophet wrote, must lead every devout mind to exclaim, with grateful admiration, "What hath God wrought!" But who can conceive the moral splendour of that day, when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea?" Isa. xi, 9; — when "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ?" Rev. xi, 15; — when "all shall know the Lord, from the least even to the greatest?" — when the astonishing predictions of the inspired prophets, especially of the sixtieth chapter of Isaiah, shall be completely fulfilled?

Were the resources of a mighty nation employed wholly to glorify God for his mercy in the diffusion of his gospel throughout the world, by missionaries, schools, and the Holy Scriptures, what might not be soon effected, if approved by the Almighty Sovereign, and blessed by his Holy Spirit? Truth would shine with celestial brightness in every nation, holiness would soon characterize their inhabitants, and Paradise would be restored even upon earth! And this shall be reality in God's appointed time.

Such were some of our reflections when we met with Pebrer's "*Resources of the British Empire.*" His estimate of the aggregate of the wealth, capital, and power of Great Britain, led us to the declaration of the prophet, "The abundance of the sea shall be converted unto thee;" and we contemplated the blessings arising from these amazing "resources" being "converted" from purposes of *selfishness* to the honour of God and the advancement of human happiness. Perhaps a review of our national resources, as given by that intelligent writer, will serve as an occasion to animate the hopes of our readers in their anticipations of the times in which their children and their children's children are to live; especially as "the signs of the times," notwithstanding many things are calculated to awaken gloomy apprehensions, certainly indicate the fulfilment of many of God's merciful purposes to our world.

Pebrer says, "It appears that, according to the moderate calculation adopted in these estimates, there exists in the United Kingdom of Great Britain and Ireland, a capital, public and private, of 3,679,500,000*l.*

"The greatest part of this enormous capital is beneficially employed in creating substantial property, and in promoting industry and enterprise in the multifarious pursuits and occupations by which the necessaries, the comforts, and the luxuries of life are raised and provided. The most useful and important of these is Agriculture, which raises, in all its branches, annual produce to the value of 246,000,000*l.*; or *fifty-two millions and a half* more than the total produce of this branch in France, considered to be the first agricultural country in Europe. The value of the produce of the Mines and Minerals in the United Kingdom, is 21,400,000*l.* The produce and profits of the numerous classes engaged in Inland Trade, amount to the large sum of 48,425,000*l.* And of those important branches to all maritime nations, the Coasting Trade and the Fisheries, the former yields 3,550,600*l.* and the latter 3,400,000*l.* The annual gains of all those engaged in Shipping and Foreign Trade amount to 34,398,059*l.* The profits of Bankers may be stated at 4,500,000*l.*; and the income derived from property invested in Foreign Securities, including the sum annually remitted from India, is estimated at 4,500,000*l.* Lastly, the capital, labour, and machinery employed in all the numerous and expensive branches of Manufactures, annually raise produce valued at the enormous sum of 148,050,000*l.*

"Thus the grand result of the combination of the prodigious capital above stated, with all animate and inanimate power, is the annual creation of produce and property to the amount of 514,823,059*l.*!!"

LETTER FROM THE LATE REV. A. FULLER,

Addressed to a Young Lady in Exeter, who had been greatly impressed by a Sermon which he preached, in passing through that city, on John xxi, 17, "Simon, son of Jonas, lovest thou me?"

Kettering, May, 1801.

My dear young Friend,

I received yours just as I was going a journey. There needs no apology for your writing to me, though perhaps my answer may be short, owing to other numerous engagements. It gives me pleasure to learn that any thing I delivered was of use to you, especially in endearing to you the name of the Lord Jesus. This is the tendency of true religion. If Jesus be precious to us *in his true character*, we are believers in him, and interested in his salvation. Jesus is the friend and Saviour of sinners; and we cannot discern his glory, or properly love his name, but as we are made sensible of our sinful state. It is in the character of sinners, even the chief of sinners, that we must come to him: for the whole need not a physician, but those that are sick. "You never was permitted to give into the excesses which most young people are." Perhaps you may have valued yourself a little on this account, and cherished a hope that you should be more likely to obtain mercy; but the truth is, you have been a much greater sinner than you are aware of. The difference between one sinner and another is but small, in comparison of that wherein they are alike. We have all transgressed God's holy law, and all possess a heart averse to him, and every thing that is truly good; and, therefore, are all exposed to his eternal displeasure. And had not God so loved the world as to give his only begotten Son to die for us, we must all have perished without hope. As it is, our hope is only in him: for his sake alone, and not for our own good deeds, our prayers, and tears, we are accepted. His righteousness must be our plea, for in him God is well pleased. The grand proof of the truth of our religion is, that we be of the same mind as God with respect to Christ. Hence he that is chosen of God and precious, is said to be precious to them that believe, 1 Pet. ii, 7. Now Christ is precious to God on several accounts: he is the Son of God, and as such dear to him: and is he not as such dear to us, as being our great high-priest, and able to save to the uttermost? He is also the Son of man, and as such dear to him, John v, 27. And for this sake also he is dear to true believers; for being flesh of our flesh, he can feel for our infirmities. He is beloved of the Father, because he laid down his life, John x, 17; and surely for this we also must love him. Finally, the Father loves him, because of his regard to righteousness. "He loveth righteousness and hateth iniquity, therefore God hath anointed him with the oil of gladness above his fellows." In becoming our Mediator and Saviour he has shown himself the enemy of sin, while he saves the sinner. And if we be true believers we shall love him on the same account. If we love him only because we hope to escape hell by means of his death, and not on account of his saving us *from our sins*, this is merely self-love, and has no true religion in it. I may add, if you love our Lord Jesus Christ in sincerity, you will love him supremely: while you will be dutiful to your parent, you will love Christ before him, and before any person or thing in the world.

I wish you could read, if you could procure it, a little book containing accounts of the trials and experiences of several eminent Christians about one hundred and thirty years ago, one of whom was a young woman of the name of Agnes Beaumont. It was published some years ago by Mr. James of Hitchen. I cannot recollect the title, but I have often read and wept over the trials of poor Agnes, whose father was for a long time set against her religion, but at last died under an acknowledgement of his great sin in opposing her. It was by a kind, obliging, obedient behaviour in all civil matters that his heart was moved.

Though I cannot engage to correspond with any person for a continuance, yet if you have any particular exercises on which you would wish for my advice, or counsel to ask respecting your spiritual welfare, write to me with freedom, and I will at any time answer you. I remain, in our dear Lord Jesus,

Affectionately yours,
A. Fuller.

THE LATE REV. JOHN REES,

OF CROWN STREET CHAPEL, LONDON.

We have been repeatedly requested to insert in the Christian's Penny Magazine, the "Dying Testimony of the late Rev. John Rees," as peculiarly adapted to promote the edification of our readers. It affords us pleasure to be able to gratify our friends in this respect from an interesting Memoir of that useful servant of Christ, by the Rev. Henry Heap, dedicated to the "Right Hon. the Earl of Roden." The following instructive extract from the "Diary" of that devoted minister may be regarded as

His Living Testimony.

"Sabbath-day, April 20, 1828. Fifty-eight years this day I was born at Carmarthen, in South Wales. Thirty-eight years I have been a professor of religion, and thirty-five a preacher of the gospel of Jesus Christ. But, O my soul, what a chequered path hast thou walked! The prevailing and sincere feeling of my mind on this my birth-day is deep regret, that I have in all these years lived so little unto God; my exercises in religion, as to bodily labour, and the number of sermons, more than common; but what is bodily exercise? God seeks the heart in every duty; and in many duties he has found me like a silly dove without a heart, or a heart like the fool's eye, wandering from him. I have to regret the duties omitted, neglected, or formally fulfilled, and the sins committed in thought and deed, for which I would humble myself in deep abasement before the footstool of mercy, and pray for grace, that I may, as the chief of sinners, come this day to the blood of sprinkling, that fountain which is open for sin and uncleanness. This is my only refuge after my prayers, and after my preaching, and after my Sabbaths; for I stand in need of being sprinkled with it, and washed from all the stains of my sin and the imperfections of my services. O thou Lamb of God, wash me in thy cleansing and soul-purifying blood! O cover me in thy soul-justifying righteousness, and sanctify me with thy sanctifying Spirit, that I may be more devoted to thy service! While I have every reason to complain of myself, I have more reason to extol and magnify the grace, mercy, and compassion of God in his dealing towards me; they have indeed been marked with great mercy. My preservation in bodily health, without a day of *real illness* for thirty-six years. His patience towards me in bearing with me so long; his kindness in blessing my labours as a preacher to the conversion and edification of so many hundreds of my fellow-creatures — some are now ministers of Christ — in supporting me in many troubles, and in bringing me to my present place in a wonderful and mysterious way, and for enabling me to give myself for eternity to the Lord Jesus Christ, who is my hope, my refuge, my hiding-place, my shield, and the tower of my defence. 'Bless the Lord, O my soul, and all that is within me bless his holy name! Bless the Lord, O my soul, and forget not all his benefits!' Let this be my motto through the year, should my life be so long spared; and if not spared, may the Lord Jesus receive me into the arms of his rich grace. 'O to grace how great a debtor!' shall be my song for ever. This is not only my birth-day, but the day appointed for the anniversary of my settlement as minister of Crown Street chapel. It appears to me singular that both should be on the same day, without the least intention or design, either in me or my brethren; but, O thou Ruler of all circumstances and events, not without thy knowledge and design. Let it be, gracious God, a time of refreshing from thy presence, and let some great good be done this day to the souls of men. I would, O Lord, erect my Ebenezer, and to thy praise acknowledge that hitherto the Lord hath helped me."

His Dying Testimony,

Is thus given, in a letter from the Rev. J. Leifchild to the biographer, and will be read with deep interest by all.

"On my last visit, I saw that he was going, and forbore to trouble him much. But I put it to him seriously, in the full prospect of death, to give me the exact state of his mind. 'Mr. R., I may survive you; I may have to tell whether Christianity was able to surport you in these moments: let me know, *exactly*, what you feel; for these moments are too solemn for hesitation, vagueness, or reserve: tell me, my dear Sir, all, as briefly as possible, and I will disturb you no more." I saw him touched: his full form was shrunken by his long-continued malady and confinement, his swollen limbs (punctured to prevent inflammation) gave him great pain; blanched was his cheek, and sunken his eye: but this appeal to the honour of his religion roused him. It freshened his dying lamp; his colour returned, his eye was lit up with animation; and, raising himself, he looked me full in the face, and, with great deliberation, energy, and dignity, uttered the following words: — "*Christ in his person, Christ in his offices, Christ in the love of his heart, and Christ in the power of his arm, is the rock on which I rest; and now* (reclining his head gently on the pillow), *Death! strike!*' These words were not lost in air; they entered the tablet of my memory, and have remained fixed. I have no other wish than that they may express my sentiments and feelings in similar moments. 'So may it happen to me to die!'

"If it were right, I could say much on the affection of his widow, and on the numerous instances I witnessed of all that should exist between two such parties. I fear her claims to attention and kindness are not fully understood, or at least duly appreciated. But all this is far better in your hands than in mine; and I sincerely wish that your expectations in the projected publication may be realized to the utmost extent.

Your sincere friend and brother,

Rev. Henry Heap. J. Leifchild."

NIGHT AND DAY.

All sleeps! — for drowsy darkness reigns,
And deals his potion round,
With which, as adamantine chains,
He holds existence bound.

No light illumes the cheerless scene,
Save Luna's faintest gleam,
That clouds reflect, which sometimes 'tween
There steals a brighter beam.

No sound the list'ning ear doth seize,
The death-like stillness breaking,
Save the faint rustling of the breeze,
Or th' ocean's distant raking.

Night disappears! its gloomy train
Now vanishes away;
Mild beams of light illume the plain,
And speak th' approach of day.

See yonder, where the ocean lies,
Bright Phœbus lifts his head;
See him majestically rise,
And gild his wat'ry bed.

How chang'd the scene! Night's gloomy reign
Spread cheerless silence round;
But now all nature smiles again,
Her plains with joy are crown'd!

Thus doth a burst of heav'nly light
The Christian pilgrim greet,
Who wings his way from Earth's drear night
The bless'd above to meet.

Sweet truth, to Christian virtue join'd,
A light *within* displays,
That Heav'n revealing, doth the mind
Beyond Earth's midnight raise.

It is as 'twere the faintest break
Of morn's incipient beams:
But, oh! when saints *immortal* wake,
What glory o'er them reigns!

Then doth eternal summer crown
Their rich immortal rest,
Which ne'er shall know stern Winter's frown,
Nor be by care oppress'd.

O happy, happy they, who e'er
Such precious bliss shall know!
Bliss that but dimly can appear
In shadows here below.

Brighton. R. C.

ANSWER TO A CASE OF CONSCIENCE ON HEB. X, 26.

(See No. 61, p. 246.)

Our Correspondent W. has proposed for consideration a passage of Scripture, which has occasioned much alarm in the minds of many who have truly feared God; but it has also been the means of leading them to a prayerful course of studying the sacred volume. *Mistakes* of the meaning of this passage alone occasion perplexity to the sincere disciples of Christ; for, however terrible it may be in its aspect towards *apostates*, it has nothing really alarming to the pious.

Tenderness of conscience is essential to spiritual religion, and a most certain evidence of a healthful condition of the soul. No state of mind is more truly desirable; as it is the chief preventive from falling into a backsliding state, while it prompts to the seeking of every blessing, in habitual communion with God. Tenderness of conscience is peculiarly contemplated, in those passages of scripture, which speak of being "in the fear of the Lord all the day long" — "The fear of the Lord is to hate evil" — "Blessed is the man that feareth always" — "To this man will I look, who is poor, and of a contrite spirit."

Ignorance, however, of the grand scheme of Christianity, as contained in the Holy Scriptures, may be the occasion of much uneasiness to a tender conscience, and lead to serious mental distress. This may probably have been the case from reading the language of this text, without carefully examining its connection, or seriously considering its import. Dr. Doddridge's translation and paraphrase will assist the reader greatly in perceiving the true import of the verse: the italics are his translation. "*For if we sin wilfully* and presumptuously by apostatizing, *after having received the knowledge of the truth* with such incontestible evidence and power, *there remaineth yet no more sacrifice for sin*; nor is it possible to find any atonement that shall be efficacious, after having thus ungratefully and wickedly disowned that which God has appointed."

Sinning *wilfully* imports a course of sinning — not only *willingly*, which some conscientious persons seem to confound with *wilfully* — but deliberately, resolvedly, obstinately, and against the clearest light and knowledge of the word of God. Persons guilty of such conduct can have no benefit from the sacrifice of Christ, whose blood cleanses from all sin in the case of every penitent believer. Infidelity and apostasy "trample under foot the Son of God, and count the blood of the covenant wherewith he was sanctified an unholy thing, doing despite unto the Spirit of grace," ver. 29. Such, however, cannot be the state of mind described by our correspondent W. And let every anxious reader of these passages consider, that their design is to awaken the careless to seek salvation — to convict the impenitent of the guilt of their condition — to excite the established believer to gratitude for an interest in Christ — and to bring glory to the Redeemer, by the exhibition of his sacrifice as all-sufficient for every believer.

THE FAMILY BOOK.

18mo. cloth, pp. 338. Religious Tract Society.

It would be sufficient, in recommendation of this volume, to say, that it is worthy of its engaging title. Wisdom, prudence, and piety, are most ingeniously illustrated in it through sixty-three chapters, by the principles, character, and habits of "The Sutton Family." We can scarcely conceive any thing more admirably written as the means of conveying the most useful lessons to servants and young persons. Every kitchen library should be enriched with this instructive volume; and parents and heads of families may derive from it the most profitable maxims on every subject of daily occurrence in domestic government and practical life.

"The soul is a spark kindled by the Deity, which cannot be extinguished by the damps of this dark valley."

"There dwells in man a vital spark,
Lit up by power divine,
Which fleeting time can never dark,
Nor death's damp vale confine."

Jane.

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JAPANESE CEREMONY OF TREADING UPON THE CROSS.

OMAN CATHOLIC MISSIONS TO THE EAST.

R engraving necessarily requires that we give some torical notices of Roman Catholic Missions to the st.

Christianity, it is well known, is pre-eminently mis-nary and proselyting in its spirit. But its genius is inely benevolent, breathing infinite love to mankind. Divine Founder gave his last command to his chosen ciples, "Go into all the world, and preach the gospel every creature." Ecclesiastical history shows, that, every age of the world, as genuine Christianity has en possessed, the servants of Christ have endeavoured disseminate their principles, and to diffuse the blessings of salvation among all nations by the Holy Scriptures.

Popery also is peculiarly missionary in its spirit: but, concealing the word of God, and not allowing its heavenly light to shine among the nations, its early efforts to proselyte the heathen, have left some of the deepest stains upon the Christian name. Dr. Mosheim remarks, "The Spaniards and Portuguese, if we may give credit to their historians, exerted themselves with the greatest vigour and success in the propagation of the gospel among the darkened nations. And it must indeed be confessed, that they communicated some notions, such as they were, of the Christian religion to the inhabitants of America, to those parts of Africa where they carried their arms, and to the islands and maritime provinces of Asia, which they reduced under their dominion. It is also true, that considerable numbers of these savage people, who had hitherto lived, either under the bondage of the most extravagant superstitions, or in a total ignorance of any object of religious worship, embraced, at least in outward appearance, the doctrines of the gospel. But when we consider the methods of conversion that were employed by the Spanish missionaries among these wretched nations, the barbarous laws and inhuman tortures that were used to force them into the profession of Christianity; when it is considered, farther, that the denomination of Christians was conferred upon such of these poor wretches as discovered a blind and excessive veneration for their stupid instructors, and were able, by certain gestures, and the repetition of a little jargon, to perform a few superstitious rites and ceremonies; then, instead of rejoicing at, we shall be tempted to lament, such a propagation of the gospel, and to behold the labours of such miserable apostles with indignation and contempt. Such is the judgment passed upon these missionaries, not only by those whom the church of Rome places in the list of heretics, but also by many of the most pious and eminent of her own doctors, in France, Germany, Spain, and Italy.

"When the Roman pontiffs saw their ambition checked by the progress of the Reformation, which deprived them of a great part of their spiritual dominion in Europe, they turned their lordly views towards the other parts of the globe, and became more solicitous than ever about the propagation of the gospel among the nations that lay yet involved in the darkness of paganism. This they considered as the best method of making amends for the loss they had sustained in Europe, and the most specious pretext for assuming to themselves, with some appearance of justice, the title of heads or parents of the universal church. The famous society, which, in the year 1540, took the denomination of Jesuits, or the Company of Jesus, seemed every way proper to assist the court of Rome in the execution of this extensive design. And accordingly, from their first rise, this peculiar charge was given them, that their missionaries should be at the absolute disposal of the Roman pontiff, and always ready, at a moment's warning, to repair to whatever part of the world he should fix for the exercise of their ministry. The many histories and relations which mention the labours, perils, and exploits of that prodigious multitude of Jesuits, who were employed in the conversion of the African, American, and Indian infidels, abundantly show, with what fidelity and zeal the members of this society executed the orders of the Roman pontiffs. And their labours would undoubtedly have crowned them with immortal glory, had it not appeared evident, from the most authentic records, that the greatest part of these new apostles had more in view the promoting of the ambitious views of Rome, and the advancing of the interests of their own society, than the propagation of the Christian religion, or the honour of its Divine Author. It may also be affirmed, from records of the highest credit and authority, that the Inquisition erected by the Jesuits at Goa, and the penal laws, whose terrors they employed, contributed much more than their arguments and exhortations to engage the Indians to embrace Christianity. The converting zeal of the Franciscans and Dominicans, which had for a long time been not only cooled, but almost totally extinguished, was animated anew by the example of the Jesuits."

But of all the Jesuits who distinguished themselves by their zealous and laborious attempts to extend the limits of the church, none acquired a more shining reputation than Francis Xavier, who is commonly called "The Apostle of the Indies," and by Pope Benedict XIV, "The Protector of the Indies."

St. Francis Xavier was a native of Navarre, in Spain, born in 1497: he was educated at Paris, and became an eminent professor in that university, where he formed an intimacy with Ignatius Loyola, the founder of the Jesuits. Inflamed with similar zeal, he bound himself to attempt the conversion of the heathen. "An undaunted resolution," says Mosheim, "and no small degree of genius and sagacity, rendered this famous missionary one of the properest persons that could be employed in such an arduous task. Accordingly, in the year 1522, he set sail for the Portuguese settlement in India, and, in a short space of time, spread the knowledge of the Christian, or, to speak more properly, of the popish religion, over a great part of the continent, and in several of the islands of that remote region."

Xavier was honoured, on entering on his missionary work, with the dignity of *Apostolical Nuncio in the East*, and during the voyage, and also in the Indies, he was called "holy father." It is said to have "cost him no less pains to reclaim the Portuguese, debauched with the riches of Asia, than to convert infidels." He converted the king of the island of Ceylon; and thence, after several times traversing the Indian islands, and some parts of the continent, he proceeded to Japan, where he succeeded in an extraordinary manner, assisted by other Jesuits and friars from Goa, Macao, and the Manillas. At first, the undertaking advanced with the most rapid success. Many houses, especially *seventy-three* of splendid appearance, with several churches and seminaries, were possessed by the Jesuits, besides what were in the possession of the Augustins and Dominicans. Their converts are said to have amounted to 600,000 persons; and they were in such favour at court, that an embassy, with rich presents, was sent to Pope Gregory XIII. The conduct of the missionaries, however, convinced the government that they had other views beyond the conversion of the people to God; and as they began to preach boldly the supremacy of the pope, it was believed they were conspiring against the state. A persecution commenced against them; and an affront which was offered to a Japanese prince by a Portuguese prelate, produced an order, that all Christians who did not leave the empire immediately should be put to death. From 1596 to 1640, persecution raged dreadfully; as the Jesuit fathers did interfere in the business of the state. Their hardships and sufferings were great: many of their members were martyred. A general massacre took place, when, it is said, that besides multitudes of private persons, no less than 40,000 Roman Catholic soldiers were sacrificed to the fury of the pagan Japanese. In 1640, the Portuguese were expelled the country, and no man was suffered to be a Christian.

Millar, in the second volume of his "History of the Propagation of Christianity," remarks, "The persecution of missionaries continues to this day in Japan; for I find in the public news from Madrid, Jan. 30, 1720, the following paragraph: "We have received letters from Madraspatam in the East Indies, of the 25th of December, 1718, that advice was come to that place, that the Abbot, Baptist Lidotti, a Sicilian, died in the country of Japan, in the torments he suffered for the Christian faith. His zeal for the conversion of infidels induced him to go into that country, notwithstanding the severe laws of that government, whereby all Europeans in general, and most particularly missionaries, are forbid coming there. He was no sooner arrived, but he was taken up, and condemned to die; he was sent to the governor of the province, and after some small liberty allowed him, it being discovered he had converted some of the people of Japan to the Christian faith, a very extraordinary punishment was inflicted upon him; for the infidels immured him with his hands tied between two walls, built so close that he could not stir himself, allowing him no other food than a little rice and water every evening. This torment soon put an end to his life: he died about the beginning of the year 1714."

After the lapse of more than a century, Japan continues in the same state of heathen darkness: but we trust the time is not far distant, in which the word of God, which is being translated into the language of that country, will be circulated through the land, to bless its teeming population with the true knowledge of salvation by Jesus Christ.

Japanese Contempt for Roman Catholic Images.

Christianity, as exhibited in the Holy Scriptures, commends itself to the reason of every intelligent man. Infidels may dislike the spirituality of its doctrines, and reject its claims without an examination of its true nature: but however they may refuse to humble themselves before the throne of the heavenly grace, to implore that wisdom and those blessings which it promises, none, even of the most acute and learned, have ever been able to discover that there is any thing in its institutions irrational, or unworthy of God. Multitudes of that class, having been induced to consider it in the sacred volume, have been converted from their infidelity, by means of a candid examination of its doctrines and precepts, and have been constrained to pronounce it the expression of infinite benevolence, in which "God has abounded towards us in all wisdom and prudence."

Popery, in all its essential peculiarities, is not Christian, and therefore offensive to the reason of man: hence the prevailing infidelity in Roman Catholic countries. Prayers in a tongue unknown to the people —Transubstantiation of the bread and wine in the Lord's Supper—and image-worship,—are an insult to the sound dictates of reason, and equally repugnant to the oracles of God. Hence the generally prevailing ignorance of the population in countries professing that form of religion, and its rejection in proportion as the people become enlightened by scriptural knowledge.

Contempt for the corruptions of Christianity, was probably never more strikingly exhibited, than it is still done in Japan, by their annual ceremony of Trampling on the Images of the Virgin Mary with her Child, and the Crucifix. This horrid ceremony takes place at the beginning of the year, in commemoration of the expulsion of the Jesuits. The images are of copper, about a foot in height. Observing this custom is intended to impress every individual with hatred of the Christian religion and name, and to discover whether there is any remnant of it left in the country. It is performed in the places where the Christians chiefly resided. In Nagasaki it continues *four* days; the images are conveyed to the circumjacent places, and afterwards laid aside till the next anniversary. They are so scrupulously inquisitive, that every person, except the governor and his attendants, even the youngest child, is expected to be present. Some have said that the Dutch factors are obliged to trample on the cross, but this is not true. Still, how serious is this stumbling-block in the way of the extension of pure, divine Christianity!

Immoral and corrupt professors of the gospel incur an awful accumulation of guilt, in giving such false and shameful examples to the heathen. To such it is that the apostle addresses himself, Rom. ii, 24, "For the name of God is blasphemed among the Gentiles through you, as it is written." Should this fall into the hands of any who have brought *scandal* upon the Saviour's cause by immorality of life, let them read Ezek. xxxvi, 20—23, and humble themselves at the throne of grace, in seeking reconciliation with God.

THE BEAUTIES OF CHRISTIANITY.

(Continued from p. 260.)

Of Redemption.

As the Trinity comprehends secrets of the metaphysical kind, so Redemption contains the wonderful history of man's heart and destination. The one overwhelms our senses with its glory; but the affecting mystery of the other, while it fills our eyes with tears, prevents them from being too much dazzled, and allows us to fix them for a moment on the cross. We behold, in the first place, the doctrine of original sin, which explains the whole nature of man. Without this, how shall we account for the vicious propensity of our nature? Without a primitive fall, how shall we explain that sweat which fertilizes the rugged soil, the sorrows and misfortunes of the righteous, the triumphs, the unpunished success of the wicked? To be convinced of the fatal truth, whence springs the mystery of redemption, need we any other proof than the malediction pronounced on Eve, a malediction of daily accomplishment? But a God of clemency, knowing that we should all have perished in consequence of this fall, has interposed to save us. Let us, who are all frail and guilty, ask not our understandings but our hearts, how a God can die. A universal tradition teaches us, that man was created in a more perfect state than the present; if man was created, he was created for some end or other; and being created perfect, the end for which he was destined could not be otherwise than perfect. But the final cause of man has not been changed by his fall, since he has not been created anew; he is therefore, though mortal and imperfect through sin, still destined for immortal and perfect ends. But how are these ends to be attained in this state of imperfection? Thus we perceive the necessity of succour, or redemption. But in order to adjust a redemption, the ransom must be at least equivalent to the object to be redeemed; and how could man make a satisfaction, as well for his own guilt as for the rest of the human race? Heaven seems purposely to have allowed four thousand years to elapse, to allow men to judge how very inadequate were their degraded virtues for such a sacrifice. It is clear, then, that Redemption could only have proceeded from a being superior to man. Let us examine if it could have been accomplished by any intermediate being between us and God.

"Say, heavenly powers, where shall we find such love?
Which of ye will be mortal to redeem
Man's mortal crime? and just, the unjust to save?
Dwells in all heaven charity so dear?"

It was a beautiful idea of Milton, to represent the Almighty announcing the fall to the astonished heavens, and asking if any of the celestial powers was willing to devote himself for the salvation of mankind. All the divine hierarchy was mute! What indeed should have inspired the angels with that unbounded love to man which the mystery of the cross pre-supposes? Nor could any angelic being, from the weakness of its nature, have taken on itself those sufferings, which, in the language of Massillon, accumulated upon the head of Christ, all the physical torments that might be supposed to attend the punishment of all the sins committed since the beginning of time, and all the moral anguish and remorse which the same sins must have occasioned. If the Son of God himself found the cup bitter, how could an angel have raised it to his lips? Oh, no! he never could have drunk up the dregs, and the sacrifice could not have been consummated. We could then have no other Redeemer than the Son of God. He alone was capable of reconciling God with man. He was born of a virgin, a victim without spot and blemish: he received life in a stable, in the lowest of human conditions, because we had fallen through pride. Here commences the depth of the mystery: man feels an awful emotion, and the scene closes!

Christianity is not made up of those things which the sarcasms of infidelity would fain lead us to imagine. To the poor in spirit the gospel has been preached, and by the poor in spirit it has been heard. It is the plainest book that exists: its doctrine has not its seat in the head, but the heart: it teaches not the art of disputation, but the way to lead a virtuous life. Such, moreover, are its truths, that the admission of one single point compels you to admit all the rest: the moment you acknowledge a God, our holy religion makes its way with all its doctrines.

Of the Sacraments.

If the mysteries overwhelm the mind by their greatness, we experience a different kind of astonishment, but perhaps not less profound, when we contemplate the sacraments of the church; the intimate knowledge of man which we discover in these institutions, proves that he who has thus penetrated into the recesses of the human heart, can be no other than its Creator.

Baptism is the first of the sacraments which religion confers on man, and which clothes him with Jesus Christ. Who can avoid being struck with the solemnity and affecting nature of the ceremony which consecrates the life of a Christian! It reminds us of the corruption in which we were born, of the tribulations which await us in the world, and that our sins will recoil upon our children. Considered as a type of the mystery of our redemption, baptism is a bath which restores to the soul its primeval vigour.

The holy communion presents to us characters still more sublime. It originated in the last supper of which Christ partook with his disciples, and embraces three grand essential points. First. In the material bread and wine we behold the consecration of the food of man which we receive from the bounty of God. Were there nothing more in the communion than the offering of the productions of the earth to him who dispenses them, that alone would render it equal to the most excellent religious customs of Greece. Secondly. The eucharist reminds us of the passover of the Israelites; it announces the abolition of bloody sacrifices; it is also the image of the calling of Abraham, and of the first covenant between God and man. Thirdly. It announces the union of mankind into one great family, it inculcates the end of animosities, and the commencement of a new law, which makes no distinction of Jew or Gentile, but invites all the children of Adam to the same table. When the Almighty had created man in his own image, he made a covenant with him; Adam and his Creator conversed together in the solitude of the garden. This covenant was of necessity broken on the fall of Adam. Now between two things of different properties, there cannot be a point of union except by means of a third agent. The first effort which divine love made to draw us nearer to itself was in the calling of Abraham, and the institution of sacrifices, types of the coming of Messias. The Saviour, by the redemption, reinstated us in our privileges, and the highest of those privileges was to communicate with our Maker. But this intercourse could not be direct, because the *body*, an heir of death, is too weak to survive a direct communication with God. A medium was therefore required, and this the Son has furnished. He hath given himself to us in the eucharist. He hath become the sublime way by which we are spiritually united with him in whom we live, move, and breathe. On the one hand, he is united to the Father by his spirituality, and on the other, to us by his humanity. He is, therefore, the required medium of approximation between the guilty child and the forgiving Parent.

(To be continued.)

SCRIPTURE BIOGRAPHY.

NOAH.

Noah's Salvation Typical.

It is allowed by all that Noah was a typical character. In several respects he may be compared or contrasted with Adam; and he, as well as Adam, was a distinguished type of Christ.

As Adam was the father of the first, Noah was the father of the second world. To these two alone, was the whole world granted as a possession. For the sin of Adam, the ground was cursed: but through the sacrifice of Noah, the earth was blessed.

The name of Noah was significant, denoting rest and consolation; and such in reality is our blessed Lord and Saviour. He is the Rest of his people, and the never-failing Consolation of all the Israel of God. Noah was the great *prophet*, and *priest*, and "*preacher* of righteousness" to the old world: such, with unspeakable eminence, is our divine Redeemer, "the Apostle and High Priest of our profession." Through the sacrifice of Noah, the Lord gave the covenant of safety to the world: through the sacrifice of Christ, the better covenant of eternal salvation was ratified and published. Noah was saved in the ark by the destroying deluge; so, as Peter teaches, "the like figure whereunto, even baptism, doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ." 1 Pet. iii, 21.

Dreadful as was the overwhelming deluge, whose waters were required to wash away the corruptions of the earth, there is a still more dreadful revolution in prospect, when "the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up. Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. iii, 12, 13. In the anticipation of that most fearful event, let every sincere believer repose upon the promise of God, ratified by his most solemn oath. "For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I will not be wroth with thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee." Isa. liv, 9, 10.

DEATH OF MR. THOMAS WILLIAMS.

The church on earth has lost a valuable member in the removal to the church in heaven of the late Mr. Thomas Williams. He died on the 12th inst. in the 78th year of his age, after a few hours' illness. This excellent man was the well-known editor of "*The Cottage Bible*," and the translator of "Solomon's Song," as well as author of several valuable theological works, the last published only a few months ago, entitled "The Private Life of Christ." Mr. Williams's character was in strict accordance with his pursuits, and he died, as he lived, a Christian, prepared and waiting for a happy immortality.

Letters to a Mother, upon Education.

LETTER XXXV.

On the Choice of a School.

Dear Madam,

SINCE, then, it seems expedient that your son should go to school, the next question to be considered is, what kind of a school shall he go to?

The answer to this question, though simply consisting of the suggestions of common sense, requires to be stated at large.

It appears to me advisable, that regard should be had in the choice of a school to the following points.

1st. Let him be sent to a school, where the general and principal plan of education is adapted to your expectations as to his future occupation in life.

If your own circumstances dictate that your son is to be a tradesman, send him to a good commercial school, as it is called, situate in the country, or in the *neighbourhood* of the metropolis. Let it, if possible, be a school where *the learned languages* are not even *professed* to be taught, nor even French, but where all that the master pretends to do, is to qualify his pupils for *mercantile pursuits*. In a school of this kind, let him be thoroughly instructed in all those branches of knowledge into which I have presumed that you will initiate him. To these of course book-keeping will be added. Having such views with regard to your son, do not send him to a schoolmaster *of whom you know nothing*. A little inquiry among the more judicious of your friends will soon enable you to find a schoolmaster who professes nothing more than to communicate a commercial education, and whom they can recommend, upon a personal knowledge of his competency and fitness in all respects. Still, if you find any thing in his advertisements, or in his manner, tones, language, professions, statements, or references, which at all savours of boasting or parade, immediately resolve to have nothing to do with him. Make similar observations as to the mistress. Even should all other circumstances please you, and appear such as *good sense*, that comparatively rare but inestimable faculty, would seem to require, yet examine if the situation of the house be rural and airy, and if it has a play-ground of competent size. I advise, too, that your son should not go to any school where there are fewer than fifty pupils, or where there are likely to be as many very shortly. It will be requisite that you should personally survey the accommodations to which you commit your offspring, whether the school-room be large, lofty, and airy; above all things, minutely investigate whether the temper of the master and mistress be good. Choose a master not under thirty nor more than forty-five years of age. Similar observations should be made as to the arrangements of the household. Examine the sleeping-rooms, the beds, the provisions for washing hands and face. Consider whether the hours of rising and retiring to rest be sufficiently early. Thoroughly acquaint yourself with the number of meals allowed, and with the nature of the aliment used at each. You will not think these directions minute or unworthy of notice. Remember, that when you send your son to school, it *ought to be* to a school wherein your own plans will as much as possible be carried on and continued to perfection. If your own plans are valuable, surely the question whether they are likely to be continued or not by the schoolmaster cannot be unimportant.

Should you however resolve, upon a due and faithful consideration of all the circumstances adverted to in a former Letter, respecting the choice of a profession, or upon the advice of tried, disinterested, and judicious friends, that your son should be devoted to a learned profession, then indeed you must turn your view to some one of those numerous public grammar-schools for which we are indebted to the piety and munificence of our forefathers. You will find a full account of the chief of these in a book lately published, "A Father's Guide in the Choice of a School for his Son;" or in another book of the same nature, called "Liber Scholasticus." In these books you will find an account of all the principal grammar-schools in the kingdom. The chief things to be attended to are the following: the *time* at which your son should *enter*, in order to be permitted to become a candidate for *all* the advantages of the school — I mean exhibitions to college, scholarships, &c. From these and *similar books* (for there are many), you will also gain a knowledge of the various circumstances which entitle particular persons to the higher advantages of certain schools, such as founder's kin, the natives of particular districts, counties, cities, &c. &c. It may be well also to compare the information given in such books with that which you will find in the University Calendar of Cambridge and of Oxford, since some schools are more particularly connected with certain colleges of either university. Thus a boy from some particular schools may have the opportunity of being sent to college, if he stays long enough, and is sufficiently meritorious, upon an exhibition derived from his school.

I would recommend, on the supposition that he is to be a tradesman, that you should if possible send him to a school where the rest of the boys are as much upon a level with him as possible, in respect to circumstances and station in life. If he is to be educated for a profession, and is sent to any grammar-school upon the foundation, or by the interest of any particular person, you will scarcely have a choice, and in *such* a case it is not material. This direction, however, coincides with the very rare case in which your son is declared by competent judges to exhibit considerable promise of success in study, whereas your own circumstances would have dictated his being engaged in commercial pursuits.

On the supposition, that, *all circumstances being considered*, you devote him to a learned profession, and intend to pay his expenses at school, send him to a school where the society is nearly upon a level with his own rank in life. You will thus save him from the mortification, and the passions thus excited, of feeling himself vastly inferior to others in these respects. Among all the schools in question, I should prefer his being sent to one of the large public grammar-schools. It is always an ennobling association in the mind of a boy, that he was educated in the same room where poets and legislators and philosophers imbibed the rudiments of learning. In a school of this description, I should say that the society of schoolboys is generally in its highest perfection. Amid the great numbers, too, to be found in such schools, he will meet the opportunity of seeing the world, of having the ill tendency in his own character corrected, and the better tendencies elevated and confirmed. He will have a greater opportunity, also, of forming acquaintances and attachments; and after all, school acquaintances, not perhaps at the time of their formation, but in after-life, when the objects meet at college, or when they mingle in the senate, in the church, or at the bar, are some of the most durable, useful, and delightful. It is a great advantage to a boy to have had many of these. His heart will have been exercised by them; while, if he passes to the university and to the world without a school-friendship, with all his friends to seek, he will probably make but few friendships, and those of a slight and uncertain tenure.

I have always thought it an advantage, that a boy should have many relations, many families of relations, living in the neighbourhood where he is bred up. These objects of kindred attachment suit with his young affections. I think, upon the same principle, that a lad should have many school-friendships, that when he sits down in hall at college, he may see around him many a familiar countenance of schoolfellows gone thither before him. And be assured, that *if* your son is to be a member of any of the learned professions, his best career is from your own abode to one of the public grammar-schools, and from thence to one of the English universities.

It is true that at the grammar-school, and college also, his attention will be almost wholly absorbed by classics and mathematics; and that these studies seem to have little connection with law, divinity, or physic. It is true that the literal connection between them is scarcely discernible; but the abstract connection between them and any other science or profession is most valuable. In the thorough study of classics and mathematics, but especially of the latter, setting aside all pecuniary remuneration which may be obtained by eminence in them, such as fellowships, &c. there is this advantage, that they tend to establish those mental habits of minute discrimination and correct reasoning, which, when acquired, can be *directed* to any subject afterwards with the highest success. I would compare this habit, as Dr. Johnson compares genius, to the power of walking, which, when a man has it, he *can* walk either to east or west or north or south. So, when these mental habits are acquired, they can be directed to law or physic or divinity, and the possessor will make acquirements in them, which, both in point of extent and speed, will make up most amply for their having been so long delayed. Yet more, the self-same habits will enable him to practise these different sciences with supreme advantage to his fellow-creatures. Let no parent, then, begrudge the time and the money, merely on this account, required by the present routine of grammar-school and university education. The propriety of them is attested by the excellence of the result in thousands of qualified members of the learned professions: it is approved most by those whose mental acquirements and excellence best qualify them to give an opinion upon the question. May they be perpetual!

I am, dear Madam, yours, &c.

CLERICUS.

BIOGRAPHICAL NOTICE OF THE LATE W. WILBERFORCE, ESQ.

PATRIOTISM and piety must equally mourn over the tomb of William Wilberforce; for in the death of this lamented individual, "a great man has fallen" in our Israel. A brief memoir of this ornament of our nation and of the church of Christ will be regarded with a lively interest by every reader of the Christian's Penny Magazine.

William Wilberforce was born, Aug. 24, 1759, at Hull, in Yorkshire, where his ancestors had been for many years successfully engaged in trade. His great grandfather was one of the governors of Beverly, in 1670. His grandfather was greatly respected, and was twice mayor of Hull. His grandmother was of the Thornton family. Mr. Robert Wilberforce, his father, married Miss Elizabeth Bird, a relative of the present bishops of Chester and Winchester. By this lady he had one son, the subject of our Memoir, and two daughters: one died unmarried; the other was married to the Rev. Mr. Clarke, and after his decease to James Stephen, Esq. late Master in Chancery.

Mr. Wilberforce's father dying when he was very young, his early education devolved chiefly on his mother, by whom he was sent to the grammar-school under the care of the Rev. Mr. Milner. About the year 1774, he was entered as a fellow-commoner at St John's college, Cambridge, where he formed that intimacy with Mr. Pitt, which continued uninterrupted till the death of that great statesman, a period of more than thirty years.

Mr. Wilberforce did not study for literary honours, yet he was distinguished by his solid attainments and correct classical taste. During his residence at the university he cultivated the friendship of Mr. Isaac, afterwards Dr. Milner, the excellent editor of the "History of the Church of Christ," and brother of the pious author of that valuable work. Mr. Milner accompanied Mr. Wilberforce and Mr. Pitt on a tour to Nice; and to his intercourse with their reverend friend, Mr. W. is stated to have ascribed his first serious impressions of evangelical truth, an honour which that devoted clergyman will rejoice to acknowledge in the heavenly world, while he renders the glory of sanctifying efficiency to the Spirit and grace of God.

Scarcely had Mr. Wilberforce attained his majority, when he was chosen as the representative in parliament of his native town; and his name occurs in the parliamentary journals of the year 1781, as one of the commissioners for administering oaths to members of the House of Commons.

Passing over his exertions during the former years of his activity as a senator, we record, that in the year 1787, Mr. Wilberforce was first engaged, at the request of Mr. Clarkson, to bring forward in parliament the legislative abolition of the accursed SLAVE TRADE. Benevolence induced him to undertake that service; and in 1788 he gave notice of a motion on the subject: but indisposition prevented his following up his purpose, and the duty was undertaken by his friend Mr. Pitt. A resolution passed the House, to the effect, that it would proceed, in the next session, to consider the state of the Slave Trade, and the measures which it would be proper to adopt with respect to it. On the 12th of May, 1789, Mr. Wilberforce again brought this great question before the House, in a speech of powerful eloquence, worthy of the cause. On the 25th, the debate was renewed; and, ultimately, the further consideration of the subject was adjourned to the following session. In 1790, Mr. Wilberforce was at his post, and recalled the House to the discussion; but the delusive and dishonest clamour for evidence prevailed against him. In April, 1791, another splendid debate on the Abolition was opened by Mr. Wilberforce, who was ably supported in this cause of justice and humanity by the united forces of Pitt and Fox. Notwithstanding the giant powers of these auxiliaries, a majority of seventy-five was numbered against his motion, and it was lost. Again in the session of 1792, this inflexible and unwearied champion of the rights of humanity and of God, renewed his attack upon the accursed traffic in "the souls of men;" and though consistently opposed by all the sophistry and virulence of the West Indian advocates, he had the satisfaction of perceiving that some impression had been made upon the House by the force of public opinion, and his appeals to the laws of God: it was resolved therefore by a small majority, that the Slave Trade should be *gradually* abolished. We cannot in this place notice the successive efforts of this indefatigable advocate of the Negro: but after a twenty years' struggle against avarice, immorality, and daily "slave-murder," Mr. Wilberforce had the satisfaction of seeing his efforts crowned with success, by a Bill for the Abolition of the Slave Trade receiving the royal assent on the 25th of March 1807.

Mr. Wilberforce, however, was not satisfied with the abolition of the Trade in human beings; he was the steady and determined advocate of Negro Emancipation; and Providence mercifully spared his life to witness the whole nation roused to demand the extinction of this foul blot upon our character, and to hear the decision of the British legislature, that—SLAVERY SHALL CEASE THROUGHOUT THE EMPIRE!

Mr. Wilberforce was a Christian, as well as a Philanthropist; and he dared to be singular, and to declare his conviction, not only of the *truth* of Divine Revelation, but of the infinite importance of evangelical doctrine. About the time of his marriage, therefore, in 1797, he published his celebrated work, entitled, "A Practical View of the prevailing Religious System of Professed Christians, in the Higher and Middle Classes in this Country, contrasted with Real Christianity*." Under the peculiar circumstances of its author, and of the country, this work must be regarded as a noble testimony to the doctrines of the Protestant Reformation. It threw down the gauntlet, not only to infidelity, but to formalism; showing that even a Member of Parliament for the county of York, possessed moral courage sufficient to declare, "I am not ashamed of the gospel of Christ." Such a phenomenon excited the astonishment of the nation, and the volume was read by thousands. To the extensive circulation which this volume obtained among the higher classes of society, at a time when "piety was stigmatized in aristocratical circles with scarcely less reproach than in the days of Charles II," may be reasonably ascribed, in no small degree, the introduction of that leaven of better principles, which, in the present day, is seen so happily diffusing itself among even the polite and noble of the land.

Conscious of the peculiar responsibility which attached to him, from the station which he occupied, the great interests entrusted to his advocacy, and his known attachment to evangelical religion, he was alike assiduous and vigilant, beyond what his physical strength allowed, in the discharge of his parliamentary duties. Yet no man was more free from self-importance or arrogance. His evangelical piety, the main-spring of his benevolence, was, at the same time, the hidden source of that cheerfulness which he sought to impart to all around him. This "leader of the religious world," as he has been styled, was, in domestic life, the most amiable of men, playful and animated to a degree which few would have supposed, extremely fond of children, alike instructive and entertaining in conversation, a companion for all ages, equally qualified to compete with senators, to discourse with divines, to chat with his friends, to instruct the young, and to administer consolation to the poor, the suffering, and the afflicted.

Mr. Wilberforce, as might be expected, was the decided patron and supporter of the Bible Society, the Missionary Societies, and the other kindred institutions which adorn our age and bless all nations: and though an avowed member of the Established Church, he was a generous friend to the evangelical Dissenters, with many of whom he held the most friendly intercourse, and not unfrequently attended their places of worship, uniting with them even in participating of the Lord's Supper.

In 1797, Mr. W. married Miss Barbara Spooner, daughter of a banker at Birmingham. By that lady, who survives him, he has left four sons, William, the eldest, who resides on the Continent; two others, Samuel and Robert, are clergymen in the established church; and Henry. Two daughters, one of them unmarried, died some years ago. Mr. Wilberforce retired from Parliament to private life in 1825. He died in London, on the 29th of July last, and was interred, with great marks of honour by the public, in Westminster Abbey. The names of Wilberforce and Clarkson will go down to posterity with that of Howard, as the greatest benefactors of mankind.

MY SCRAP BOOK.

LEAF XI.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SENECA.

Account of MRS. ELIZABETH GAUNT, *a Baptist lady, who was burnt alive for having concealed, and kept from starving, one Burton, and his family, who had escaped from the Duke of Monmouth's army.*

OF this remarkably pious and benevolent woman, Bishop Burnet says—"She spent a great part of her life in acts of charity, visiting the jails, and looking after the poor, of whatsoever persuasion they were. One of the rebels found her out; and she harboured him in her house, and was looking for an occasion of sending him out of the kingdom. He went about in the night, and came to hear what the King had said (which was, that he would sooner pardon the rebels, than those who harboured them); so he, by an unheard-of baseness, went and delivered himself up, and accused her that had harboured him. She was seized on, and tried. There was no witness to prove that she knew the person she harboured was a rebel, but himself: her maid-servant witnessed only, that he was entertained at her house. But, though the crime was her harbouring a traitor, and was proved only by this infamous witness, yet the judge charged the jury to bring her in guilty; pretending that the maid was a second witness, though she knew nothing of that which was the criminal part. She was condemned and burnt, as the law directs in the case of women convicted of treason. She died with a constancy, even to cheerfulness, that struck all that saw it. She said charity was a part of her religion as well as faith: this at worst was the feeding an enemy: so she hoped she had her reward with him for whose sake she did this service, how unworthy soever the person was, that made so ill a return for it. She rejoiced that God had honoured her to be the first that suffered by fire this reign; and that her suffering was a martyrdom for that religion which was all love. *Penn*, the *Quaker*, told me, he saw her die. She laid the straw about her for burning her speedily, and behaved herself in such a manner, that all the spectators melted into tears."

She was executed at Tyburn, Oct. 23, 1685, and delivered the following paper, written with her own hand, to Captain Richardson, then keeper of Newgate.

"Not knowing whether I shall be suffered, or able, because of weaknesses that are upon me, through my close imprisonment, to speak at the place of execution, I have written these few lines to signify, that I am reconciled to the ways of God towards me; though it be in ways I looked not for, and by terrible things, yet in righteousness: for having given me life, he ought to have the disposing of it, when and where he pleases to call for it; and I desire to offer up my all to him, it being but my reasonable service; and also the first terms Christ offers, that he that will be his disciple, '*must forsake all and follow him.*' Therefore let none think it hard, or be discouraged at what hath happened unto me, for he doth nothing without cause, he being '*holy in all his ways and righteous in all his works;*' and it is but my lot in common with poor desolate Zion at this day. Neither do I find in my heart the least regret for any thing I have done in the service of my Lord and Master Jesus Christ, in securing and succouring any of his poor sufferers that have shown favour, as I thought, to his righteous cause; which cause though it be now trampled on, yet may revive, and God may plead in it at another rate, more than ever he hath yet done, with all its opposers and malicious haters. Therefore let all that love and fear him, not omit the least duty that offers, knowing that now Christ has need of them, and expects they should serve him. And I desire to bless his holy name, that he hath made me useful in my generation, to the comfort and relief of many desolate ones; '*That the blessing of those that were ready to perish, hath come upon me;*' and I have helped 'to make the heart of the widow to sing.' And I desire to bless his holy name, that in all this, together with what I was charged with, I can approve my heart to him, that I have done his will, though it doth cross man's. The Scriptures which satisfy me are, Isa. xvi, 3, 4, '*Hide the outcast; bewray not him that wandereth; be a covert to them from the face of the spoiler;*' and Obad. xiv, '*Neither shouldest thou have delivered up those of his that did remain in the day of distress.*' But men say you must give them up, or you shall die for it. Now, who to obey, judge ye. So that I have cause to rejoice in that I suffer for righteousness' sake; and that God hath accepted my service, which hath been done in sincerity, though mixed with manifold infirmities, which he hath been pleased, for Christ's sake, to cover and forgive. And now, concerning my crime, as it is called: alas! it was but a *little one*, and might well become a prince to forgive: but he that shows no mercy shall find none; and I may say of it, in the language of *Jonathan*, '*I did but taste a little honey, and lo! I must die for it.*' I did but relieve an unworthy, poor, distressed family, and lo! I must die for it. Well, I desire, in the lamb-like nature of the gospel, to forgive those that are concerned, and to say, '*Lord, lay it not to their charge.*' But I fear, nay, I believe, when he comes to make inquisition for blood, mine will be found at the door of the furious judge*, who, because I could not remember things, through my dauntedness at Burton's wife and daughter's witness, and my ignorance, took advantage thereat, and would not hear me when I called to mind that which I am sure would have invalidated their evidence. And though he granted something of the same kind to another, he denied it me. At that time my blood will also be found at the door of the unrighteous jury, who found me guilty upon the single oath of an outlawed man, for there was none but his oath about the money, who was no legal witness though he be pardoned, his outlawry not being reversed, the law requiring *two* witnesses in point of treason. And then about my going with him to the place mentioned, *viz.* the *Hope*; it was, according to his own evidence, before he could be outlawed, for it was about two months after his absconding; so that he was in proclamation, yet not high treason, as I am informed, whereby, I am clearly murdered. Also Mr. Atterbury, who hath so unsatiably hunted after my blood, and who left no stone unturned, as I have ground to believe, till he brought it to this, and showed favour to *Burton*, who ought to have died for his own fault, and not to have bought his life with mine. Also Capt. Richardson, who is cruel to all under my circumstances, and who did, without any mercy or pity, hasten my sentence, and held up my hand that it might be given: all which, together with the *great one* of all†, by whose power all these, and multitudes more cruelties are committed, I do heartily and freely forgive, as against me; but as it is done in an implacable mind against the Lord Christ, and his righteous cause and followers, I leave it to him who is the avenger of all such wrong, '*Who will tread upon princes as upon mortar, and be terrible to the kings of the earth.*' And know this also, that though you are seemingly fixed, and because of the power in your hands, are weighing out your violence, and dealing with a spiteful mind, because of the old and new hatred, by impoverishing and every way distressing those under you; yet, unless you can secure Jesus Christ, and all his holy angels, your hand shall never accomplish your enterprizes; for he will be upon you ere you are aware; and therefore, that you may be wise, instructed, and learn, is the desire of her that finds no mercy from you.—*Elizabeth Gaunt.*

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* Of this excellent work, a new edition is in the Press, to which will be prefixed a Life of the Author: it will be handsomely printed in demy 18mo. price 2s. 6d.

"P.S. Such as it is, you have from the hand of her who hath done as she could, and is sorry she can do no better; hopes you will pity and consider, and cover weaknesses, and any thing that is wanting, and begs that none may be weakened or stumble by my lowness of spirit, for God's design is to humble and abase, '*that he alone may be exalted in that day:*' and I hope he will appear in the needful time and hour, and it may be, reserve the best wine till the last, as he hath done for some before me. 'None goes a warfare at his own charges,' and the Spirit blows not only *where*, but *when* it listeth: and it becomes me, who have so often grieved it, and quenched it, and resisted it, to wait for and upon its motions, and not to murmur; but I may mourn, because through the want of it, I honour not my God, nor his blessed cause, which I have so long loved, and delight to serve; and repent of nothing about it, but that I have served it and him no better."

The author of the "*Display of Tyranny*," begins his remarks upon the trial of this good woman thus: "Were my pen (says he) qualified to represent the due character of this excellent woman, it would be readily granted, that she stood most deservedly entitled to an eternal monument of honour, in the hearts of all sincere lovers of the reformed religion. All true Christians, though in some things differing in persuasion from her, found in her a universal charity, and sincere friendship, as is well known to many here, and also to a multitude of the Scotch nation, ministers and others, who for conscience sake were thrust into exile by prelatic rage. These found in her a most refreshing refuge. She dedicated herself with unwearied industry to provide for their supply and support; and therein I do incline to think, she outstripped every individual person (if not the whole body of Protestants) in this great city. Hereby she became exposed to the implacable fury of the bloody Papists, and those blind tools who co-operated to promote their accursed designs; and so there appeared little difficulty to procure a *jury*, as there were well-prepared *judges*, to make her a sacrifice as a traitor to *holy church*." S. J. B*****.

Death of the Rev. Robert Winter, D.D.

This venerable servant of Christ terminated his useful labours in the church, on Friday, Aug. 9. After officiating as usual at his chapel in London, on Lord's day, Aug. 4, by preaching twice and administering the Lord's Supper, having taken an affectionate leave of his people, he left town for Tunbridge Wells on the Tuesday, and that place on Thursday for Hastings, where he arrived in the evening. Having taken some refreshment at an inn, he secured lodgings on the beach for himself, Mrs. Winter, and a friend, purposing to remain about two weeks at Hastings, and to proceed thence to Brighton, Gosport, and Romsey. The Doctor appeared to be in his usual health on the 9th: the sea air appeared to refresh his spirits, and a ride he took in the afternoon seemed very gratifying to him. In the evening he went out with the intention of taking a warm bath; but he was seized with a violent attack of disease as he entered the establishment. Medical assistance was immediately procured, but every means employed was inefficient and without avail: it was the messenger of God to call him to himself; and he entered into the joy of his Lord about ten minutes before nine o'clock. The Rev. W. Davis, the Dissenting minister at Hastings, hastened to his lodgings; but he was too late to meet the dying greetings of this faithful servant of Christ.

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* *The infamous Withers.* † King James II.

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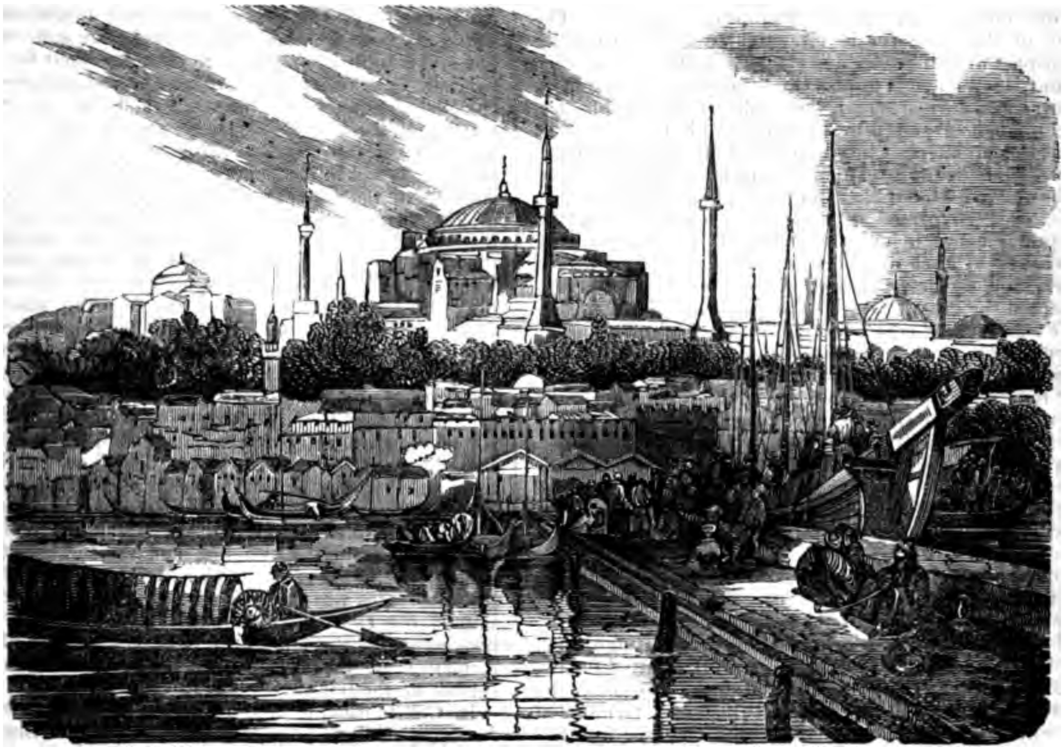

CONSTANTINOPLE FROM THE BOSPHORUS, WITH THE MOSQUE OF ST. SOPHIA.

ST. SOPHIA, AT CONSTANTINOPLE.

St. Sophia at Constantinople is one of the most magnificent structures in the world. For more than a thousand years Christian worship was celebrated upon this spot. but since the taking of the city by the Turks, A.D. 1453, it has been desecrated as a Turkish mosque. It is said to be capable of containing 100,000 persons, and it is held in the highest veneration by the Turks, so that the Sultan goes to it every Friday, the Sabbath of the Mohammedans.

Constantine the Great built two churches at Constantinople, one of which he named **Irene**, and the other he called **The Apostles'**. Socrates, a Greek historian of the *fifth* century, says, "The emperor (Constantine) built the Great Church, which is now called **Sophia**. It was joined to that church called *Irene*, which, being before a little one, the emperor's father (Constantine) had very much beautified and enlarged. And both of them are to be seen at this present time, encompassed within one and the same wall, and called by the name of one church."

St. Sophia was twice burnt down, but the present edifice was erected by Justinian: the description of which, we shall give in the words of Gibbon: "The principal church, which was dedicated by the founder of Constantinople to St. Sophia, or the Eternal Wisdom, had been twice destroyed by fire; after the exile of John Chrysostom, and during the *Nika* of the blue and green factions. No sooner did the tumult subside, than the Christian populace deplored their sacrilegious rashness; but they might have rejoiced in the calamity, had they foreseen the glory of the new temple, which, at the end of forty days, was strenuously undertaken by the piety of Justinian The ruins were cleared away, a more spacious plan was described, and as it required the consent of some proprietors of ground, they obtained the most exorbitant terms from the eager desires and timorous conscience of the monarch. Anthemius formed the design, and his genius directed the hands of ten thousand workmen, whose payment in pieces of fine silver was never delayed beyond the evening. The emperor himself, clad in a linen tunic, surveyed each day their rapid progress, and encouraged their diligence by his familiarity, his zeal, and his rewards. The new cathedral of St. Sophia was consecrated by the patriarch, five years eleven months and ten days from the first foundation; and in the midst of the solemn festival, Justinian exclaimed, with devout vanity, "*Glory be to God, who hath thought me* *worthy to accomplish so great a work! I have vanquished thee, O Solomon!"* But the pride of the Roman Solomon, before twenty years had elapsed, was humbled by an earthquake, which overthrew the eastern part of the dome. Its splendour was again restored by the perseverance of the same prince; and in the thirty-sixth year of his reign, Justinian celebrated the second dedication of a temple, which remains, after twelve centuries, a stately monument of his fame.

"The architecture of St. Sophia, which is now converted into the principal mosch, has been imitated by the Turkish Sultans; and that venerable pile continues to excite the fond admiration of the Greeks, and the more rational curiosity of European travellers. The eye of the spectator is disappointed by an irregular prospect of half domes and shelving roofs; the western front, the principal approach, is destitute of simplicity and magnificence; and the scale of dimensions has been much surpassed by several of the Latin cathedrals. But the architect, who first erected an *aerial* cupola, is entitled to the praise of bold design and skilful execution. The dome of St. Sophia, illuminated by four-and-twenty windows, is formed with so small a curve, that the depth is equal to only one-sixth of its diameter: the measure of that diameter is *one hundred and fifteen* feet, and the lofty centre, where a crescent has supplanted the cross, rises to the perpendicular height of *one hundred and eighty* feet above the pavement. The circle, which encompasses the dome, lightly reposes on four strong arches, and their weight is firmly supported by four massy piles, whose strength is assisted on the northern and southern sides by four columns of Egyptian granite. A Greek cross, inscribed in a quadrangle, represents the form of the edifice; the exact *breadth* is *two hundred and forty-three* feet; and *two hundred and sixty-nine* may be assigned for the extreme length, from the sanctuary in the east, to the nine western doors which open in the vestibule, and from thence into the *narthex*, or exterior portico. That portico was the humble station of the penitents. The nave or body of the church was filled by the congregation of the faithful; but the two sexes were prudently distinguished, and the upper and lower galleries were allotted for the more private devotion of the women. Beyond the northern and southern piles, a balustrade, terminated on either side by the thrones of the emperor and the patriarch, divided the nave from the choir: and the space, as far as the steps of the altar, was occupied by the clergy and singers. The altar itself was placed in the eastern recess, artificially built in the form of a demi-cylinder; and this sanctuary communicated by several doors with the sacristry, the vestry, the baptistry, and the contiguous buildings, subservient either to the pomp of worship, or the private use of the ecclesiastical ministers. The memory of past calamities inspired Justinian with a wise resolution, that no wood, except for the doors, should be admitted into the new edifice; and the choice of the materials was applied to the strength, the lightness, or the splendour of the respective parts. The solid piles, which sustained the cupola, were composed of huge blocks of freestone, hewn into squares and triangles, fortified by circles of iron, and firmly cemented by the infusion of lead and quick lime; but the weight of the cupola was diminished by the levity of its substance, which consists either of pumice-stone, that floats in the water, or of bricks from the isle of Rhodes, five time less ponderous than the ordinary sort. The whole frame of the edifice was constructed of brick; but those materials were concealed by a crust of marble; and the inside of St. Sophia, the cupola, the two larger, and the six smaller semi-domes, the walls, the hundred columns, and the pavement, delight even the eyes of barbarians with a rich and variegated picture. A poet, who beheld the primitive lustre of St. Sophia, enumerates the colours, the shades, and the spots of ten or twelve marbles, jaspers, and porphyries, which nature had profusely diversified, and which were blended and contrasted, as it were, by a skilful painter. The triumph of Christ was adorned with the last spoils of paganism; but the greater part of these costly stones was extracted from the quarries of Asia Minor, the isles and continent of Greece, Egypt, Africa, and Gaul. *Eight* columns of porphyry, which Aurelian had placed in the temple of the sun, were offered by the piety of a Roman matron; *eight* others of green marble were presented by the ambitious zeal of the magistrates of Ephesus; both are admirable by their size and beauty; but every order of architecture disclaims their fantastic capitals. A variety of ornaments and figures was curiously expressed in mosaic; and the images of Christ, of the Virgin, of saints, and of angels, which have been defaced by Turkish fanaticism, were dangerously exposed to the superstition of the Greeks. According to the sanctity of each object, the precious metals were distributed in their leaves or in solid masses. The balustrade of the choir, the capitals of the pillars, the ornaments of the doors and galleries, were of gilt bronze; the spectator was dazzled by the glittering aspect of the cupola; the sanctuary contained 40,000 pounds weight of silver; and the holy vases and vestments of the altar were of the purest gold, enriched with inestimable gems. Before the structure of the church had risen *two* cubits above the ground, 45,200*l.* were already consumed; and the whole expense amounted to 320,000*l.*; each reader, according to the measure of his belief, may estimate their value either in gold or silver; but the sum of 1,000,000*l.* sterling is the result of the lowest computation. A magnificent temple is a laudable monument of national taste and religion, and the enthusiast who entered the dome of St. Sophia, might be tempted to suppose that it was the residence or even the workmanship of the Deity. Yet how dull is the artifice, how insignificant is the labour, if it be compared with the formation of the vilest insect that crawls upon the surface of the temple!"

In Constantinople alone, and the adjacent suburbs, Justinian dedicated no less than *twenty-five* churches to the honour of Christ, the Virgin, and the saints; most of which were decorated with marble and gold; and their various situations were skilfully chosen in a populous square, or a pleasant grove; on the margin of the sea-shore, or on some lofty eminence which overlooked the continents of Europe and Asia. From these statements it will appear how generally Christianity was professed in the sixth century. But few of the ministers of these and other splendid buildings were distinguished by their evangelical purity of doctrine and apostolic zeal. John Chrysostom was by far the most eminent; but of that eloquent, pious, and zealous father we cannot here speak; we must reserve a place for his memoirs in our ECCLESIASTICAL BIOGRAPHY.

WISDOM AND COURAGE.

THE difference between men of wisdom and heroes, is generally that between wisdom and courage. Wisdom prevents evil, courage removes it. The benefits of wisdom, though superior and more extensive, are often unperceived and without applause; while those of courage are palpable, and attended with glory, in proportion to the evils which the folly of that courage may perhaps have given birth to.

ON THE DIVINE ATTRIBUTES.

No. VI.—THE FAITHFULNESS OF GOD.

Self-Denial, though painful and difficult, is a duty which the Christian is called upon to put in practice every day. The history of the church, from its first ages, is the history of those who have been content to forego the enjoyments of sense and the pleasures which this world spreads invitingly before them, for the purpose of pleasing an Invisible Being, who has declared that such a course of conduct shall be rewarded in a future state of existence. When the Almighty revealed himself to Abraham, and informed him of the glorious inheritance which he had prepared for him, we find that self-denial stood prominent in the conditions required; insomuch that it could not have been his portion to enter the promised land, and become the father of the faithful, had he refused to forsake the land of his nativity, where his wealth had been amassed and his life spent, and become a wanderer on the earth, at that time of life when rest is needed and expected. How could Moses have been fit to hold the important station of ruler of the Jewish people, had he listened to the invitations of the Egyptian princess, and consented to be called her son, and the probable heir to the throne of Egypt? He willingly undertook to bear the reproach of God's people, and endure the privations and sorrows under which they were groaning, rather than purchase a glittering but specious happiness at the price of his integrity, and in violation of the duty which he owed to God and his people.

And as we advance nearer to our own times, and call to mind the doings of those holy men, who were commissioned by the Saviour to spread the knowledge of salvation, can we refuse to confess that they gave up all prospects of wealth, power, ease, or affluence in this world, and underwent sufferings and sorrows which beggar description and surpass imagination, that they might perform the commandment of their once despised but now glorified though unseen Master, by spreading the knowledge of his salvation through the benighted kingdoms of this earth? Neither was there less self-denial manifested in those pious men, who by God's help diffused the true light of revelation over our own land, having dispersed the gloomy clouds of a cruel and bigoted superstition, through whose influence darkness covered the land and gross darkness the people. They marched to the stake—they shrunk not from the fire—they retracted not their sayings, and proclaimed with their dying breath the truth of the doctrines for which they suffered.

And does not the very word *faith* imply self-denial? Does it not require those who march under its banner to lead a life of expectation?—to forego much that is beauteous and gay?—to endure many a smile and many a sneer, that they may enjoy a more glorious world, where the things long hoped for on earth, and sought after and prayed for, shall have become substance, and where the triumphant shout of the redeemed of the Lord shall fully prove that they did right in depending on the evidence of faith as to these once unseen but now present glories? And what is the motive which is strong enough to induce men to endure all these things? I think it is quite clear that nothing could occasion such a course of conduct, but a firm conviction that He that has promised is faithful, and also able to do it. According to the admonition of our Saviour, they are disposed to care but little for the puny threats and oppositions of him whose utmost force and violence cannot reach beyond this frail tenement of clay, while all fear and all honour are rendered to Him, who when the passing scenes of time shall be closed up for ever, will exert a power and influence over the soul, which the growing ages of eternity can neither weaken nor impair.

Having said thus much by way of introduction, it will be well, before I proceed further, to define the Scripture meaning of the Faithfulness of God. It consists in that infinite perfection of his nature, whereby he infallibly fulfils all his wise designs, according to the promises and declarations contained in his revealed word. There are two remarks concerning the Faithfulness of God, which may tend to illustrate it more fully.

1. He never changes his purpose. The grand object, as it seems to me, which the Almighty has ever had in view, is to punish wickedness and reward holiness. Who can read the chilling denouncements of the Mosaic law without perceiving, that while honour and happiness were promised to obedience, misery and wretchedness were to be the portion of disobedience? And therefore whenever the creatures of earth set at defiance the will of their Maker, he fails not to inflict on them the threatened chastisement. We shall find, I think, that all the plans of the Deity keep this one object in view; which is in fact what might have been expected from a moral Governor of the world, whose chief design must be to encourage obedience and suppress rebellion. A little consideration will show, that this view of the case affords a key to the comprehension of many things otherwise hard to be understood. God is sometimes said "to repent," "to turn again;" and the words seem to imply some change in the purposes of the Deity, or his mode of dispensation. If however we keep in view what has been just asserted, it will be quite manifest, that since the objects of threatened vengeance have changed their behaviour, the conduct of the Almighty towards them must also change, while at the same time he does but fulfil his original intention of frowning on sinfulness and smiling on virtue. The curse which went forth over Nineveh, and doomed its crowded population to sudden and dreadful destruction, was denounced against *sinful* Nineveh: but Nineveh *repented*, and *therefore* it was that the curse could not be inflicted, because the object of Divine displeasure had taken shelter under the promises of mercy held forth to the returning penitent. Now let us extend these remarks to ourselves; and how soon shall we put to flight all those vain and unfounded excuses, whereby we endeavour to defer the day of repentance, in consequence of some supposed or expected unknown decree of the Almighty, which we imagine will in due time force us to repent. Oh! away with a thought so unscriptural and so unnatural; and rest satisfied of this, that the Deity cannot be concerned in keeping you in sin, and that the sooner you return and repent, the more pleasing it will be in his sight. He has declared that mercy shall flow to the penitent; and though the bright luminary which affords light and heat to many a world were to be extinguished, and all that vast multitude of stars which adorn the arch of the skies were to fall from their spheres, and though darkness drear and interminable should shroud the once brilliant canopy of heaven, *yet* shall that promise of mercy be sure and unshaken.

2. He is quite independent of man. Ridicule and scorn are but idle weapons, when they are directed against the Deity; and all the machinations of mankind weak and unfounded when they are intended to overthrow the plans of the Omnipotent. There is a great degree of force in the words, "though hand join in hand, yet shall not the wicked be unpunished." They seem to treat with contempt all the impious efforts of the scorner, and shake to the ground his refuge of lies. The establishment of this point is one of no little moment. Men are apt to view things under the delusive

aspect of present appearances; and because the smile of joy lights up the countenance of the ungodly, and prosperity attends his every project, are inclined to believe that God is unmindful of his people, or unable to overthrow his enemies. No sudden destruction seems to follow the sinner. His course through life *appears* calm and tranquil: and the conclusion but too frequently follows, that his passage to eternity will be marked with the same features of composure. Some such speculation as this was foreseen in apostolic days, and called forth the prophetic spirit of St. Peter. Scoffers, he predicted, should arise in the latter days, who, seeing that the face of nature wore the same lovely aspect that it did when first framed by the Almighty, and being unable to discern about it any marks of change or alteration, would rashly conclude that the conflagration so awfully predicted — the roaring of the sea and the darkening of the sun — were events not at all likely to come about. And some such a spirit of disbelief abounds in our own days. We should therefore be cautious lest we err in our decisions. What God has threatened, must come to pass; and however appearances may seem to oppose such a conclusion, the Christian is bound to receive it. Let us not, therefore, limit the Almighty to any time that we shall fix: let us not presume to suppose ourselves competent to decide under what circumstances it would be right for him to fulfil his long-expected threatenings. Be it rather ours humbly to acknowledge, that "He is faithful that hath promised."

(To be continued.)

THE BEAUTIES OF CHRISTIANITY.

(Continued from p. 267.)

Moral Virtues.

It is impossible to form a correct estimate of the excellence of objects which live, as it were, with us, unless we measure them by a standard of other times and manners.

Most of the ancient philosophers have marked the distinction between vices and virtues, but how far superior, in this respect, is the wisdom of religion to the wisdom of men! And what were the virtues so highly recommended by the sages of Greece? Fortitude, temperance, and prudence. None but Christ could teach the world that faith, hope, and charity, are the virtues alike adapted to the ignorance and the wants of man. Stupendous wisdom pointed out to us faith as the source of all the virtues: there is no power but in conviction; if a train of reasoning is strong, it is because we are convinced of its truth. Friendship, patriotism, love, all the generous sentiments, are likewise a species of faith. Shall we mention the martyrs, who, to use the words of St. Ambrose, "without armies, vanquished tyrants, tamed lions, took from the fire its vehemence, and from the sword its edge?" Considered in this point of view, faith is so formidable an instrument that it would convulse the world, were it applied to bad purposes: there is nothing that a man who is under the influence of a profound conviction is not capable of performing. This proves that the most eminent virtues, when separated from God, closely border on the greatest vices. Virtues are not virtues, unless they flow back towards their source. From faith, springs all the virtues of society; since it is the unanimous acknowledgment of all wise men, that the doctrine which commands the belief in a God who will reward and punish, is the main pillar both of morals and politics. Finally, if you employ faith for its genuine purpose, if you make it the intellectual eye, by which you discover the Creator and the wonders of spiritual existence, you will admit that the Scriptures have not too highly extolled this virtue, when speaking of the wonders it can perform.

Hope, the second theological virtue, is almost as powerful as faith. Desire is the parent of power. "Seek," says Jesus, "and ye shall find; knock, and it shall be opened unto you;" in the same sense, Pythagoras, an ancient philosopher, observed, "Power dwelleth with necessity." Hope possesses that energy which produces, and that thirst which is never appeased. There is, however, an essential difference between faith and hope. Faith has its focus out of ourselves, it arises from an external object: hope, on the contrary, springs within us. The former is instilled into us; the latter is produced by our own desire; the one is obedience, the other love. But hope exhibits a peculiar characteristic in its connection with our sorrows. That religion which made a virtue of hope, was assuredly revealed by Heaven. This nurse of the unfortunate watches by his solitary pillow, and refreshes him with a beverage which soothes all his woes. Hope is a virtue rigorously required of the Christian; nay, more, he shall be rewarded for having hoped; or, in other words, for having made himself happy. The believer, whose life is a continual warfare, is treated by religion, in his defeat, like the vanquished Roman generals, who, notwithstanding their misfortunes, were received in triumph, because they had not despaired of the safety of the Commonwealth; and if the ancients ascribed something marvellous to the man who never despaired, what would they have thought of the Christian who talks of the practice of hope?

With respect to charity, it may be said, that religion, with a view to reform the human heart, has invented a new passion. In order to express it, she has not employed the word love, which is not grave enough; or friendship, which ceases at the tomb; or pity, which is too much akin to pride; but the word charity, which embraces all the three, and at the same time is allied to something celestial. By means of this, our inclinations are purified and directed towards heaven. By this we are taught the stupendous truth, that we should love one another. But if charity is a completely Christian virtue, it is also in close alliance with nature. It is in this continual harmony between heaven and earth, that we discover the character of true religion. The moral and political institutions of antiquity, are often in contradiction to the sentiments of the soul: Christianity, on the contrary, enjoins not solitary virtues, but such as are derived from our wants, and useful to mankind. Charity is an abundant fountain in the deserts of life: "it suffereth long and is kind, is not easily provoked, thinketh no evil, beareth all things, believeth all things, hopeth all things, endureth all things."

(To be continued.)

SUN-SET AT SEA.

This evening we were gratified with one of those magnificent scenes which attend the setting sun in the tropical latitudes. Such brilliancy and such variety of colours, such delicacy in the tints, such grandeur in the clouds, such majesty in the long heaving swell of the sea, such serenity in the sky, such softness in the gentle breeze, formed altogether a scene so truly sublime, that it was impossible to behold it without feelings of reverential admiration and delight; for such a scene

"——— publishes to every land,
The work of an Almighty hand."

Letters to a Mother, upon Education.

LETTER XXXVI.

On the Acquisition of Living Languages.

Dear Madam,

Upon the acquisition of Greek, Latin, arithmetic, and mathematics, I need not attempt to offer to you any directions. I have informed you where they may be acquired by the best mode and in the highest perfection. Still, however, you will perhaps do me the favour to accept some observations upon the acquisition of what are called the living languages, or the languages spoken at the present day by the different nations of the earth.

Of these, the languages spoken on the continent, and especially the French language, come most usually under the denomination.

It is generally deemed an indispensable portion of education that a child should know something of the latter. There is however more of fashion than of utility in this recommendation: yet utility ought surely to be the rule of conduct to any reasonable being. The plain question therefore is, of what use is it that your child should be taught the French language? No one will urge as a reason, merely that he may be able to use and to understand the few French words which have become current in our language. If he is to become a tradesman, such words as *ennui, au desespoir, degagée,* &c. &c. &c. will be perfectly ridiculous in his conversation; and if he is to become a scholar, he will not condescend to use them.

The most legitimate reason for desiring to understand French is, to become acquainted with the ideas comprised in the most celebrated writers of the French nation. The books, however, of French literature really worth reading have chiefly been translated. If your son is to be a tradesman, these will be quite sufficient for his use. With regard to those which it is *desirable* to the *scholar* to peruse in the original language, such as the mathematicians, &c. they may be *read* and *understood* by a person not able to *pronounce* French; and the question of attempting to learn the pronunciation, *supposing* some knowledge of the language to be *needed*, is what I have now chiefly in view. You will not urge the *possibility* that in one or other capacity your son *may* be called upon to travel. The business of education does not provide for such remote and faint possibilities. Besides, should he ever travel, he will find that there is not a town in Flanders, or in France, and perhaps Germany and Switzerland, in which the waiter of the hotel does not understand English. If he is to travel as a scholar, he will find that the waiter's English will be enough so far, and that the literati of France understand Latin and speak it with fluency; and that with the exception of the French pronunciation of Latin, which he may learn in half an hour, he already possesses a mode of communication with these persons, better than such a knowledge of the vernacular language as falls to the lot of most Englishmen could have supplied.

If, however, in consequence of remaining in France for any length of time, it may ever be needful to your son to study the language, he will there have the best opportunity. He will find in every part of the continent a well-educated Frenchman, who teaches his native language. By him, he will be directed as to the quantity of grammar it is needful for him to study; and by the aid of actual conversation with his preceptor and with the natives, he will acquire a greater knowledge of the language, than by whole years spent in the study of it under an Englishman, or even a Frenchman in England.

We know how imperfectly the foreigner, who has learned English under every advantage, is acquainted with *our* language: what then must be the imperfection of French learnt from an Englishman? Yet boys and girls at school are perpetually learning French by this method. If indeed some native of France is the teacher, yet how rarely is he a Parisian; and if not, since we know that there is as much difference in the pronunciation of French between the different provinces of France as there is between the English in London and English in Lancashire and Cornwall, what security have you that the French of the native teacher could be intelligible to Parisians; especially when to his own provincialisms of accent and pronunciation, there be added the native intractability of English organs to pronounce the French language, on the part of the pupil? Yet time and money are wasted as a matter of fashion upon this useless acquisition. I say useless, for when an Englishman instructed by these means sets his foot in France, he of course tries to turn his acquired stores of information to some account. Soon however he finds something indescribably different in a Parisian pronunciation even of the same words. He has been accustomed to hear the words pronounced slowly and distinctly by his French instructor; now he finds them pronounced with a freedom of the native organs, which gives the conversation of Frenchmen the appearance of peculiar rapidity. He is as much at a loss, nearly, as if he had never heard or seen a word of French in all his life. He then tries English, and finds that the waiter and the landlord of the inn speak better English than he can speak French. He then confesses, that the difference is little between the man who knows not one word of the language before coming to France, and the man who has thought that he had known something about it; that difference being on the side of the man who was clearly ignorant, in proportion as mere ignorance is better than ill habits and perversion. The case of the one is a sheet of white paper, upon which any thing may be written; that of the other a sheet preoccupied with stains and scrawls. The time and the money, then, paid for learning French may well be spared. In the case of the young tradesman, he will have more time to learn what will really be useful; and in the case of the boy who is intended for a learned profession, he will be able to pay, what is so valuable, an undivided attention to the studies of his school. Under the guidance of these principles, you must never be ashamed to confess that your son knows nothing of French; and instruct him, by precept and example, to be ready to make the same acknowledgment. Let him be acquainted with all the knowledge essential to his business or profession; and if to these he adds a knowledge of his religion, I have the high authority of Lord Bacon for saying that no man ought to be required to know more.

I am, dear Madam, yours, &c.

Clericus.

ON KNOWLEDGE.

"That the soul be without knowledge is not good."

The influence of literature on the destiny of man is of unquestionable importance. Books are the best, the noblest monuments of all nations; and ages cannot transmit to ages any inheritance so valuable as the thoughts and productions of men of talent.

Knowledge is that which, next to virtue, truly and essentially raises one man above another: it finishes one half of the human soul: it makes existence pleasant to us, and administers a perpetual series of gratification. It gives ease to solitude, and grace to retirement.

Sunday School Lectures.

LECTURE VI.

"GIVE US THIS DAY OUR DAILY BREAD."

Teacher. There is a great difference between the Bible and every other book; and indeed that cannot be wondered at, seeing that God is the author of the Bible, while man is the author of every other book in the world; therefore there must be a vast difference between the production or work of a finite being and an infinite being, between the work of God and the work of man.

Why may it be expected that there should be a vast difference between the Bible and every other book?—Because holy men, inspired of God, wrote the Bible; and men, by their imperfect wisdom, wrote every other book in the world.

Teacher. One great thing which may be remarked in the Bible is this, that the Bible often speaks of two things at once; it often speaks of the wants of the body and of the wants of the soul at the same time; and in the prophecies, it often foretels two things at the same time.

What peculiarity, or what great thing in particular may be remarked in the Bible?—That it often speaks of two things at once.

Teacher. Now this is the case with this part of the Lord's prayer, "Give us this day our daily bread;" it refers to the wants of the body, and also to the wants of the soul: I spoke last Sunday concerning the wants of the body, I shall therefore now speak concerning the wants of the soul.

What do we ask God to do for our souls, when we say, "Give us this day our daily bread?"—To give us the blessings of grace by the Holy Spirit.

Teacher. The soul wants food as well as the body; and as bread keeps alive the body, so does the grace of the Holy Spirit cherish, quicken, or keep alive the Christian's soul; inasmuch as the soul of man is naturally "dead in trespasses and sins."

What is the bread of the soul?—The grace of the Holy Spirit.

What does bread do for the body?—It keeps it alive, strengthens, and comforts it.

What does the grace of the Holy Spirit do for the soul?—It keeps it alive, overcomes its corruptions; it strengthens and comforts the soul in all its powers.

Teacher. The blessings and grace of the Holy Spirit, as the Scripture clearly states, may be possessed by *all* who choose to pray for them (Isa. lv, 1; Rev. xxii, 17), and we pray God, when we say, "Take not thy Holy Spirit from us," or, "Give us this day our daily bread," not on account of our sins to shut us up to condemnation, but still to allow us to come to the fountain of life, where we may be washed from our sins, and where we may obtain strength and comfort.

Who may obtain the Holy Spirit?—All.

How may we obtain the Holy Spirit?—By asking God to send him into our hearts through Christ.

Who obtained the Holy Spirit for us?—Jesus Christ.

In what words did Jesus promise the Holy Spirit to his disciples?—"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth." John xiv, 16.

This promise was made by Christ to his disciples: how do we know that the Holy Spirit was obtained by Christ for *us* also?—Because it is declared to be for all persons, in all ages (Acts ii, 38, 39), "And ye shall receive the gift of the Holy Ghost; for the promise is unto you and to your children, and to all that are afar off."

What is the Holy Ghost to do for us?—To take away the burthen of our sins and make us holy, to comfort those who feel their sins to be a burthen, and to strengthen us to fight against the world, the flesh, and the devil.

Teacher. Then if you wish to be saved from hell, you must pray to God to give you his Holy Spirit, who only can make you fit to live with a holy God in heaven. C. R. A.

AN ECCENTRIC CHARACTER.

"By their fruits ye shall know them."

"We last week recorded the death of Mr. Isaac Coverdale, of Hawsker, near Whitby, farmer, aged eighty-seven years. For the last fourteen or fifteen years, this remarkable individual had constantly lain in bed, not from any infirmity or weakness, but from choice. He was fond of reading, and amused himself with books and newspapers; visitors generally found his bed covered with these articles. Being of a cheerful, conversable disposition, he was frequently visited both by his neighbours and strangers, and was, consequently, better acquainted with the news of the day than most of those who made greater use of their powers of locomotion. At the late election for the borough of Whitby, he was prevailed upon to leave his bed, and was taken to the poll-booth in a carriage to give his vote."—*Hull Advertiser.*

A USEFUL CHARACTER.

"On the 5th instant (July), at Sunderland, died John White, Esq. aged sixty-nine. For eighteen years he enjoyed salvation by faith, and was possessed with an unusual interest in the distribution of tracts and other religious books suitable to the poor and the rising generation. At his own expense he had caused to be published seven or eight editions of suitable works, particularly one of 'Doddridge's Rise and Progress of Religion in the Soul,' consisting of 10,000 copies. All these, besides an incalculable number of tracts, purchased at the depot in London, he gratuitously caused to be distributed. His end was not only peaceful, but triumphant, longing to depart and to be with Christ, which is far better."—*Patriot.*

Reflections of a most profitable kind will arise from reading the notices of the "Eccentric," as well as of the "Useful" character. How truly pitiable does an *old man* appear, seeking mere *amusement* on the borders of the grave! How unworthy "the reason of a man!" On the other hand, how truly admirable and exemplary the conduct of him, who, in the anticipation of immortal happiness through the mediation of Christ, labours, in his last days, to promote the temporal and eternal welfare of his fellow-men, by a portion of his property expended in diffusing among them the knowledge of the glorious gospel!

"Faith enables us to see love behind a cloud, and to own, that if there was mercy in the gift of prosperity, there is mercy also in its removal."

"Faith penetrates the cloud to see
God's kindness in prosperity;
Which, if in wisdom he removes,
Faith owns it mercy, and approves."

Jane.

MY SCRAP BOOK.

LEAF XII.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SENECA.

ANECDOTE OF THE CELEBRATED RICHARD BAXTER.

GEORGE VILLIERS, Duke of Buckingham, an accomplished courtier, and companion of Charles II, was distinguished for his open infidelity, and the ridicule with which he treated the sacred writings. His friend, John Wilmot, Earl of Rochester, another fit companion of the same monarch, was equally remarkable for the dissoluteness of his manners, and for the pains he took to corrupt others. These two noblemen riding in the country, discovered Mr. Baxter at some distance riding towards them. The person and character of that holy man were well known to them, and they loved a joke too well to suffer the present occasion to pass without one, even though it should be at the expense of decency and good manners. Upon Mr. Baxter's approach, therefore, the peers halted, and taking off their hats with the common salutation, they very gravely inquired, '*Pray, Mr. Baxter, which is the nearest road to Hell?*' The good man, though astonished and shocked at the abruptness and profanity of the question, immediately replied,

"ROCHESTER, some say,
But BUCKINGHAM'S the nearest way."

Upon receiving which answer, the two peers slunk away silenced and confounded.—*Walter Wilson.*

"*There shall be wailing and gnashing of teeth.*" Matt. xiii, 42. Oh! how do persons play with Scripture thunder! The Word printed, is like fire painted, which they can see and feel without fear. But could they stand at the gates of hell, and hear the damned howl, it would make their hair stand on end, and fill their hearts with horror. But what shall we say of an *eternal being* in that state of torment! The damnation of hell is beyond all definition; much harder to define than the Spanish Inquisition; which a painter despairing to do, did not picture one man with a knife in his throat, a second with a sword in his heart, a third with his arms torn off, but took a table and covered it all over with blood, crying out, BLOOD! BLOOD! So may a minister cry out, FIRE! FIRE! for a definition of damnation.—*Waite.*

Prayer.—Let prayer and endeavour be linked together. He that prays, and not endeavours, mocks God. He that endeavours, and not prays, mocks himself. Prayer is to be performed with much frequency, fervency, and solemnity.—*Idem.*

Take heed of praying *to* persons, instead of praying *for* them, *i. e.* by affected phrases, and tinkling tones. Hateful is that prayer to God, which is devised, formed, and phrased to please man: and no better are the prayers of some persons. The devil is such a chemist, he can extract evil out of good, and poison a person with his own prayers, by puffing him up with pride in them.—*Idem.*

Temptation.—As he that carrieth gunpowder about him had need keep far from fire; so he that carrieth corruption, had need keep far from temptation. As when children meet a horse, cart, or cow, they will (if timorous) run ten times farther out of the way than they need; so let men learn to flee from sin.—*Idem.*

Conformity to the World.—Beware of world-likeness. Likeness in Christians to the world in sin, causes likeness in sorrow. When the small pox, or plague rages, the reason why God puts so little difference between the Egyptians and Israel, is because Israel differs so little from Egypt. They live alike, and die alike. Some professors promise themselves safety in pestilence from this promise, *viz.* "*A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee.*" Psalm xci, 7. BUT WHY? "*Because thou hast made the Lord, the Most High, thy habitation.*" Ver. 9. That is, a dwelling in God by a holy life. It is a promise of preservation, *with a condition;* such as expect it without, why not salvation too, without believing?—*Id.*

AUSTIN, upon the answer of God to Moses, Exod. xxxiii, 20, "*Thou canst not see my face and live,*" makes this quick and sweet reply, "Then, Lord, let me die, that I may see thy face."—*Brooks.*

Time.—Qu. Eliz. on her death-bed cried out, "Time! Time! a world of wealth for an inch of time."—*Idem.*

BISHOP ATTERBURY, in his advanced years, writes thus in a letter to Mr. Pope, "I, who squandered whole days heretofore, now husband hours, when the glass begins to run low, and care not to mispend them on trifles. At the end of the lottery of life, our last minutes, like tickets left in the wheel, rise in their valuation. They are not of so much worth perhaps in themselves, as those which preceded, but we are apt to prize them more, and with reason."

TIME is the season and opportunity of carrying on any work, and for that reason is one of the most valuable things; and yet nothing is more wastefully spent, and more prodigally squandered away by a great part of mankind than this, which, next to our immortal souls, is of all things most precious; because upon the right use or abuse of our time, our eternal happiness or misery does depend. Men have generally some guard upon themselves as to their money and estates, and will not with eyes open suffer others to rob and deprive them of them: but we will let any body almost rob us of our time, and are contented to expose this precious treasure to every body's rapine and extortion; and can quietly look on, while men thrust in their hands and take it out by whole handfuls, as if it were of no greater value than silver was in Solomon's days, no more than stones in the street. And yet, when it is gone, all the silver and gold in the world cannot purchase and fetch back the least moment of it, when perhaps we would give all the world for a very small part of that time, which we parted with upon such cheap and easy terms.—*Tillotson.*

Inscription on the Sepulchre of a man, who had lingered half a century in a Dungeon. Written by Mr. E. Button.

Ope, jealous portal! Ope thy cavern womb,
Thy pris'ner will not flee its close embrace;
He lived and moved too long within a tomb,
Beyond its narrow bounds to dream of space.

To eat his crust, and muse, unvarying lot,
Thus, like his beard, his life slow length'ning grew;
So long shut out, the world the wretch forgot,
His cell his universe, 'twas all he knew.

For MEMORY soon with roving pinions wheel'd
In circles less'ning each successive flight,
Her sickly wings at length enfeebled, yield,
Too weak to scale the walls that bound his sight.

But HOPE sat with him once, and cheer'd his day,
And rais'd his limbs, and kept his lamp alight;
Scared by his groans, at length she fled away,
Left him alone to spend one endless night.

What change to him, then, is this vault below,
From that where late the captive was confin'd?
But this,—a worm *here* feeds upon his brow,
While *there*, it gnawed its wasting tenant mind.

S. J. B*****.

"ENOCH WALKED WITH GOD."

Guide me, O my Saviour, guide me,
In the path that Enoch trod:
From thy fulness grace provide me,
Enoch-like, to walk with God.

O the bliss of this employment!
Higher honour no man knows:
Sweetest, dearest, best enjoyment,
Flows from hence, for ever flows.

Lord! 'tis sweet to do thy pleasure:
Thy commands, how dear they be!
Dearer than the richest treasure
Is my Saviour's will to me.

Great reward and high enjoyment
Blend my duty with my zeal:
Love constrains; 'tis love's employment
Ever to obey his will.

But, though willing is my spirit,
Weak and frail this flesh I feel;
Evils many I inherit,
Hindrances to love and zeal.

Let thy grace prevail, my Saviour!
Love to God and man be mine;
Sanctify my whole behaviour;
All my heart and soul be thine!

Greater strength from Thee possessing,
Let me every moment prove
All my nature, through thy blessing,
Growing up to perfect love.

Thus the path with joy pursuing,
Saints in ages past have trod,
All my Father's pleasure doing,
Let me ever WALK WITH GOD.

N. B.

HINTS ON THE PORTABLE EVIDENCE OF CHRISTIANITY,

By Joseph John Gurney. Second Edition, 18mo. cloth, pp. 194. London, Arch.

"Christianity," sceptics have said, "is not founded in argument." But if by that ambiguous phrase they mean to declare that Christianity cannot be justified in its claims to divinity by argument, it may be confidently replied, that every argument which can be applied to the subject will support it as *true*, and consequently divine. And no man has ever sat down to examine it seriously in the character of an unbeliever, but he has risen up convinced that it came from heaven, and that it is an unspeakable blessing from God. But no class of arguments for our holy religion are to be compared with that which is derived from *experience*: and this is what is intended by the title before us—*The Portable Evidence of Christianity*.

Mr. Gurney has rendered a new service to his countrymen by this valuable little volume, to which we give our warmest recommendation. "The subject," says our author in his preface, "naturally divides itself into two parts. In the first place, the Bible, considered alone, affords, in the purity, dignity, harmony, and practical importance, of its contents, sufficient evidences of its own divine origin. And, secondly, the accordance of the truths revealed in Scripture, with what we know in ourselves, and observe in the world around us, and more especially in the adaptation of the gospel of Christ to the condition of fallen man, supplies us with a further conclusive proof, that the Creator and moral Governor of the Universe, is the Author of the Bible."

CHRISTIAN BREATHINGS:

In a Series of Devotional Poems. By the late Mr. thaniel Biggs. 18mo. pp. 126. London.

How little can be known of that communion, w the soul of a real Christian is accustomed to hold God! Acting upon the precept of the Saviour, " thou, when thou prayest, enter into thy closet, & to whom can he make known what his soul has t enjoyed? Nay, if it were possible, what lang could be used to describe that expansiveness of fe experienced by him who has "fellowship with Father, and with his Son Jesus Christ?" All such munications must be purely of a spiritual chara Yet it is delightful to trace the workings of a soul, w we know to have been often in the situation supp expressed in such strains as language admits. "Breathings" before us, evidently show how the of the departed author worked. The man ca traced by those who knew him, in the manner o "Breathing." He was possessed of a high to Christian feeling, and in these devotional poems feeling is carried out. We have selected one, a our readers have any relish for it, we assure them there are many more of the same character in the volume.

THE THORN IN THE FLESH. — 2 Cor. xii, 9.

What though a thorn my bosom bears,
And varied are the wants and cares
That mark my chequer'd way;
My God hath said, in whom I live,
My grace is thine, and strength I give
According to thy day.

'Tis prov'd, the glorious truth is prov'd,
Although the thorn be not remov'd,
And sufferings yet remain;
Needful they are, and wise, and good,
And if but darkly understood,
The future will explain.

Sufficient for the day the ill;
The bitter and the sweet shall still
Subserve my Lord's design:
His will be done, I love to pray;
And, chiding every doubt, I say,
O let His will be mine!

His promis'd grace and strength is given,
Let every murmuring thought be driven
For ever from my breast;
Sustain'd invisibly, but sure,
Let me the present ills endure,
And leave to Him the rest.

Enough for me that I have known
His grace and strength; — and 'tis my own,
My joy and triumph still!
From day to day my hidden meat,
And dear, and good, and passing sweet,
O'erpowering every ill.

If, then, the thorn must needs be mine,
O let me never dare repine,
Nor yet my fate deplore;
But let me bow and bless the rod,
Since Christ's own power, the power of God,
Shall rest on me the more.

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INDIANS OF NORTH WEST AMERICA VISITED BY A MISSIONARY

AMERICAN INDIANS.

RISTIAN benevolence has demonstrated its heavenly
;in, by diffusing its inestimable benefits among the
tched inhabitants of the most dreary regions of the
:h. Greenland, Labrador, and Kamtschatka, and
various tribes of the American Indians, have been
ted by evangelical missionaries, with the imperisha-
tidings of eternal salvation, and God has graciously
vned their labours with success.

'ur engraving represents a missionary herald em-
:ing these degraded beings, and inviting their atten-
. to the doctrines of pardon, holiness, and everlasting
by the mediation of Jesus Christ.

'orth of the boundaries of the United States, from
th latitude 40° to the shores of the Frozen Sea in
th latitude 70°, comprehending a space of more
ı 2,000 miles, and from the Lake of the Woods in
t longitude 94° to Vancouver's Island in west
;itude 126°, comprising an extent of nearly 1,500
:s, from east to west across the Rocky Mountains,
e are scattered innumerable tribes of Indians,
:ting in darkness and in the shadow of death."
Morse, an American divine, has endeavoured to enumerate them. He forms the Indian tribes into three grand divisions. I. East of the Mississippi, 120,625 persons. II. Between the Mississippi and the Rocky Mountains, 179,592. III. West of the Rocky Mountains, 171,200. Total, 471,417. The whole number of tribes and branches dispersed over this vast country, he computes at 260, some of which are reduced to fifteen souls, and several are quite extinct: but others number thousands, and the Choctaws amount to 25,000. The Indian families average at five or six individuals, and their warriors are as one in three, or one in five. Besides the Choctaws, the most considerable of these Indian nations are Cherokees, Chicasaws, Chippaways, Creeks, Delawares, Mohawks, Manadans, Moskitoes, Oneidas, Osages, Ottawas, Senecas, Seminoles, Tuscaroras, &c.

The Indians have a remarkable similarity in their external appearance. Their bodies are slight, but well made: their eyes black, and their hair of the same colour, lank and straight. The cheek bones of the men are a little raised; the women have them still higher. The women are more inclined to be fat than the men, owing, it is believed, to their being less engaged in the chase. Their colour is that of copper; a colour, which, as has been frequently observed, is peculiar to the Americans. Some travellers assert that they generally have no beard: others, that this is entirely owing to the care they take to eradicate the hair from every part of their bodies except their heads. All the various tribes have a close resemblance in their dress, which, in their original state, consists entirely of furs and hides; one piece fastened round their waist, which reaches the middle of the thigh, and another larger piece thrown over the shoulders. Their stockings are of skins, fitted to the shape of the leg, the seams ornamented with porcupines' quills; their shoes of the skin of the deer, elk, or buffalo, dressed, for the most part, with the hair on: they are made to fasten about the ankles, where they have ornaments of brass or tin, about an inch long, hung by thongs. The women are all covered from the knees upwards. Their petticoats reach from their waists to the knees, and, like their shifts, are of leather. Their shoes and stockings are not different from those of the men.

Their tents or huts are composed of poles, extended below, and meeting in a point at the top: these are covered sometimes with skins, with bark, or with mats made of rushes. They are without windows, and have no chimneys but a small opening left at the top: so that, in rainy weather, the inhabitants must either be drenched in water, or almost suffocated with smoke. The same skins which by day serve them for seats, serve them for beds by night; and they are spread on the ground for that purpose, round the fire, which is in the centre.

Marriage is not unknown among the American Indians, but its sacredness is but little regarded. On the woman is devolved every domestic charge: she erects the tent, procures wood for the fire, manages the agricultural affairs, dresses the provisions, catches the fish, and makes traps for small animals; while the unfeeling husband employs himself only in the chase.

Some of the Indian tribes, we are told, however, as the Cherokees, Creeks, and Uchees, are becoming sensible of the inconveniences of savage life, and of the necessity of adopting agricultural habits, as the only means now left to prevent their total extirpation. The Cherokees especially have made great progress in the cultivation of their lands, and some of them have good plantations, and even Negro slaves; many of the women also spin and weave cotton stuff, and are improving in various respects.

Successful efforts have been made from time to time, to diffuse among these degraded beings the knowledge of Christ and the blessings of pure religion. John Eliot, deservedly called "The Apostle of the Indians," entered into a system of missionary labours to benefit these people, and continued in his work *forty-four* years, until the year 1690. He learned their language, and translated for them the whole Scriptures, besides several standard works of theology. Dr. Mather, in a letter dated 1687, says, "There are *six* churches of baptized Indians in New England, and *eighteen* assemblies of catechumens! Of the Indians, there are *twenty-four* who are preachers of the Word of God; and besides these there are *four* English ministers." A short time after the death of Mr. Eliot, the Doctor, in a sermon, says, "In this one province, Massachussetts, the Indians have mostly embraced the Christian religion. There are, I suppose, more than *thirty* congregations of Indians, and more than *three thousand* Indians in this one province, calling on God in Christ, and hearing his glorious word!"

The United Brethren have, from 1734, had Missionaries among the Indians in the back settlements of Philadelphia, North Carolina, Georgia, and among the Cherokees on the borders of Tenessee; but severe indeed were the trials they had to encounter here, chiefly through the wars of the Indians, as they severally took part either with the French or British. In one instance, *ninety-six* men, women, and children, were treacherously made prisoners by white banditti, and tomahawked in cold blood. In another instance, in 1755, *eleven* Missionaries, male and female, were burnt in their habitation by a troop of Indians in the French service. Several Missionaries have been sent among the Indians by "The American Board of Missions," "The American Foreign Missionary Society," "The New York Missionary Society," and "The Society for the Propagation of the Gospel," in England.

"The Church Missionary Society" has undertaken a mission to the American Indians in the territories of the Hudson's Bay Company; two English clergymen in connection with the Society are stationed at the Red River, south of Lake Winnipeg. A few months after the first missionary had reached his station, he took a journey of above five hundred miles, drawn by dogs in a sledge over the snow, to visit the Indians. In this journey it was, that he had the interview represented in the engraving. He had particularly noticed a boy about seven years of age, and wished to have him as a scholar. Soon after he left the Indians, the father of the boy observed, that, as the missionary stood between the Great Spirit and the Indians,—that is, came to teach them the will of the Great Spirit—he could refuse him nothing: he accordingly sent him to the school.

The Church Missionary Report for 1831, says, "Two Indian boys, who had been brought by Governor Simpson, about four years ago, from the Rocky Mountains, and had been under the instruction of Mr. Cockran, went home on a visit to their parents. They have since returned, bringing with them five other boys: four of these are the sons of four different chieftains, the heads of four large tribes of Indians dwelling beyond the Rocky Mountains, and each of them speaking a different dialect from the others. They manifest a considerable desire to learn; and, should it please God, may become the instruments of guiding many of their countrymen to the knowledge of the true God."

Letter from an Esquimaux Indian,

Converted to Christ by the ministry of the Moravian Missionaries, by whom it was translated into the English language.

"In the presence of Jesus, I now write with pleasure to my dear brethren and sisters on the other side of the ocean.

"My dear Brethren and Sisters,

"I will now relate to you, how it is with me. I am not yet old: however, I am past youthful years; and from a child have belonged to this congregation. I there learnt to read the word of God well with my mouth, but did not understand it in my heart, and knew not Jesus. But now I know him, and his words are clear in my soul, and I experience his great love. I know that, *for me*, he came down from heaven; *for me*, he spoke saving words; *for me*, he prayed; and *for me*, sweat blood in his agony; *for me*, he bore his cross; *for me*, he suffered; *for me*, he died; *for me*, he lay in the grave; *for me*, he rose again; and *for me*, ascended into heaven, and thereby he took away my sins also. With astonishment I contemplate this his great love to my soul; and I am now determined, out of thankfulness to him, to live alone to his pleasure in this world."

THE BEAUTIES OF CHRISTIANITY.

(Continued from p. 276.)

Moral Laws.

It is a reflection, not a little mortifying to our pride, that all the maxims of human wisdom may be comprehended in a few pages, and those not free from errors. The world owes to Christianity the few good laws which it possesses. The sages of the Portico and the Academy, alternately published maxims so contradictory, that by the same writing we might infer, that the author did, and did not believe in the existence of a God. But with respect to the laws of God, as contained in the Ten Commandments, the first point which strikes us is their universality; they are the law of all nations, climates, and ages. Jehovah speaks to all mankind. In the next place, nothing can be more admirable than their simplicity and justice: with their internal energy too, is combined the majesty and the grace of forms. The Brachman slowly expresses the persons of the Deity: the name of Jehovah unites them in one—he was, he is, and he will be. Again: Israel's Sabbath is the Sabbath of God himself. The legislators of antiquity have marked their festivals; but what reference have they, like ours, to the God who created light, and marked out the course of the sun. The laws of God are as eternal as their Author: in vain do ages roll away, they are proof against the lapse of time, against persecution, and the corruption of nations. This religious legislation is an astonishing prodigy: whilst powers and forms of government pass away, a few Christians, amid all the changes of life, continue to submit to the same laws, without thinking themselves released from their ties by revolutions or adversities. What religion did not lose its influence with its priests and its sacrifices? Did not Baal fall with Babylon, and Apollo with Delphi? Christianity alone has beheld the demolition of its edifices, without being injured by their fall. Every place is the temple of the living God: both the catacomb and the cavern; but, above all, the heart of the righteous.

The Superiority of the Mosaic History.

There are truths which no person calls in question, though it is impossible to furnish any direct proofs of them. The rebellion and fall of Satan, the creation of the world, and the primitive happiness of man, are of this class. The annals of the Chinese and Scandinavians, the Negroes of Africa and the priests of India, all narrate the crimes of the evil deity, the short felicity of man, and the long calamities which followed his fall. Amid the various ancient accounts of the creation, the fables of the poets, and the groundless vagaries of philosophers, it is only in Genesis that we find the original of the different national traditions. What can be more magnificent and more consonant with reason, than the Creator descending into the realms of ancient night, and producing light by a word? The sun at his command takes his station in the heavens, man is made after the image of God, and all the angelic hosts strike their golden harps to celebrate this great work of creative love.

The Fall of Man.

Who can forbear contemplating the great truth, "man dying by reason of eating the fruit of life!" How affecting! how sublime! man undone, by having learned too well to appreciate good and evil! God placed knowledge within his reach: he could not refuse it him, since he was created intelligent and free; but he cautioned him against knowing too much, lest it should prove the death of him and his posterity. Pride borrows the voice of love to seduce him; and the prime mover of his fall was the serpent, the most subtle of all animals, that is, the one which most aptly represents Satan in his malice and artifice. Every thing is mysterious and astonishing in this incomprehensible reptile: his movements differ from all other animals; his colours, too, possess false splendour and deceitful variety; he moreover possesses the art of seducing innocence, his eyes fascinate the birds of the air: in hell he is represented arming the scourges of the furies, and eternity is typified by his spiral image.

It is a singular fact, that the appellation "man" was not given to our first parent by God, who merely called him Adam. It was not till after the fall, that Adam's posterity assumed the name of "enosh," or man (from a Hebrew word signifying "pain"), so perfectly adapted to their afflictions, and so strongly reminding them of their guilt and punishment.

In further illustration of the fall of man, and the doctrine of original sin, it has been observed, "that man is more inconceivable without this mystery, than this mystery is inconceivable to man."

(To be continued.)

LONGEVITY.

Longevity of a Married Pair.

"There is now living at Egshill-side, in the vale of Garrigill, near Alston, a venerable couple, of the names of John and Mary Martin, both in their hundred and second year, one being the senior of the other only by a few days. It is seventy-seven years since they were made 'one twain' in the holy bands of matrimony, in which time they have reared a large family of men and women. These patriarchs are both in the enjoyment of health, with their faculties unimpaired."—*Newcastle Journal.*

We trust this "venerable couple" are "fellow heirs of the grace of life," and their children also "joint heirs of Christ" with their exemplary parents.

Further Instances of Longevity.

From the "Patriot" Newspaper of July 31, whence we copied part of the above, we find other instances of longevity, which we transcribe for the edification of our readers.

On the 20th inst. in the ninety-second year of his age, Mr. Henry Brewerton, of East Keswick, near Harewood. He was a member of the Methodist Society for fifty-two years.

The Rev. John Bankhead, in his ninety-seventh year, having been sixty-eight years minister of Ballycarry, the eldest Presbyterian congregation in Ireland.

On the 16th inst. Christopher Barker, shoemaker, of Bedale, at the advanced age of a hundred and two. He lived a most exemplary life for sobriety and industry, and was esteemed by all who knew him.

At Brachead, parish of Methven, Janet Leslie, in the hundred and fifth year of her age. She was born at Blelock, in the parish of Auchtergarven, and lived as a servant-maid in the immediate neighbourhood.

At Blaries, frontiers of Belgium, at the advanced age of a hundred and five, M. Nicholas Collins. He carried on the trade of a brewer up to his sixtieth year, when he became a farmer, in which occupation he continued until his death.

Disquietude and perplexity of heart are worms that will certainly breed in the rust of unexercised gifts. —*Owen.*

Letters to a Mother, upon Education.

LETTER XXXVII.

On the Choice of Books.

Dear Madam,

Books are the *instruments* of education. Every quality, therefore, which we require in an instrument in general, we should also require in books: such as that they be adapted to the purpose, and the best in every respect that can be procured.

It was said by Dr. Watts, even in respect to his own time, when there were fewer books by many thousands than there are now, "more than half the books in the world are not worth reading." It was also said by the great Lord Bacon, that "there were but few books which deserved to be read through." Surely, then, the choice of books, out of the multitudes which are declared upon these high authorities to be unprofitable, must form no unimportant portion of education.

The great object seems to be, to select the best books upon any branch of study in which we are engaged. In every department there are, of course, some books, which are really the best in every respect. These *best books* comprise all that is valuable in perhaps most or all the *inferior* books upon the same subject that have ever been written: since the way books on science are written is, that by repeated improvements of one book upon another, the ultimate book is brought to a state of comparative perfection.

I believe, too, that it will be allowed, that a very few books indeed upon any branch of science, well chosen and thoroughly mastered, would render a person competently acquainted with that particular department. The question however is, how we are to know what these books are? It is perhaps comparatively in vain to resort to catalogues, &c. which profess to give an account of authors and their productions. The various interests of mankind often conduce to exaggerated and inaccurate statements of their merits. The plan which seems to promise most satisfaction is, to apply to some one of acknowledged acquirements in the particular art or science in question, and to request of him to write out a list of the best books upon the subject, sufficiently complete for the purpose of affording a complete acquaintance with it.

If, for instance, I wished to study the Spanish language, I should apply with this inquiry to some celebrated teacher of that language. If I wished to study medicine, I should apply for the same purpose to some accredited and eminent professor of that science. Having obtained information as to the list of the best books, and the order in which they should be read, I should deem myself in possession of all the means I needed, so far at least as the choice of books was concerned. Utterly neglecting all others, I should apply myself to the study of those which were thus recommended to me, and should feel certain that I had adopted the best means for procuring information. The same observations will hold with regard to whatever object of study we may choose to pursue. Indeed, *half the value* at least of a tutor in any art or science, is the assistance we derive from him in reference to the books which are required, and to the order in which they should be read.

Persons generally adopt a different course. They read whatever books may fall in their way, without considering whether they are worth reading; or they deem the recommendation of other persons respecting a book a sufficient reason for perusing it, without considering the qualifications for judging of it, possessed by the persons in question. These, however, are persons belonging to that numerous class, who pursue no object in their reading except amusement, or to kill the time, or to divert their recollections from other topics.

If, however, we really wish to become accomplished in any art or science, it is requisite that we select but *few books*, and make ourselves *thoroughly acquainted with them*. I have generally noticed, that the most eminent professors of any science have been able to *quote at will* nearly any part of their standard volumes. The ideas derived from such sources had a permanent dwelling in their minds; they could therefore habitually contemplate them, and perceive with unerring clearness their conformity to truth, and the relation of one to the other.

This is the true method of reading. It is desirable therefore that young persons generally, and indeed persons of any age who wish to make themselves acquainted with any branch of learning, that they should obtain a knowledge of the proper books, and then implicitly read them over, with such attention as almost to *commit them to memory*. After having been thus thoroughly accustomed to them for some months, they may expect to understand them, and the truths and arguments they thus imbibe will constitute the most solid and nutritious food to the understanding.

With regard to books generally, I presume that you will be most careful as to the true nature and character of those to which you give admission into your house. You will be quite as attentive to the books you admit, as to the articles of dress or food. You will especially be careful what books are subjected to the perusal of your offspring. You would no more think of allowing him to *read books indiscriminately*, than to eat any kind of viands without discrimination. Just as the quantity and quality of food need to be attended to, in order to secure health of body and activity of understanding; so the degree and the nature of the ideas submitted to the mind need to be regulated, in order to secure our progress in the acquisition of truth and wisdom.

I do not say this with reference so much to the moral as to the intellectual qualities of books. The latter are of equal importance with the former. A tedious, ill-written book, will tire and disgust the mind of your child, and will retard his improvement. A clear, well-written, complete, and concise treatise on any subject is of inestimable value.

In a word, you will make it a rule to have no inferior book upon any subject in your house; and in the selection of the best you will be guided by the advice of the ablest and most celebrated in the different branches of study.—I am, dear Madam, yours, &c.

Clericus.

BEAUTY OF PERUVIAN SCENERY.

Feb. 1, we proceeded on a delightful summer's morning to visit an extensive grove of orange trees upon the sides of the beauteous mountains, that rise out of the fertile plains of Tucuman. The orange trees grow to a size unknown in Europe. In our ramble, we saw many full thirty feet high, and five or six feet in circumference, and laden at the same time with blossoms and fruit. Flocks of humming birds, attracted by the flowers, were to be seen displaying their exquisite plumage with infinite variety in the sun. We then wound our way through a charming wilderness, overrun with magnificent acacias: beautiful creepers in full flower, curious air-plants suspended from branches high above us, with many shrubs and flowers highly valued or unknown in other climes, here flourished disregarded in all the exuberance of nature. With truth it may be said of all this district,

> "Thy very weeds are beautiful! thy waste
> More rich than other climes' fertility."

ON THE DIVINE ATTRIBUTES.

No. VI.—THE FAITHFULNESS OF GOD.

(Continued from p. 275.)

It being my desire to render instruction as entertaining as possible, I shall now add some few cases in illustration of this attribute of God.

1. The promise of a Saviour. When our first parents rashly presumed to violate the commands imposed on them by their Maker, they brought into a once spotless world all the horrible defilements which have since darkened the pages of history and the characters of men. The Almighty, however, graciously determined, that this disobedience should not be finally ruinous, and promised the coming of a Saviour, who should more than compensate the ruins of the fall. Faint indeed were the glimmerings, and imperfect the knowledge which the first ages of mankind had of the promised Redeemer. Just enough light was preserved to point the antediluvians to the place of refuge, and many, it is hoped, fled for succour to "the hope set before them." However, the greater number apostatized from the service of the Almighty, and they at length became a world of infidels. Years of blasphemy rolled on, and the daring impiety of reckless and inconsiderate creatures seemed to invite the Lord to whet his glittering sword, and come to vengeance. And accordingly we find that at length the Divine command was given, for the waters to arise and sweep from the earth every vestige of its iniquitous inhabitants. Now it might have been thought, that in this universal deluge the promised Saviour would have been forgotten; and that He, who had so long endured the mockery of his creatures, would at length swear in his wrath that they should never enter into his rest. But no! the promise was sure, that the seed of the woman should bruise the serpent's head; and that he, who then seemed to be lord of the ascendant, should ere long cringe beneath the irresistible power of the great Conqueror of sin and hell. The doings of mankind, even after this awful display of Divine indignation, were never such as to awaken in his heart any thing like tenderness or affection for his people. He, who ought to have been the object of each man's most ardent love, was never thought of; and every thing which creatures could do, to insult their Creator, united to induce him to leave mankind to themselves, to perish in their crimes. But nothing could alter a word gone forth from the lips of the Almighty; and in due time the Saviour came, and accomplished his mighty work: and as each Sabbath bell calls together from all parts of our land crowds of humble worshippers, it does but serve to confirm the truth of the Almighty, and establish the promises which "he has spoken by the mouths of his holy prophets, who have been since the world began."

2. The promise that the earth should not again be destroyed by water. Inattention robs many of the profit they would otherwise derive from the Scripture. A remarkable passage in them refers to the Almighty's promise, which he made to Noah when he came out of the ark. Now it is not the virtue of this second generation which has saved it from annihilation; for we, like our fathers, have sinned, we have gone astray and dealt wickedly; and the only assurance we have that the fountains of the great deep will no more be called to pour forth their mighty supply of waters, and the windows of the heavens be opened, is because the Lord has sworn that it shall not be so. O how fertile a subject is this for thankfulness and meditation! Who can pursue his evening walk, when the setting sun just casts over the earth a kind of calm and solemn light, and look around him on the landscape which spreads so richly on all sides, and hear the blithsome carol of the birds, without rejoicing in the gladness of nature, and feeling a thrill of delight in the conviction, that it will never be his lot to view this peaceful scene gradually disappearing beneath the torrent of waves, the flashings of lightning, and the pealing of thunder? Who can pass through a crowded city, and hear the hum of business, and see the intelligent faces and active movements of those who are playing their parts in the great drama of life, without lifting up a thankful tribute of praise to the Disposer of all, that he hath been pleased to assure us that these beings shall never struggle with the waves of a universal deluge, and perish amidst the shrieking and the groans of those who see the mighty waters rushing forwards to overwhelm them, but have no power of resistance or flight? O let us be glad, that the Lord who hath promised this is *faithful!*

3. To Abraham it was said, that his seed should be as the sand upon the sea-shore innumerable, and as the stars of heaven. Now it seemed but a small company that left the land of Haran, when the Lord commanded Abram to forsake his former connections, and trust to the protection of Jehovah. Who would have believed, as they saw the little company pass by, that one among them was the destined father of Israel, the great progenitor of a nation, which has alike been, in its glory and subjection, the wonder and astonishment of the world! Improbable, doubtless, the thing appeared, and yet it was so; for from that hour to the present moment the promise has been in course of fulfilment. The numbers had increased when Jacob came down with his sons into the land of Egypt, and seemed to be rapidly accomplishing when the leader of the Israelites marched out of Egypt at the head of six hundred thousand men: and at the present day the Jews are said to be more numerous than ever. But it is not in their number only that this faithfulness is to be traced. What can equal their triumphs and conquests, and the many signal defeats which their enemies (though by far the superiors in number) were made to endure, the marvellous accounts of which enrich the sacred records! And who can look at them in the present day, and compare the predictions of Moses with their present degraded condition, and not be struck with amazement at the remarkably correct manner in which every threatening has been fulfilled? Oh! when we look on Jerusalem, contemplate her former splendour, think on the magnificent day which she once saw, and the mighty men whose bones lie mouldering in her plains,—who shall blame us for weakness, if we imitate the Saviour, and drop a tear at the consideration of her fallen condition? The torrent of Almighty wrath was threatened: that threat was disregarded, and *therefore* all the lofty towers of the city are levelled with the dust; and like a country over which a mighty deluge has swept, Jerusalem may say to her unchangeable and faithful God, "All thy waves and thy storms have gone over me," and "Thou, O Lord, art righteous"

4. Christian experience will also confirm my feeble effort to proclaim the faithfulness of God. When the first dawnings of heavenly light beamed into our hearts, there was One there ready to assist it; and though the reed was bruised, he did not break it; and though the flax only just smoked, he did not quench it. And he has been with us all the days of our pilgrimage. We have found in him a constant and perpetual friend and protector: and though human friends may often have forsaken us, the eye of our Almighty Guard knows no drowsiness, and his love can never be extinguished. Why then should we doubt that he will complete his work? When our fellow-creatures confirm their testimony by an oath, we no longer dare disbelieve them: shall we then charge perjury on the Lord of Heaven,

seeing that he hath sworn by himself that he will bless us? Cast away therefore all sorrow and fear: God is not a man; and if even human testimony is honoured and respected, let us beware how we trifle with the testimony of God.

5. Eternal glory will be bestowed on every true believer. It will be but a little while before we, who are now travelling on the rough and rugged road to Zion's hill, shall have reached that city of habitation. Why then should we not contemplate the pleasures which we shall enjoy on our arrival there? It is not a shadowy or an unsubstantial bliss which the people of God are destined to enjoy; and every care and anxiety as to the exact nature of our future habitations, may well be laid aside when we remember that our Saviour himself is gone to prepare them. The world which we now inhabit is admirably adapted to the supply of all our wants; and this world was the work of the Saviour. Surely then past success may well argue, that the future world will be no less adapted to the wants and dispositions of its inhabitants. What the splendours of that world shall be, it is not in the power of human reason to contemplate. The notices which the Scriptures give us concerning it, are all marked with ideas of grandeur and elevation; and in many places we are told, that the joy will be unspeakable and full of glory. Far removed from the world in which we now reside are the foundations of the Eternal City. This earth will be consumed with a mighty conflagration, and the heavens shall depart with the deepening blasts of the archangel's trumpet; and then shall appear the new heaven, the New Jerusalem, the city of the living God; and thither shall assemble innumerable multitudes from every quarter of the globe, and each shall be clothed in a snow-white robe, and each shall be crowned with a glorious coronet, and the music of golden harps shall awaken heavenly songs, while the Redeemer shall graciously smile on his ransomed and beloved people. *Verily*, this is the reward of the righteous.

What then can be more encouraging to a trembling mortal than such a view of the Faithfulness of God? Though our sins may have been many, and our iniquities more than the hairs of our head, yet they cannot have passed the boundary line of unlimited love, nor have gone beyond the provision made for the repentant by the death of Christ. The Saviour looks even now with the tender smile of unwearied beneficence on every rebellious child of Adam, and longs and labours to clasp him in his arms, and pour on him the blessings of his grace And if he who cannot lie has said, "Return unto me, for I have redeemed thee," who is he that will be cruel enough to cast a doubt on a subject which God has left free from doubt? Hark! the silver trumpet sounds in sweet and simple melody; and louder yet its strains become, till the whole earth is filled with the sound. What means it? It is the herald of the Lord. He brings glad tidings to the sons of men. He addresses the long-enslaved captives of sin with the heart-cheering announcement—

> "The year of jubilee is come,
> Return, ye ransom'd sinners, home."

B. Z.

POWER OF PRAYER.

Heaven is God's magazine, wherein he hath
Stor'd up his vials, both of love and wrath.
Prayer opens this great treasure: 'tis a key
Whose wards are faith and hope and charity.
Wouldst thou prevent a judgment due to sin?
Turn but the key, and thou mayst lock it in.
Or wouldst thou have a blessing fall upon thee?
Open the door, and it will shower on thee.—*Quarles.*

Sunday School Lectures.

LECTURE VII.

"GIVE US THIS DAY OUR DAILY BREAD."

Teacher. I told you last Sunday, that when we offered up this prayer, we asked of God not "to take his Holy Spirit from us,"—still to allow us to drink freely of the fountain of life. Now this is a subject which includes all that the Bible says concerning sin and salvation: it relates to the cause of Christ's dying on the tree, and of his being buried, and of his rising again the third day: it speaks of "sin," of the corruption of man's natural heart, because the office of the Holy Ghost is to cleanse us from sin by the blood of Jesus Christ.

What is the chief subject of the Bible?—Salvation from sin.

What caused Christ's death?—Sin.

What is the chief office of the Holy Spirit?—To sanctify us, or to wash away our sins in Jesus' blood, and prepare us for heaven.

Teacher. The wicked man has had much done for him already, and much also now remains to be done for him, and much for him to do. I would show you now,

1st. What has been done for all men, both sinners and believers.

2d. What has been done for believers only.

1st. What has been done for all men: and there are three things which have been done for all men:—

1st. All men have been redeemed, bought back from Satan, and power has been given to all men to return again to God.

What has God, first, done for all men?—He has redeemed all men.

What is the meaning of redemption?—A buying back.

Teacher. Suppose a man was to sell himself into the hands of a very cruel king, who was to chain him down so that he might not run away, and was to flog him every day, and to give him only bread and water to live upon. Then suppose that another very powerful, but kind and merciful king, was to see this poor prisoner, and was to pity him, and offer this cruel king 700*l.* if he would sell him the prisoner, that he might let him go free. And suppose that the price was agreed to by both kings, and the prisoner was allowed to go free. Now here is the cruel king from whom the prisoner is redeemed or bought back; there is the kind king who redeems the prisoner or buys him back; there is the prisoner who is redeemed, or bought back from the cruel king by the kind king; and there is the price with which the prisoner is redeemed or bought back. The cruel king, from whom the prisoner is redeemed, is Satan; the kind king, or the Redeemer, is Jesus Christ; the prisoner who is bought back, represents mankind; and the 700*l.* paid, denotes the death or blood of Christ. This is redemption. Now suppose the prisoner, when the kind king had redeemed him and procured him liberty, was to say to the king, "Though you have redeemed me, I will not go back to you, and serve you, but I will stop in the service of my present master, and will bear his ill treatment." You would, I dare say, think him a very foolish man, and out of his mind: but nevertheless, this is like the case of the wicked. Though Christ has redeemed them from Satan, who torments them now, and who will torment them hereafter in hell, they will not come to Christ, whose "yoke is easy, and whose burthen is light," but prefer Satan's bondage. But suppose the prisoner was to choose to serve the kind king, and to leave the cruel king; then you would think him a wise man for doing so. Now this represents the true believer, who determines to leave Satan, and to serve Christ: the end of the man who stays in Satan's bondage is eternal misery; the end of the man who turns to Christ's service and friendship, is eternal happiness: "Turn ye," then, "turn ye, why will ye die?"

Who is the Redeemer?—Jesus Christ.

Who are the redeemed?—All mankind.

From whom are we redeemed?—Satan.

What is the price with which we are redeemed?—Christ's blood.

Teacher. To show you how plainly the Scripture declares that the price of redemption has been paid even for the wicked, I will just refer to two remarkable texts: "Destroy not him with thy meat, for whom Christ died." Rom. xiv, 15. "Who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." 2 Pet. ii, 1. No one will say that those who deny Christ, who bring in damnable heresies, and who are bringing on themselves swift destruction, can be saints; and saints only can be saved, and none else. Yet these men are spoken of as redeemed, who "bring on themselves swift destruction:" it is plainly in these two verses stated, that he may be destroyed for whom Christ died, and that even the wicked are redeemed.

At the present time I can go no further, but remember, my dear children, that each one of you is redeemed, and now, *now* you may go to Christ, escape from Satan, and enjoy everlasting salvation.

C. R. A.

ANOTHER ANSWER TO W.'S INQUIRY,

ON HEB. X, 16.

"For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin."

In answer to W.'s inquiry (in No. 61), who wishes to know if his sin is of that nature mentioned by the apostle, and if there is remission for the same,—I beg leave to assure him, that the text has no reference whatever to him, or to any humble inquirer seeking the way of approach to God the Father by Jesus Christ; the class alluded to being the Jews, with others, no matter what their profession or creed may be, who are wilfully and habitually living in the practice of known sin, and *rejecting* the offers of salvation by Jesus Christ.

The apostle refers here to the Jews, who *would not* believe that Christ *had come*, that the great *sacrifice* once for all *had been offered*, but still *waited* for the Messiah's coming. He gives them to understand, that they, having received such evident proofs of Christ's mission, and before whose eyes *he was sacrificed;* also having been convinced by Christ himself; have now no cloak for their sin, but are sinning wilfully after having received the knowledge of the truth, by vainly expecting there *yet remained* a sacrifice *to be* offered, seeing Jesus Christ had already *been sacrificed* for us, the just for the unjust, that he might bring us to God; there being no *other* name under heaven whereby they could be saved, but that name which they already knew.

The apostle says, there remaineth no more [no other] *sacrifice* for sin; but he does not say there remaineth no more *remission* or *pardon* for those who have sinned wilfully after having received the knowledge of the truth; but all, both Jews and Gentiles, may, by sincere repentance and true faith, arise and go to their Father by Jesus Christ, and will in no wise be cast out, for

> "While th' lamp of life holds out to burn,
> The vilest sinner may return."

Trusting these few remarks may remove W.'s fears, I offer them for your insertion. If not plainer than that which has already appeared (See No. 63.) it is at least in other words, and therefore may perhaps be more easily understood.

J. M.

"MORE THAN EVER, PRAY."

A poor boy, who sold wood, passing down a street, was heard to say, "More than ever for a penny!" A friend who heard him observed to me, "More than ever pray for me." Perhaps a few observations may be drawn from this hint, which may be beneficial to the Christian.

Have you a favourite child, for whom you have long and earnestly prayed, and apparently without success, let me entreat you more than ever to pray for him. Depend upon it, praying breath has never, nor ever will be spent in vain. Thy prayer, O anxious parent, will be answered, and in such a manner as will exceed thy highest expectations, and upbraid thy little faith.

Christian, are you walking in darkness? To you I would say, "More than ever pray." Now is the especial time to pray. "Whoso walketh in darkness, and hath no light, let him trust in the name of the Lord, and stay himself upon his God," runs the promise. Take therefore this assurance to the throne of grace, and pleading it in the name of Jesus, light shall break upon thy path, and joy shall beam upon thy disconsolate spirit.

Christian Minister, exclaiming with heartfelt sorrow, "I have laboured in vain, and spent my strength for nought," may I with great humility commend to you more than ever to pray. Oh, how often you have kindly urged your hearers to pray; do but try the efficacy of prayer in your own circumstances. Think you that God can forego his own promise? Has he not said, that "he who goeth forth, bearing precious seed, shall doubtless come again with joy, bringing his sheaves with him;" and will he not bless your efforts, and ultimately crown your labours with success?

Sabbath School Teacher, who may be cast down by witnessing the untractable dispositions of your charge, let me urge you, more than ever to pray. You *have* prayed, you answer. Yes, I know you have; and your prayers have not, cannot in truth be unanswered. Pray still: the blessing will come, though it may seem to our weak faith to tarry; and it will come, after all the apparent delays, to testify that your labours are not in vain in the Lord.

May every Christian derive a stimulus from these few hints, more than ever to pray.

C. G.

TRANSLATION OF BEZA'S LATIN EPITAPH FOR LUTHER.

Rome rul'd the world; the Pope made Rome obey;
By *strength* she gain'd, by *treachery* he, the sway.
How far was Luther more than either great,
Whose single pen controll'd their double weight!
Grant Grecian fable its Alcides: still,
His ponderous club was nought to Luther's quill.

THE SATURDAY EVENING PRAYER MEETING.

Come, my Father's family,
Ye adopted heirs of grace,
From the toils of business free,
Let us seek our Saviour's face.
Worldly pleasure we disdain,
All its boasted mirth is vain.

At the throne of grace we meet,
Here the past week's sins we mourn.
Jesus, from his mercy-seat,
Kindly answers in return,
"Freely I your sins forgive;
Go, and to my glory live."

O what pleasure fills the room!
Love flows sweet through every breast:
Jesus in his Spirit's come,
With his presence we are blest.
Here's a happy company!
This is pure felicity.

Cease, ye worldlings, cease to boast,
All *your* pleasures end in pain;
When you quit this mortal coast,
You'll a mighty loss sustain,
Sinking deep in misery,
Through a long eternity.

But the pleasures we enjoy,
They shall never, never end;
Death will not our bliss destroy,
Death, indeed, will be our friend;
Death will let our spirits fly
To their better house on high.

Then, in sweet society,
With the glorified above,
There through all eternity
We shall sing redeeming love.
Brethren! raise your voices high,
Your redemption draweth nigh.

G. M. B.

MEMORIALS OF FELIX NEFF,

The Alpine Pastor. By T. S. Ellerby. 12mo. cloth, pp. 334. Hamilton and Adams. 1833.

Neff was an extraordinary individual, and his "Memorials" contain a most interesting illustration of the character and labours of a "Home Missionary." Such was the lamented subject of this Memoir, stationed on the "Higher Alps," in the province of Dauphiny in France. His early religious history is peculiarly instructive, including various ministerial operations before his ordination, which took place in London, May 19, 1823, at the chapel of the Rev. John Clayton. From that period to the termination of his mortal course, April 12, 1829, he prosecuted his labours with astonishing zeal and success, establishing prayer-meetings throughout the various villages in his district, schools for the young, Bible and Tract societies, and preaching many times a week throughout his sphere of labour.

Neff was an agent of the English "Continental Society" formed to promote the advancement of Scriptural Christianity in the ignorant and formal churches through the continent of Europe; and we cannot but rejoice in the contemplation of the divine blessings diffused by means of such missionaries as the devoted Felix Neff.

The difficulties in the way of this servant of Christ may be conceived in a tolerable degree by a few extracts from this Memoir. "In many respects, the work of an evangelist upon the Alps bears a striking resemblance to that of a missionary amongst savages; for the very small degree of civilization existing in this elevated region is more calculated to retard than facilitate the progress of Divine truth.—Many of their cottages have no chimneys, and nearly all are without windows. Indeed, their habitations can only be described as dark and noisome hovels, seldom cleaned out more than once a year; and in which, during the eight months of winter, the whole family are accustomed to reside, in the midst of filth and smoke.—As is the case amongst barbarous nations, the women live in a state of degrading servitude, and are invariably treated with harshness and brutality. They are seldom allowed to sit; and when this privilege is granted, they are compelled to crawl on their knees to their seats. They dare not place themselves at the same table, nor partake of the same food, as the men. Their unfeeling masters hand them the allotted portion across the shoulder, never deigning to turn their heads; whilst the poor women are obliged to acknowledge this beneficence, by kissing the hand and making obeisance." P. 130—132.

In what manner Neff succeeded in elevating and evangelizing such a rude and degraded people, must be a subject of deep interest and inquiry, and in this volume will be found a most delightful record. "Such was the extent of his pastoral jurisdiction, and so difficult of access were many of the hamlets within its limits, that he was unable to spend more than two or three days in the course of each month, at his nominal residence at La Chalp. When issuing from this secluded glen, to prosecute his arduous and disinterested labours, the pastor of the Alps had to travel *twelve* miles to the west, *sixty* to the east, *twenty* to the south, and *thirty-three* to the north. The life of Neff, from this period, was one of almost constant migration; nor was it until his physical energies were completely exhausted, that he allowed himself a single day of relaxation and repose. From the commencement of his labours here, to his last illness, he never slept three nights in the same bed. No sooner had the time expired which he had allotted for the religious instruction of the inhabitants of one hamlet, than he was seen with his staff in his hand and his wallet on his back, vigorously scaling the mountain side, or winding his solitary course through deep and dreary defiles, leading to some other portion of his beloved parishioners. It was the whole aim of his existence to follow closely in the footsteps of his Divine Master, and to be constantly going about doing good." P. 127—129.

Literary Notice.

BRITISH ECCLESIASTICAL HISTORY.

By Thomas Timpson, author of "Companion to the Bible," and "Church History through all Ages."

Designed especially for Families, Sunday School Teachers, and Young Persons. To be completed in ten or eleven numbers. No. III, was published on the 1st of September, price Sixpence: to be continued monthly.

W. E. H. in our next Number.

Many inquiries having been made at the Publishers' as to the conclusion of the Second Volume, our Readers are respectfully informed, that it is not intended to close the Volume till the end of December, when a Title-page and Index will be printed, and the new volume will commence with the New Year.

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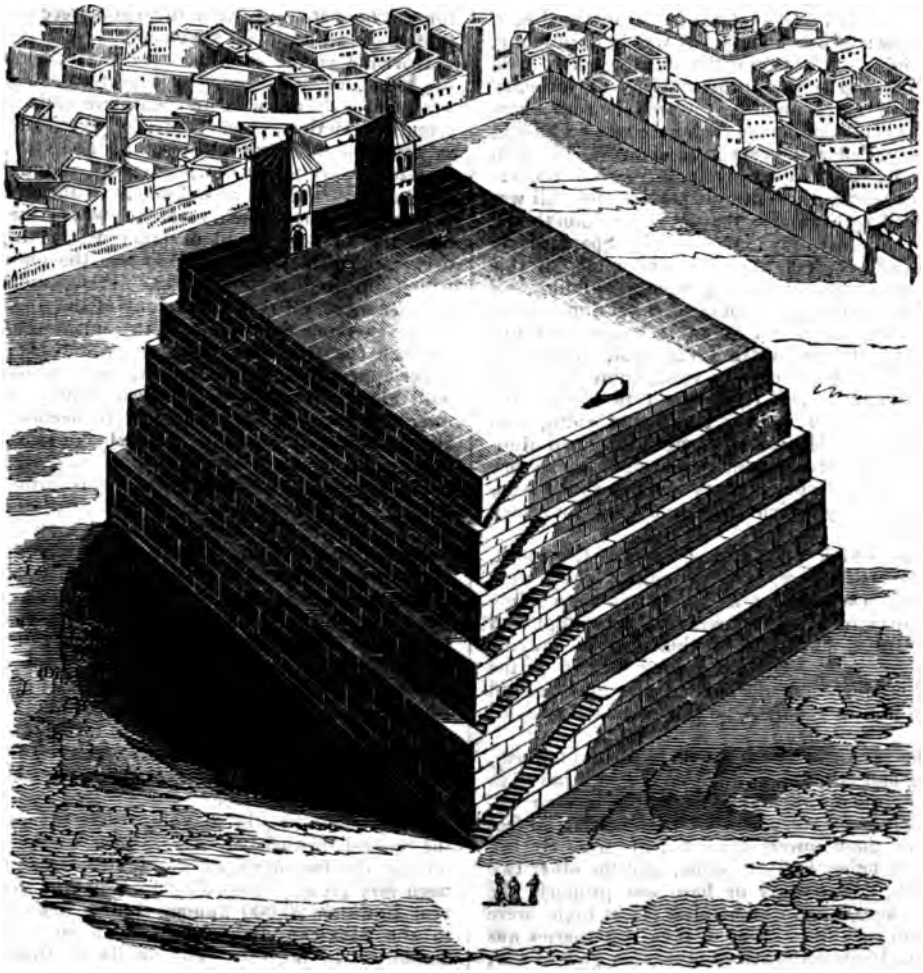

TEOCALLI, THE GREAT TEMPLE OF MEXICO.

ANCIENT MEXICO.

RICA, on several accounts, must be far more esting to Britons, than any other portion of the table globe. Colonized, in its most populous, in- gent, and religious division, by our own country- , and participating in common with us in the bless- of our language, literature, institutions, and divine stianity, with branches of numberless English lies settled there,—we cannot but take pleasure in y thing recorded of its advancement, improvement, prosperity. Our present view of that vast conti- relates to its condition before the period of its uest by the Spaniards.

"Mexico," in its pagan state, as Dr. Robertson remarks, "was the pride of the New World, and the noblest monument of the industry and art of man, while unacquainted with the use of iron, and destitute of aid from any domestic animal; and the Spaniards, who are most moderate in their computations, reckon that there were at least 60,000 inhabitants in the city."—*History of America*, vol. ii, p. 205.

"Ferdinand Cortes," and his "Conquest of Mexico," are familiar to many of our readers: but those who are not acquainted with the discovery and colonization of this "New World," including the West Indies, should at least read the History of America by Dr. Robertson.

Clavigero, a Mexican historian of reputation, remarks, "The city and kingdom of Mexico, was begun by the building of the temple of *Huitzilopochtli*, or rather *Megitli*, from whence the city took its name. This building at the commencement was only a poor cabin, but a new and magnificent temple was afterwards erected by the zeal of several successive sovereigns. Various and very different accounts have been given of the magnitude of this proud monument of superstition, but the most probable is the following:—

"This great temple occupied the centre of the city, and, together with other temples and other buildings annexed, covered a great portion of the present city of Mexico. The wall, by which it was surrounded, formed a square, and was so large as to be capable of containing a town of 500 houses. It was built of stone, eight feet high, of a proportionate thickness, and adorned at the top with representations of serpents. There were four gates pointing towards the four quarters of the heavens, and above each gate was a building abundantly supplied with every kind of arms, where in case of necessity the troops were accustomed to retire.

"The space within the exterior part of the wall was curiously paved with stones, that were so smooth and polished, as to cause the horses of the Spaniards to stumble and fall at every step. In the midst of this space there arose a vast oblong square building, all solid, and built with square bricks of equal dimensions. It consisted of five stories of an equal height, but unequal in the length and width. The first, or base of the building, was, from east to west, more than 300 feet, and nearly 258 feet from north to south: the second was six feet less, both in length and width, than the square below. The other stories continued diminishing in the same proportion, so that upon each story there was a space or open gallery turning round from the higher story, by which three and even four men could walk abreast.

"The steps, which were placed towards the south, were built of great stones, well wrought. There were in all 114 steps, each a foot high. It was not a single continued staircase, but there were as many flights of steps as there were stories in the building, as may be seen in the engraving; so that having arrived at the top of the first flight, it was necessary to go all round before ascending the second, and thus with the remaining portion.

"Upon the fifth and last story there was a platform, 240 feet long and 204 wide, which was as well paved as the square or open space below. In the eastern extremity of that space were erected two towers, 56 feet high; each of these towers consisted of three stories, the lower one being built of stone, and the other two of wood. The lower story or base was properly the sanctuary; where, upon a stone altar 5 feet high, were placed the tutelary idols. One of these sanctuaries was consecrated to Huitzilopochtli and the other gods of war, and the other to Tezcatlipoca, who was said to be the god of providence, the soul of the world, the creator of heaven and earth, and the lord of all things. The other two stories of these towers were used to preserve the necessary utensils for the worship of the idols, and the ashes of some kings and chiefs, who, from peculiar motives of devotion, were deposited there. The doors of these two sanctuaries were placed towards the west, and the two towers terminated with beautiful wooden cupolas; but of the interior decorations of these sanctuaries, as well as the dimensions of the towers, we are unable to form any idea, no author having left an account of them. But it may be asserted without fear of error, that the height of the building was not less than 114 feet, and to the top of the towers, about 168 feet. From this elevation might be seen the lake, the surrounding cities, and a great part of the valley, presenting, according to the testimony of those who had an opportunity of beholding it, an extensive view of incomparable beauty.

"On the upper platform was the altar for ordinary sacrifices, upon the open space below, that for the sacrifice of the gladiators. Before the two sanctuaries were two stone vessels, about the height of a man, in which the sacred fire was constantly preserved with the utmost care, for it was believed that the greatest calamities would occur if it should ever happen to be extinguished. In the other temples and sacred edifices, comprised within the precincts of the external wall, there were six hundred vessels of the same size and form, which at night, when the whole were kindled, presented a most beautiful spectacle."

Horrible in the extreme were the religious rites of the Mexicans, "formed," as Robertson remarks, "into a regular system, with its complete train of priests, temples, victims, and festivals."—"The aspect of superstition in Mexico was gloomy and atrocious. Its divinities were clothed with terror, and delighted in vengeance. They were exhibited to the people under detestable forms, which created horror; the figures of serpents, of tigers, and of other destructive animals, decorated their temples. Fear was the only principle which inspired their votaries. Fasts, mortifications, and penances, all rigid, and many of them excruciating to an extreme degree, were the means employed to appease the wrath of their gods, and the Mexicans never approached their altars without sprinkling them with blood drawn from their own bodies. But, of all offerings, HUMAN SACRIFICES were deemed the most acceptable. This religious belief mingling with the implacable spirit of vengeance, and adding new force to it, *every captive taken in war* was brought to the temple, was devoted as a victim to the deity, and sacrificed with rites no less solemn than cruel. *The heart and head were the portion consecrated to the gods; the warrior, by whose prowess the prisoner had been seized, carried off the body to feast upon it with his friends!* Under the impression of ideas so dreary and terrible, and accustomed daily to scenes of bloodshed rendered awful by religion, the heart of man must harden, and be steeled to every sentiment of humanity. The spirit of the Mexicans was accordingly unfeeling, and the genius of their religion so far counterbalanced the influence of policy and arts, that notwithstanding their progress in both, their manners, instead of softening, became more fierce."

Robertson adds, in a Note, "The exaggeration of the Spanish historians, with respect to the number of human victims sacrificed in Mexico, appears to have been very great. According to Gomara, there was no year in which 20,000 human victims were not offered to the Mexican divinities, and in some years they amounted to 50,000. The skulls of those unhappy persons were ranged in order, in a building erected for that purpose, and two of Cortes's officers who had counted them, informed Gomara, their number was 136,000! Herrera's account is still more incredible, that the number of victims was so great, that 5,000 have been sacrificed in one day; nay, on some occasions, no less than 20,000. Torquemada goes beyond both in extravagance, for he asserts, that 20,000 children, exclusive of other victims, were slaughtered annually. The most respectable authority in favour of such high numbers, is that of Zumurraga, the first bishop of Mexico, who, in a letter to the chapter-general of his order, A. D. 1631, asserts that the Mexicans sacrificed annually 20,000 victims!!

Human sacrifices were common in Mexico, however exaggerated these accounts may have been; and the horrible fact is full of instruction to us, in relation to the apostacy of man from God; especially while we reflect upon the happy circumstances of those who are blessed with the full light of the Christian Scriptures, and who have been favoured with the faithful ministry of "THE GLORIOUS GOSPEL OF THE BLESSED GOD."

THE BEAUTIES OF CHRISTIANITY.

(Continued from p. 283.)

The Mosaic Chronology.

SOME writers have maintained, that the world exhibits marks of too high an antiquity for the modern origin ascribed to it in the Bible. To begin with chronology. The ancient Roman year consisted, at first, of ten months; after that was the Julian year, of 365 days. The ancient Jewish year had but 354 days; sometimes 12 days, or a month of 30 days, were added, to form a solar year. The Syriac year also varies; the Turkish or Arabic year admits 11 extra months in 29 years. Besides these various modes of measuring time, all these years have not the same beginning, or the same divisions of days and hours; the first month of the Persian year corresponds with our June; and China and India begin from the first of March. We find days also of two kinds: the one commencing at sunrise, as among the ancient Babylonians, Syrians, and Persians; the other at sunset, as in China and in modern Italy, and of old among the Athenians, the Jews, and the barbarians of the North. The Arabs begin their days at noon; the French, English, and other European nations at midnight. Lastly, the very hours are not without their perplexities, being divided into three classes, of Babylonian, Italian, and astronomical; and were we to be still more particular, we should no longer reckon 60 minutes in an hour, but 1080 scruples, as the Chaldeans and Arabians. Is there one candid person who will refuse to admit, that so many arbitrary modes of calculating time are sufficient to make history a frightful chaos? The annals of the Jews, by the confession of scientific men themselves, are the only ones whose chronology is simple, regular, and clear. This, then, is a new evidence in favour of the Holy Scriptures.

Next to the chronological objections against the Bible, come those which are pretended to be deduced from historical facts. The traditions of the priests of Thebes, assigned to the kingdom of Egypt a duration of 18,000 years. But one who cannot be suspected of Christianity, Plutarch, says of them, "Their year at first consisted only of a single moon: it is thus that their origin appears extremely long; and though it was late before they settled in their country, they are reputed to be the most ancient of nations."

What necessity is there, after all, to lay so much stress on orthographical disputes, when we need but open the volumes of history, to convince ourselves of the modern origin of man? We ourselves are a striking instance of the rapidity with which nations become civilized. Scarcely twelve centuries ago, our ancestors were as barbarous as the Hottentots; and now we surpass Greece in the refinements of taste, luxury, and the arts.

The general logic of languages cannot furnish any valid reason in favour of the antiquity of man. The idioms of the East, far from announcing nations grown old in society, betray men very little removed from a state of nature. Their mechanism is simple in the highest degree. If to all these difficulties of chronology and facts, we add the errors arising from the passions of the historian; if we moreover take into our consideration the accidents of time and place, we shall be compelled to acknowledge, that all the reasons drawn from history in favour of the antiquity of the globe, are as unsatisfactory as useless.

Astronomy.

In the history of the firmament are sought the second proofs of the errors of Scripture. Thus the heavens, which declare the glory of God, proclaim nothing to the Infidel.

Astronomy owes its origin to shepherds. In the deserts of the primitive creation, man wanted a compass to direct him through the trackless forests, or on rivers where never sail before was set. It was natural that he should place himself under the direction of the stars; each family followed the course of a constellation, each star shone as the leader of a flock. India is still both astronomical and pastoral, like Egypt of old. By an ordination not a little remarkable, the simplest nations were best acquainted with the system of the heavens. The immense discoveries, however, in this art, are but of recent date. Of the various philosophical plans of the machinery of the heavens, it was Sir Isaac Newton who selected the noblest, the most sublime design, for it was that of the Deity himself. But who could have thought, that at the moment, so many new proofs of the greatness and wisdom of Providence were discovered? There were men who shut their eyes closer than ever against the light. "How can the world be so modern," it was said, "the very composition of the skies implies millions of years." It is the feeling we possess of immortality, which makes men ashamed of the short period of their existence: they conceive, that by piling tombs upon tombs, and adding cypher to cypher, they shall at length produce an eternity.

The Deluge.

Astronomy having been found insufficient to destroy the veracity of Scripture, natural history has been called to its aid. It has been said, that all the seas of the globe would not be sufficient to cover the globe to the height mentioned in Scripture. To this we answer, that to drown the earth, ocean need only overleap his bounds: and who is there that has penetrated into the treasures of the hail? God has indeed commanded the seas to retire within their beds, but he has impressed on the globe everlasting traces of his wrath. The relics of the elephant of India are piled up in the regions of Siberia, and whole beds of marine substances settled upon the summits of the Alps and the Cordilleras.

It has been said, Examine the fossils, the marbles, the lavas of the earth; and you discover in them a series of innumerable years, marked by their various circles or strata. To this we answer, God could not but create, and doubtless did create, the world with all the marks of maturity and completeness which we behold in it. If the world had not been at the same time young and old, the grand, the moral, and the melancholy, would have been banished from the face of nature. Every scene would indeed have lost its wonders. The very day that ocean poured forth his first waves, he doubtless washed shores already worn by the billows. Without this original antiquity, there would have been neither beauty nor magnificence in the work of the Almighty, but an insipid infancy of plants, animals, and elements. But God was not so wretched a designer as infidels pretend. Adam was born at the full age of manhood; and in like manner did Eve shine in all the blooming graces of female beauty.

(To be continued.)

ECCLESIASTICAL BIOGRAPHY.

THIRD CENTURY.

33. **Cyprian.** — Thascius Cecilius Cyprian was a native of Carthage, and descended from a noble family. His parents were idolaters, and he continued such till the last twelve years of his life. Cyprian was educated in a manner suited to his senatorial condition; and according to Lactantius, he publicly taught rhetoric in his native city with extraordinary reputation. At that period he lived in great splendour and magnificence, his dress sumptuous and his retinue stately, never going abroad but he was thronged with a crowd of clients and followers. His popular talents as an orator, and his eminent authority as a senator, were employed in défence of the superstitions and idolatries of paganism; but Cecilius, one of the ministers of Christ at Carthage, induced him to listen to the gospel, which led to his conversion to the doctrine of God our Saviour. At his baptism, Cyprian took the name of his spiritual benefactor, Cecilius; and, until the day of his death, he cherished for him the sincerest friendship, and received, as his dying charge, the care of his family.

Cyprian's whole soul was now engaged in the study of Christianity; and his progress in divine knowledge was astonishing. In proof of his sincerity, Cyprian advocated the cause of Christ with his pen, and wrote a treatise "On the Grace of God," which he addressed to Donatus, bishop of the Christian church at Carthage. He also wrote another piece "On the Vanity of Idols;" and being married, he resolved upon a state of continence, which was absurdly considered a high degree of piety in that age. He consigned most of his property to the church for the use of the poor, and consecrated himself to the service of the Redeemer. Donatus, therefore, ordained him to the office of the ministry; and that bishop dying A.D. 248, Cyprian was chosen as the most proper person to render service to the church, and to succeed him in the episcopal office. With some expressions of reluctance, having been a Christian but two years, Cyprian entered upon his responsible duties.

During a period of *forty years* the Christians had enjoyed much peace; through which professors had become luxurious in living and dress, and greatly corrupted in manners. Cyprian resolved on a reformation, and published a treatise "On the Dress of Virgins," in which, besides what he says on that particular, he inculcates many excellent lessons of modesty and sobriety. Decius, the emperor, A.D. 249, issued severe edicts against the Christians, when a dreadful persecution arose; and the following year, the idolaters assembling at the Circus and the Amphitheatre, insisted on Cyprian being thrown to the lions. To avoid the popular fury, Cyprian withdrew from Carthage; and in his retirement he wrote many pious and instructive letters to his friends, encouraging them in their profession of Christ; and also to the *Libellatici*, those pusillanimous Christians, who were so denominated from having obtained certificates from the heathen magistrates, of their having complied with the emperor's orders in sacrificing to idols!

Cyprian was allowed to return to his pastoral charge at Carthage, where he held several councils concerning the proper mode of proceeding with those who professed repentance for their cowardice in falling from their stedfastness during the persecution. Cyprian received them to the communion of the church; but Novatus, a presbyter, opposed this laxity, and withdrew to Rome, where he joined Novatian; who, with him, thought that, though they might possibly be saved, they ought not to be received back into full communion.

Novatian and Cornelius being both chosen bishops by the Christians at Rome, Cornelius, being less strict in his discipline than Novatian, gained the strongest party, and excommunicated him, denouncing him as a *schismatic*. Cyprian, in a letter to Cornelius, expressed his approbation of this sentence, on account of Novatus having opposed his lax discipline.

Dr. Haweis, in his "Impartial History of the Church," says, "The reply of Cornelius to the bishop of Carthage bears an acrimony, an insolence, and abuse, that speak as little in favour of the man who could *receive* it with complacence, as of him who could *indite* it in the bitterness of his heart; and they must be sad Christians indeed whose state I should not prefer to the bishop's who could write these letters. Novatian, by his revilers, is admitted to be a man of genius, learning, and eloquence. His moral character was unimpeachable. However, it required singular excellence to maintain himself and his congregation against the weight of power and influence which were against him. One of the best, the clearest, and most precise treatises which antiquity can produce, of the Triune God, comes from his pen. He states distinctly, that 'the Holy Ghost is the author of regeneration — the pledge of the promised inheritance — the hand-writing of eternal salvation — who makes us the temple of God and his abode — who intercedes for us with groanings which cannot be uttered — our advocate and defender — dwelling in us — and sanctifying us for immortality,' &c. When I hear Cyprian anathematizing such a man, I can only say, I would rather be under the curses with Novatian, than utter them with Cyprian."

Cyprian at length died a martyr for Christ, A.D. 258, in the persecution under Valerian and Gallienus. Novatian about the same period died a martyr for Christ! Cornelius died in prison, a confessor of Christ! On these good, but imperfect men, Dr. Haweis makes the following beautiful reflections: "Ah! that great men, good men, confessors, martyrs, should quarrel, and not be willing to bear and forbear! If one is our Master, even Christ, to him let us be content to be responsible; follow the best dictates of our conscience, according to our views of God's word, and be happy to indulge our brethren with the same liberty. Cyprian and Novatian, at the right hand of the great Shepherd and Bishop of souls, must be ashamed of their hard spirit, and their harsh speeches. It is a mercy for us all, that we have such a compassionate High Priest, who knows how to pity our infirmities, and to pardon our iniquities. I am the longer on this point, because Mr. Milner calls these the first Dissenters from the church, not a tittle of which I can perceive; for Novatian was a bishop as truly chosen and ordained, from any thing which appears, as Cornelius."

THE BEST GEOGRAPHY OF THE HOLY LAND.

A young man of fortune, lately of Trinity college, Mr. Blane, returned to Cairo with his friend, Mr. Crompton, on the 15th of last May, after a journey across the desert, which was attended with a good deal of hardship, from the want of water and from excessive heat. They had pursued the route of Moses and the Israelites, and travelling with the Book of Exodus in their hands, had reached Mount Sinai. They drank their coffee on the spot where Moses received the Decalogue, visited the cave in which Elijah had taken refuge at Horeb; and placed themselves on the stone whereon Moses sat when his hands were lifted up whilst Israel fought against Amalek. They discovered also several caves containing curious objects of antiquity, not hitherto known nor visited by any traveller. On their return to Cairo they were preparing to start for Jerusalem and Damascus.—*Cambridge Chronicle.*

Letters to a Mother, upon Education.

LETTER XXXVIII.

On the Order in which the different subjects of Study should be attended to.

Dear Madam,

It is an important rule in education, never to be pursuing too many objects at the same time, nor even the proper number of objects too sedulously. These rules are peculiarly important in the education of young children.

If you teach them too many things at a time, you will tire their faculties, and defeat your purpose. Dr. Johnson has justly said, "the speed of a horseman must be regulated by the speed of his horse;" and in the same manner, the degree of education you administer depends upon the capacity of your child for receiving it. All instruction ceases to be useful when the child ceases to comprehend. This he will do through mere fatigue after a certain time. Let a little knowledge at a time be communicated to his mind, and then the task be intermitted. It is doubtful whether the faculties even of an adult, which have been inured to action, are capable of *clear* perception, so as to acquire new ideas, during more than two hours together. I should expect that the faculties of a child are not capable of effectual attention even for so long a time. After you have exercised his attention for an hour, trip with him into the garden, and after a *short* walk return and resume his education; but divert his mind to a different subject: change of subject is almost as great a relief as total cessation. Never have more than two things in hand at one time. Let these be mutually connected, if possible. Let them be attended to so far that proficiency may be left to future practice, and then turn to something else. Thus, you will begin with reading and writing. Let him devote four hours a day to study, two in the morning and two in the afternoon. Let the first hour be given to reading and the second to writing in the morning: let the first hour be given to writing and the second to reading in the afternoon. Still reverse the order every alternate day: change even in this respect will alleviate labour; the human mind is fatigued by monotonous regularity. In six months, if you pay attention to nothing else as an object of study, he will read and write well enough to need no further formal attention to those subjects.

Then let him begin arithmetic. Let him read and write however during the other hour of the morning and afternoon. Let him read in that other hour to-day, for instance, and write in it to-morrow, and *vice versa*.

Then let him begin geography and history.

You will never allow him to read the name of a place without looking for it on the map and globe. Have these constantly at hand: let them be tolerably full, that is, have a considerable number of the names of places written down upon them; and when, for instance, he reads in the History of England that William the First landed at Hastings, tell him it is in Sussex, on the coast. Then let him look for it. When he reads that William proceeded to Pevensey, let him look for that neighbouring village, and thus trace the invader's progress up to the metropolis. You will never allow him to read the name of any place to you in the histories of England, Rome, Greece, &c. without finding it out upon the map or globe, and marking its relation with respect to other countries. *When you come to read the New Testament with him*, you will especially show him on the globe where Palestine is placed; and then having shown him a map of the land itself, and having made him understand that this map is a *magnified* view of the little spot he sees upon the globe, you will always require him to point out the names of the places mentioned; and so with the Old Testament.

As soon as your child has begun to read and write, let him begin music also; and if you teach him the piano yourself, devote an hour to the lesson in the evening. If a master comes to teach him any other instrument, let the same hour of the same part of the day be devoted to it. This mode of spending the evening will constitute a delightful relaxation to the studies of the day.

Should he have displayed an attachment to the art of drawing, in which you will remember it was recommended to indulge him from an early period, you may vary the evening's employment, by music and drawing alternately. Let your plans of exercise in the open air, the use of tools, gardening, and the other diversions given under the head of physical education, be sedulously continued.

Natural philosophy and natural history may each of them in their turn come into the hour of *reading*, both morning and afternoon; always, however, make him give you an account, as soon as the lesson is over, of what he had been reading.

If these subjects be thus pursued, steadily, you will find, that by the age of nine years you will have sufficiently initiated him into the elements of knowledge, to allow of his being sent to school. What you have taught him he will know clearly and thoroughly. You will also have communicated habits of mind to him, which will enable him to profit largely by the more extended instructions which he is afterwards to receive. You will also by that time have sufficiently established health and robustness of constitution, and habits of exercise. I suppose also all the moral habits previously enumerated and recommended to have been equally attended to.

I trust to offer you some further Letters upon the remaining branch of education, namely, the *religious*. I will now, however, pause for a moment, at the conclusion of my advice upon this *third* branch of education.

I will imagine myself to have *completed* my task, and that you are in possession of the Letters *yet to be sent.* I will imagine the advice to be contained in the whole to have been incorporated into your system of education; and all this, for the delight of fancying your child as having been well trained, both in body and in mind, during that time at which the habits become fixed. The period of his life chosen by my imagination for its reverie, shall be that at which he is about to leave your own habitation, and to be consigned to the care of the schoolmaster. I delight to contemplate him, healthy, robust, agile, and well developed in body, possessing habits of correct reasoning, clear perceptions, and an ardent love of truth in mind; as having been imbued with moral habits of universal benevolence, justice, honesty, and rational self-love; and as being acquainted with the genuine doctrines of revelation, and actuated by them, so as to produce habitual cheerfulness and devotion. Such will, I hope, be the happy result and high reward of your care and exertion. Should this be the case at the period referred to, I can confidently remind you, for your encouragement, of the Divine axiom in education, "Train up a child in the way he should go, and when he is old he will not depart from it."

I am, dear Madam, yours, &c.

CLERICUS.

All earthly comforts are like a fair picture that drawn upon ice.—*Brooks.*

GOLDEN SENTENCES,

FROM

SERMONS PREACHED BY THE REV. W. MARSH, A.M.

Minister of St. Thomas' Church, Birmingham.

1. **Believers** are called heirs of promise. They lost their inheritance in Adam, and it is restored to them in Christ; and it is the assurance of having regained this Paradise they are constantly seeking to obtain. This assurance is the flower of faith; and, though not necessary to the life of the plant, it is to its maturity.

2. All Christians should recollect that they are epistles from God, to be seen and read of all men: that example is so very influential, that the apostle places it among the means of grace; saying, that "if any obey not the word, they may even without the word be won by a good conversation." The way thus to adorn the doctrine of your Saviour is, to be much and fervent in prayer to God, for the guidance and influence of his Holy Spirit.

3. By nature we are opaque bodies, we can shine only by reflection; and ere we can shine in the celestial kingdom above, we must walk while below in the light of Christ, the Sun of Righteousness.

4. Faith in Christian truths will produce joy, and faith in Christian precepts will produce obedience; and according to the strength of our faith will be the fervour of our love.

5. Christ is that full-orbed sun, in which all the rays of the Divine attributes and perfections centre, and where they are reduced to such mildness, that the sinner may look and live; and by looking be enlightened, comforted, and saved.

6. It is in the school of affliction, that men learn to know themselves. While all is prosperous and shining around them, they resemble the unruffled rivulet; but when the pebble of adversity is thrown in, the mire, till then unseen, appears.

7. The Christian should not content himself with merely differing from the world; if the world possess singular privileges, he must be willing to be singular: he should take his station at the foot of the cross, and there he shall find rich blessings clustering from it, descending constantly upon him.

8. Christ is the rock on which you must build, if you would build for eternity: all other foundations are as sand, and sink with time.

9. True religion is doctrinal, experimental, and practical: if we possessed only doctrinal religion, it would lead to antinomianism; if only experimental, to enthusiasm; if only practical to pharisaism: therefore, if we would be partakers of the religion of Jesus, all three must be united, we must not attempt to separate them.

10. Jesus is the Prince of Peace: by his birth he proclaims it, by his life he purchased it, by taking our nature and dying he made it, at his death he bequeathed it, by his Spirit he imparts it, and at his second coming it shall be fully and eternally enjoyed.

11. It should be the aim of all men to act that part in time, which God will approve in eternity.

12. Take Christ for your hope, his character for your model, his love for your motive, his Spirit for your strength, and his promises for your encouragement.

13. The value of every thing must be estimated by the evil from which it delivers us, and the good to which it introduces us. How invaluable then is true religion, which delivers us from an eternity of misery, and introduces us to an eternity of joy unutterable.

14. On the divinity of Christ hang all the glories and perfections of the gospel. Rob the Bible of this foundation-stone, and the whole structure instantly crumbles into dust.

15. Let no day pass without inwardly digesting some portion of Scripture; and when you are not obliged to have your thoughts engaged on other subjects, then meditate on this portion; it will prove a guardian angel to you, and be the means of chasing away many an evil spirit from you.

16. How many are so entombed by the riches, the honours, the pleasures, and the sins of the world, as only to be taken out of them to be buried in the earth.

17. Whatever our professions may be, if our spirit be of the world, that decides the character in the sight of God.

18. The mind may be illumined without the heart being changed; but that light is only like the light of the moon, though sometimes beautifully clear, it is always without warmth; but the light of salvation resembles the light of the sun, it warms and influences the heart, and causes it to bring forth fruit; its beneficial influences are seen and felt in the walk and conversation of all those who are thus savingly enlightened by the Holy Spirit.

W. E. H.

Death-Bed Testimonies.

COLLECTED BY THE LATE REV. WILLIAM BUTTON.

No. VIII.

REV. WILLIAM ARNOLD,

Pastor of the Baptist Church, Unicorn Yard, Southwark.

Died May 17th, 1734, in the 43d year of his age.

On the Monday before he died, he asked his physicians, with his usual cheerfulness, what they thought of him? —when they told him there was danger in his case. They were no sooner withdrawn, but he said to his friends, with his hands lifted up towards heaven, and with an air of pleasure and satisfaction in his countenance, "Now I am going, I am going home, I am going to glory." Upon this, he sent for his children, took a solemn and affectionate leave of them, and with the authority of a minister, and the affection of a parent, recommended to them their duty to God, to one another, and how they ought to walk in the world.

Tuesday being appointed by the church as a day of humiliation, fasting, and prayer, on his account, he sent them the following message, which he spoke with the utmost zeal and most melting affection, though he was so weak as to be supported by two persons while he delivered it. "I desire," said he to an officer of the church, then present, "you will be a mouth for me this day to the church. Give my love to them as a fellow-member, as a minister of Christ, and as their pastor. Tell them that I am now going to my God and their God, to my Father and their Father. I desire them all to join in praises to God for the exceeding abundant riches of his grace and mercy to me. These words, '*Thy sins which are many are forgiven*,' have been set home upon my soul with such power and joy, as almost to overset the tabernacle: they were once words to me as life from death, and now they are life in death. I am concerned for that little hill in Mount Zion. Some of them, I believe, are seals to my ministry, and will be my joy and crown of rejoicing in the day of Christ. They have been a creditable and reputable church; they are now so; and it is my desire they may continue in credit and reputation after my decease. I now take my farewell of them, and commit them to the care of the Great Shepherd and Bishop of souls. Let them wait on God, that he may give them a pastor after his own heart, to feed them with knowledge and understanding. I desire them to show their love and value for me, by uniting in love and affection to one another, and by filling up their places in the church. They gave themselves not up to a minister, but to the Lord and one another. I desire them to walk closely together in holy communion and fellowship with God and one another, and then they may expect to meet death with joy and comfort, as I do now. And so I take my leave of them, expecting to see them in a little time, and that we shall be companions together, and be for ever with the Lord."

He very frequently expressed a great concern for the Deists, who deny a divine revelation, because they must be wholly destitute of any degree of that sweet comfort which he had received from the promises contained in the word of God: particularly he mentioned these words, "*The blood of Jesus Christ cleanseth from all sin,*" as the great support of his dying hours.

After this, when he had in a very solemn manner bid his last adieu to many of his friends, and several of his brethren in the ministry, he said in the close of the day, "*Now my work is done.*"

Wednesday, he was in the same frame of spirit, rejoicing in the Lord, and longing for his dissolution. Thursday evening, being asked whether his comfort continued? he answered, with his hands lifted up, "Yes, without the least cloud; Satan has not been suffered to interrupt it."

Friday morning, the morning in which he entered into glory, about an hour before he died, he said to some friends, "You will be asked by the world how I went off. You are my witnesses, that I declare with my dying breath, that my firm faith and dependence is on the blood, righteousness, and satisfaction of the Lord Jesus Christ, for my acceptance in the sight of God." After this, thanking them all for their kindness, he wished, in the most affectionate manner, that his God might be their God, and that they might be eternal companions with him in glory. One of them perceiving the near approach of death, said, "Sir, you seem to be very low." He answered with a kind of rapture, "Low! *No, I am mounting up as fast as I can.*" Upon her saying, "Sir, do you feel any pain?" he answered, "No, I bless the Lord, I feel no pain; he has made my passage easy." Some of his last words were, "I am an instance of sovereign and distinguishing grace, a brand plucked out of the burning." A few minutes after this, he fell sweetly asleep in Jesus.

His funeral sermon was preached by the Rev. Samuel Wilson, from Luke vii, 47, "*Her sins, which are many, are forgiven.*"

REV. MATTHEW HENRY.

Died at Nantwich, in Cheshire, June 22, 1714, in the 53d year of his age.

On the 21st of June, 1714, he left his friends at Chester (whither he had been on a visit), and set forward for his people and family at Hackney. He thought he had found very sensible relief from his journey to Knutsford and Lancashire, which encouraged him to make an appointment to preach at Nantwich that day, on his way to London. He was observed by all his friends to be very heavy and sleepy; but being asked how he did? he always replied, "*Well.*" Mr. Sudlow, an apothecary, and very good friend of his, said, before he left Chester, they should never see him again. As he went by Dudden, he drank a glass of the mineral waters there. Before he came to Torperly, his horse stumbled in a dirty hole, and threw him. He was a little wet, but said he was not hurt, nor did he feel any inconvenience from his fall. Those who were with him, pressed him to alight at Torperly, but he would go on to Nantwich, and there he preached: but the want of his usual liveliness was taken notice of by all. His text was Jer. xxxi, 18, "*I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me,*" &c. After sermon, he dined, and was advised to lose a little blood, for fear of any inconvenience from the fall, though he made no complaints. When he had been bled he fell asleep; and his friends fearing he slept too long awoke him, at which he was not pleased. His old intimate friend, Mr. Illidge, was with him, and had been desired by the Hon. Sir Thomas Delves and his lady to invite him to Doddington, and he fully intended to have waited on them; their steward was there with Mr. Illidge, to conduct him to that house, which has been famed for impartial and disinterested religion, but he was not able to proceed any further. He went to bed at Mr. Mottershed's house, and said to his friends, "*Pray for me, for now I cannot pray for myself.*" When they were putting him to bed, he spoke of the excellency of spiritual comforts in the time of need, and blessed God that he had those comforts. He said to Mr. Illidge, "You have been used to take notice of the sayings of dying men: this is mine,—*That a life spent in the service of God, and communion with him, is the most comfortable and pleasant life that any one can live in this world.*" He had but a restless night. About five o'clock in the morning, he was seized with what the doctors agreed to be an apoplectic fit: he lay speechless, with his eyes fixed; and about eight o'clock, on Tuesday morning, June 22, he gently expired.

His funeral sermon at Nantwich was preached by the Rev. John Reynolds, from Matt. xxv, 21, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

That at Hackney was preached by the Rev. W. Tong, from John xiii, 36, "Whither I go, thou canst not follow me now; but thou shalt follow me hereafter."

ILLUSTRATIONS OF 1 COR. XIII, 8—12.

1 Cor. xiii, 8, "*Charity never faileth,*" &c. "*Never faileth*, οὐδέποτε ἐκπίπτει, literally, *never falls off*. The Christian, during his stay on earth, has to bear different kinds of fruit, all of which may be said to derive their existence and maturity from love; but all these kinds, with the exception of love, and those which love absorbs, may be dispensed with; when having "*fought the good fight,*" and "*finished*" his "*course,*" he takes his triumphant flight to the "palace of angels and God," to "*lay hold on eternal life,*" and wear a crown of unfading glory. What need, for instance, of meekness, where there is nothing to ruffle us? What need of patience, where there is nothing to try us? "*But love never faileth*"—it is the cement of the heavenly society, and is there carried to the highest state of perfection. "*But whether there be prophecies they shall fail.* As though the apostle had said, The age of prophecy will soon be over; and indeed, all the predictions which are yet unfulfilled, together with those which may hereafter be made, shall very soon "*fail*" in their accomplishment. Again, "*whether there be prophecies*"—edifying instructions—"*they shall fail,*" for they shall be unnecessary when the top-stone of the spiritual building has been brought on, with shoutings of Grace, grace, unto it: "*whether there be tongues they shall cease,*" both as it respects their miraculous endowment or their wonderful variety. Those who shall at last sit down with Abraham, Isaac, and Jacob, in the kingdom of God, shall certainly come from the east and west and north and south—but their various "*tongues*" or languages "*shall cease*"—shall be lost in the universal dialect of heaven: "*whether there be*

knowledge it shall vanish away:"—not that heaven is to be a place of ignorance any more than of hatred—there both love and knowledge will exist in perfection;—but that all earthly knowledge, now so much esteemed and celebrated by men, "*shall,*" owing to its comparative foolishness, "*vanish*" in the eternal world. Part of the happiness of heaven will consist in an increase of knowledge, but we may rest assured, so boundless are the treasures of heavenly knowledge, that, although our intellectual capacity shall be enlarged, our advance in knowledge exceedingly rapid, and there is an eternity before us, never shall the gigantic mind of even a Newton be able to comprehend the whole.

Ver. 9, "*For we know in part, and prophesy in part.*" We only *can know* those things which are revealed. Those who are favoured with the Spirit of prophecy can only penetrate into futurity, and foretel coming events so far as they are inspired by the Holy Ghost. Ver. 10, "*But when that which is perfect is come, then that which is in part shall be done away,*" as is the early dawn by meridian splendour. Now, as though he had said, for something like an illustration (ver. 11), "*When I was a child, I spake as a child*"—very simply and very ignorantly—"*I understood as a child*"—scarcely any thing that I heard—"*I thought as a child*"—had just the simple views of children:—"*but when I became a man, I put away childish things.*" Just so may it be said that we are now in the *childhood* of existence; but when we shall have reached the *manhood* of the future state, shall we put away, as unworthy of us, that kind of thinking and speaking, which was only suited to the infancy of time.

Ver. 12, "*For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known.*" Now we see δι' ἐσόπτρου ἐν αἰνίγματι, by a mirror into an enigma: so far from having any adequate conceptions of a future state, at present it appears from these words, that we are not favoured with a *direct*, but only a second-hand view of its representation—(mark particularly)—what we see is actually a reflection from this mirror; and that which is reflected, is only an imperfect similitude (an enigma) of the original. Thus, for the present, we are left with the assistance *only* of a few inexplicables to guess about the nature and glories of the heavenly world: "*Now,* spiritual things are only represented to us by natural—the things which are *not* seen by those which *are;*—but "*then,*" when, at death, we have "given up" the enigma—"*then,*" when in heaven it is completely unravelled—"*then,*" when the "day of eternity" has burst upon our regenerate souls, shall we fully know those things, of which *here* we only had a very partial conception.

Much obscurity has been the result of the rendering the words δι' ἐσόπτρου, "through a glass;" when I suppose that glass was not invented, and especially looking-glasses, till a period much later than the time when the Apostle wrote the first Epistle to the Corinthians. But if you will refer to the eighth verse of the thirty-eighth chapter of the book of Exodus, you will at once perceive a glaring impropriety in the use of the word by our translators, where it is stated that the "*brazen laver*" and the *brazen* foot were made of the "*looking-glasses*" "of the women assembling," &c. The use of the word *mirror* (of any kind of polished metal), removes the inconsistency of the passages.

Manchester. W. P.

He that hath slight thoughts of sin, had never great thoughts of God.—*Owen.*

God calls none to come to him, but whom he hath mercy for on their coming.—*Owen.*

REFLECTIONS ON THE LATE CALAMITOUS SHIPWRECKS.

"They that go down to the sea in ships, that do business in great waters, these see the works of Jehovah, and his wonders in the deep." Psal. cvii, 23, 24. Such were the inspired reflections of the devout Psalmist, who probably had no idea of the extent to which commerce by sea has been carried in our times. Friday, August 30, 1833, will long be remembered by thousands, on account of dreadful storms, which overwhelmed many in the depths of the ocean.

"Early in the afternoon of that day, between two and three o'clock, the Amphitrite, Hunter, commander, bound for Botany Bay, with one hundred and twenty-five female convicts on board, and several children, grounded about half a mile to the right of Boulogne, and within a short distance of the shore. Assistance was promptly tendered, but was refused by the captain in the most positive manner. His obstinacy is supposed to have proceeded from the hope that the ship would be got off on the return of the tide; and he is represented to have been further stimulated by the surgeon, who insisted, that as the custody of the women had been confided to him by the Government, it was his duty to take care that no communication should take place between them and the shore. When the tide returned the danger was irremediable: the violence of the storm continued unabated; and as the ship did not float, the perilous condition of the crew could no longer be concealed. The women, who had been shut up under the hatches, are said to have forcibly burst from the place of their confinement, the majority of them congregating in the cabin. A little before ten o'clock, the waves broke through the poop, and swept away in an instant every soul in the cabin. The work of destruction was soon completed; in a few moments the ship went to pieces, and out of one hundred and fifty-four persons on board, *only three* escaped to land, and one of these died a few hours afterwards! The captain is stated to have got on the same raft which bore to the shore one of the survivors, but a wave carried him off, and though he swam for some time, he ultimately perished. The surgeon and his wife also met a watery grave!"

Such is an abridged account of only one of those dreadful wrecks, which occurred on that fatal night: but what an affecting scene, independently of the sad catastrophe! *One hundred and twenty-five* of our countrywomen, unworthy to remain in their native land! How truly shocking! Banished from society on account of their crimes! Had any of them been brought to seek salvation by Jesus Christ? Doubtless they had been supplied with the Holy Scriptures; and surely we may indulge the hope, that Sovereign Mercy had granted some of them repentance and the knowledge of the truth.

Sailors, also; how peculiar their condition! how appalling their dangers! and how desirable to supply them with the Word of God, and other religious tracts and books! Surely the recent calamitous shipwrecks will serve as the occasion for more zealous and extensive operations of the new British and Foreign Sailors' Society.

Death of Mrs. Hannah More.

After a long life spent in promoting the cause of religion and virtue, this celebrated lady rested from her labours on Saturday last, September 7, at Clifton, near Bath, in the 88th year of her age.

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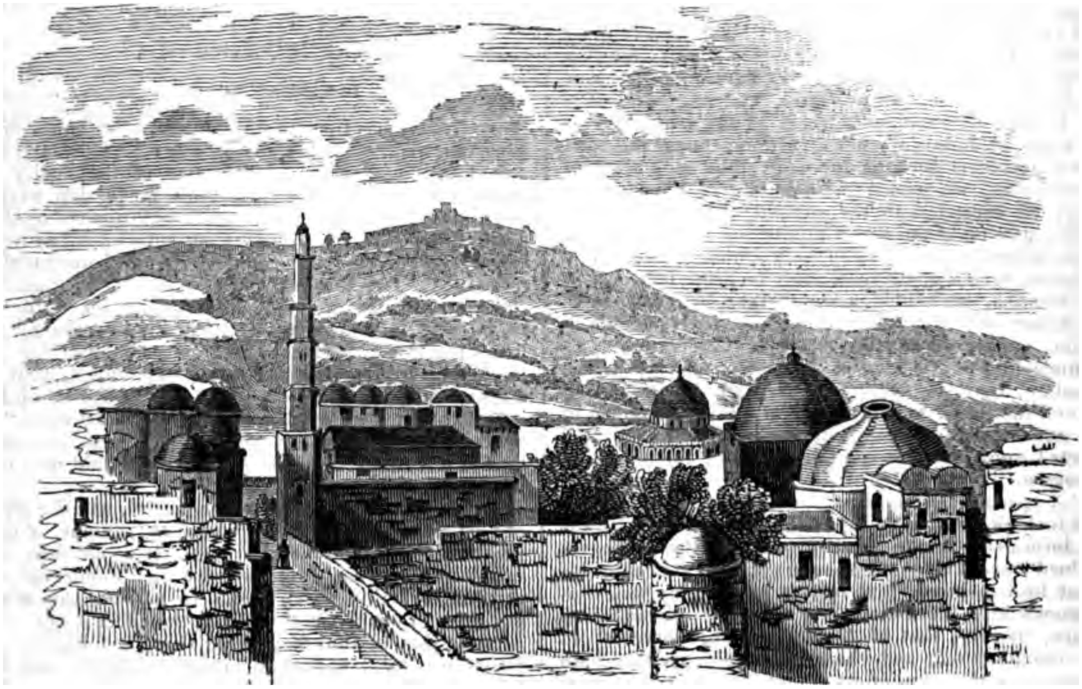

VIEW OF THE MOUNT OF OLIVES FROM JERUSALEM.

THE MOUNT OF OLIVES.

THE Monnt of Olives, or Mount Olivet, is one of the most celebrated places in the Holy Land. It is situated on the eastern side of Jerusalem, distant only a "Sabbath day's journey," less than a mile, and separated from the city only by the brook Kidron, and the valley of Jehoshaphat, which extends from north to south.

This mountain derived its name from the abundance of olive trees which grew upon it: but its chief celebrity arises from the life and ministry of Christ. The Mount of Olives has three principal summits, giving names to several districts: *first*, GETHSEMANE, the place of oil-presses; *second*, BETHANY, the house of dates; *third*, BETHPHAGE, the house of green figs. The recollection of this will remove a difficulty, which has appeared in the statement of Luke, relating to the place of our Lord's ascension. See Luke xxiv, 50; Acts i, 12: and, further to illustrate the geographical situation of these places, Luke xix, 29—38; John xi, 18.

Mount Olivet, then, was the scene of some of the Redeemer's most glorious works, illustrative of his character and claims as the predicted Messiah. It was in this consecrated district that he raised Lazarus from the dead—wept over Jerusalem, foretelling its ruin by the Roman legions, and the awful doom of its infidel, guilty inhabitants—and endured his inconceivable agonies in the garden of Gethsemane. It was from this mountain that he rode into Jerusalem as the King of Zion, sitting upon the foal of an ass, while the inspired multitude proclaimed his Messiahship, singing, "Hosanna to the Son of David!" On this mountain he gave his apostles their high and universal commission to evangelize all nations; and from its middle summit the Redeemer ascended up to his celestial glory.

Mount Olives was once infamous through the criminal folly of King Solomon: for it was here that he built temples to Ashtoreth, Chemosh, and Milcom, the false and abominable divinities of the Ammonites and Moabites (1 Kings xi, 7, 33), out of complaisance to his wives of those nations. Hence it is, that this place was called "The Mountain of Corruption," by succeeding ages (2 Kings xxiii, 13).

Dr. Clark's graphic description cannot fail to be peculiarly interesting to all our readers. He says, "If Mount Calvary has sunk beneath the overwhelming influence of superstition, studiously endeavouring to modify and disfigure it, through so many ages; if the situation of Mount Sion yet remains to be ascertained; the *Mount of Olives*, undisguised by fanatical labours, exhibits the appearance it presented in all the periods of its history. From its elevated summit, almost all the principal features of the city may be discerned; and the changes that eighteen centuries have wrought in its topography may perhaps be ascertained. The features of nature continue the same, though works of art have been done away; the beautiful gate of the temple is no more; but Siloa's fountains haply flow, and Kedron sometimes murmurs in the valley of Jehoshaphat.

"The hill which now bears the name of Sion, is situated upon the south side of Jerusalem, part of it being excluded by the wall of the present city, which passes over the top of the mount. If this be indeed Mount Sion, the prophecy concerning it (Mic. iii, 12), that the plough should pass over it, has been fulfilled to the letter; for such labours were actually going on when we arrived. Here the Turks have a mosque over what they call the tomb of David.

"Leaving the mountain, where all the sepulchres of the kings of Judah are hewn, and regaining the road which conducts towards the east, into the valley of Jehoshaphat, we passed the fountain of Siloa; from hence we ascended to the summit of the Mount of Olives, passing in our way a number of Hebrew tombs. Here indeed we stood upon holy ground; and it is a question, which might reasonably be proposed to Jew, to Christian, or Mahometan, whether, in reference to the history of their respective nations, it be possible to attain a more interesting place of observation. So commanding is the view of Jerusalem afforded in this situation, that the eye roams over all the streets and around the walls, as if in survey of a plan, or model of the city. The most conspicuous object is the mosque, erected upon the site and foundation of the temple of Solomon.

"A spectator, standing upon the Mount of Olives, and looking down upon the space enclosed by the walls of Jerusalem, in the present state, as they have remained since their restoration in the *sixteenth* century—must be convinced, that instead of covering two conspicuous hills, Jerusalem now occupies only one eminence, namely, that of Mount Moriah, where of old the temple stood, and where, like a phœnix that hath arisen from the ashes of its parent, the famous mosque of Omar, is now situated. It is probable that the whole of Mount Sion has been excluded, and that the mountain covered by ruined edifices, whose base is perforated by ancient sepulchres, and separated from Mount Moriah by a deep trench, which Josephus calls Tyropæon, extending as far as the fountain of Siloa towards the eastern valley, is, in fact, that eminence which was once surrounded by the 'bulwarks, towers, and regal buildings of the house of David.'

"As we descended from the mountain, we visited an olive ground, always mentioned as the *Hortus Oliveti*, or garden of Gethsemane. This place is, not without reason, shown as the scene of our Saviour's agony the night before his crucifixion, both from the circumstance of the name it still retains, and its situation with regard to the city. We found a grove of aged olive trees, of most immense size, covered with fruit almost ripe. It is a curious and interesting fact, that, during a period of little more than *two thousand years*, Hebrews, Assyrians, Romans, Mahometans, and Christians, have successively been in possession of the rocky mountains of Palestine; yet the olive still vindicates its paternal soil, and is found at this day upon the same spot, which was called by the Hebrew writers 'Mount Olivet,' and the 'Mount of Olives,' eleven hundred years before the Christian era.

"Proceeding towards the south, along the eastern side of the valley, between the Mount of Olives and Mount Moriah, towards the bridge over the Kedron, across which, Christ is said to have passed in his visit to the Garden of Gethsemane, we came to the sepulchres of the patriarchs, facing that part of Jerusalem where Solomon's temple formerly stood. The antiquities which particularly bear this name are four in number. According to the order in which they occur from north to south, they are severally called, the sepulchres of Jehoshaphat, of Absalom, the cave of St. James, and the sepulchre of Zechariah."

Other interesting particulars concerning the Holy City will be found in our first volume, p. 169, to which the reader is referred.

DETACHED THOUGHTS.

CHRISTIAN MOTIVES.

How grandly has the Apostle described the hopes of a Christian to be "*full of immortality!*" They are redolent of the glories and reflective of the purity of another world, forming principles for action as far above the mere dictates of human philosophy, as that philosophy, even divine as by its votaries it has been called, is above the untutored instincts of uneducated ignorance. The love of Christ constraining man, is the most exalted and influential motive for virtue in its highest developement; and the grand principle of love's reaction to its first Author, "who died that we might live," "suffering the just for the unjust, that he might bring us unto God," is at once a source of the most exquisite feeling generated in our own bosoms, "of peace that passes understanding," and a cause as sublime as it is simple in its form, that "we should love him who so loved us."

To have the love of God as the motive, and the glory of God always in view as the end of our actions, should be the great object of our lives. It is not less our happiness than our duty; and by that wonderful and retributive action which seems to pervade the moral government of the Great Creator, the effect is not more certain, that in thus honouring God, and having our hearts ever fixed upon him and his glory, we are fulfilling our most reasonable service, than that we shall find its return in the prosperity of our souls, and in those inexpressible consolations, which he who knoweth what is in man will bestow upon us.

P. N.

ARCHBISHOP LEIGHTON AND THE ROBBERS.

One day happened a tremendous storm of lightning and thunder as he was going from Glasgow to Dunblane. He was descried, when at a considerable distance, by two men of bad character. They had not courage to rob him; but, wishing to fall on some method of extorting money from him, one said, "I will lie down by the way-side as if I were dead, and you shall inform the Archbishop that I was killed by the lightning, and beg money of him to bury me." When the Archbishop arrived at the spot, the wicked wretch told him the fabricated story: he sympathized with the survivor, gave him money, and proceeded on his journey. But when the man returned to his companion, he found him really lifeless! Immediately he began to exclaim aloud, "Oh! Sir, he is dead! Oh! Sir, he is dead!" On this the Archbishop, discovering the fraud, left the man with this important reflection: "It is a dangerous thing to trifle with the judgments of God!"

THE BEAUTIES OF CHRISTIANITY.

(Continued from p.291.)

Christianity compared with Atheism.

The groundwork of Christianity are the doctrines of the existence of God, and the immortality of the soul. The plants of the valley and the cedars of the mountain, proclaim a God; the lightning announces his power, and the ocean declares his immensity. Man alone has said, "There is no God." Has he then, when in adversity, never raised his eyes towards heaven; has he in prosperity never cast them on the earth? "The earth is filled with the glory of God, and the firmament showeth his handy-work." If there were no other proofs of the existence of God than the wonders of nature, these evidences are sufficient to convince every man whose only object is truth. But there is another as powerful an argument: by renouncing the Supreme Being, they are obliged to renounce a future state; the soul, nevertheless, disturbs them; she appears every moment before them, and compels them, in spite of their sophistry, to acknowledge her existence and immortality. The only being which is not all in all to itself, is man: the soul is eternally craving, and if it be impossible to deny that man cherishes hopes to the very tomb, if it be certain that all earthly possessions, far from crowning our wishes, only serve to increase the void in the soul, we cannot but conclude there is a state beyond the regions of time. It would insult the understanding of our readers, were we to attempt to show how the existence of God and the immortality of the soul are proved by conscience. "There is in man," says Cicero, "a power which impels him to that which is good, and deters him from evil: a power as ancient as that God, by whom heaven and earth subsist."

If every thing should be esteemed in proportion to its utility, then is atheism utterly contemptible, for it is not of use to any one. Let us survey human life, and begin with the poor and the wretched, since they constitute the major part of our species. Say, countless families, is it to you that atheism is serviceable? What! not one voice raised in its behalf? What do I hear? a hymn of praise and thanksgiving?—these are believers!

With what despair would the rich man quit this world, if he conceived he was parting from happiness for ever! Religion enhances his pleasures, and prevents his being satiated with enjoyment, the natural result of a long series of prosperity.

The greatest generals of antiquity made professions of piety. No character is more amiable than that of a Christian hero; with the courage of the warrior he combines the charity of the gospel: he is, as it were, an angel sent by God to mitigate the horrors of war.

But it is in sight of the tomb, the awful approach to another world, that Christianity displays all its sublimity. When the atheist, at the end of his career, discovers the delusion of his system, he would fain return to God, but it is too late; the mind, hardened by incredulity, rejects all conviction. But the faith of the Christian is strengthened by his happiness, and his happiness by his faith: he dies, yet his last sigh was inaudible; he expires, and, long after his departure, his friends keep silence around him, in the impression that he is only slumbering; so gentle, so easy, is the departure of the Christian.

Religion speaks only of the grandeur and beauty of existence. Atheism is continually setting plague and famine before our eyes. Finally, religion assures us, that our afflictions shall have an end, she comforts us with the promise of another life.

> "'Tis religion that can give
> Peaceful pleasures while we live;
> 'Tis religion will supply
> Solid comforts when we die."

The Future Happiness of the Righteous.

It has been asked, what is that plenitude of celestial happiness promised by Christianity? The purest of our sentiments in this world, is admiration, though this is always mingled with weakness. Imagine then a perfect Being, the source of all beings, in whom is clearly manifest all that was, and is, and is to come. Suppose, at the same time, a soul exempt from wants, incorruptible, indefatigable; imagine this soul contemplating the Omnipotent, incessantly discovering new perfections of Deity, and proceeding from admiration to admiration. Consider also the Deity as supreme beauty, as the universal principle of love, so that the happy spirit is wholly absorbed by the love of God. Lastly, persuade yourself, that the blessed are thoroughly convinced of the endless duration of their happiness, you will then have an idea, though very imperfect, of the felicity of the righteous: we shall then comprehend why the choir of the redeemed can only repeat the song of "Holy! Holy! Holy!" which is incessantly dying away and reviving in the eternal extacies of heaven.

(To be continued.)

REFLECTIONS OF A TRAVELLER.

There are periods and seasons in our life-time, in which we feel a happy complacency of temper, and an inward cheerfulness and joy, for which we cannot very well account, but which constrain us to be at peace with our neighbours, and in love with all the works of God. In this truly enviable frame of mind I awoke this morning to proceed onwards on horseback; it was a morning which was fairly entitled to the epithet of "incense-breathing," for the variety of sweet-smelling perfume which exhaled after the rain from the forest flowers and shrubs, was delicious and almost overpowering. The scenery of to-day has been more interesting and lovely than any we have heretofore beheld. The path circled round a magnificent cultivated valley, hemmed in almost on every side with mountains of granite, of the most grotesque and irregular shapes, the summits of which are covered with stunted trees, and the hollows in their slopes occupied by clusters of huts. A number of strange birds resort to this valley, many of whose notes were rich, full, and melodious, and their plumage, splendid and beautiful. The modest partridge appeared in company with the magnificent Balearic crane with his regal crest, and delicate humming birds hopped from twig to twig, some of them of a dark shining green, some had red silky wings and purple bodies, some were variegated with stripes of crimson and gold, chirping and warbling amid the thick foliage of trees. It is the contemplation of such beautiful objects as these, all so playful and happy, or the more sublime ones of dark-waving forests, plains of vast extent, or stupendous mountains, that gives the mind the most sensible emotions of delight and grandeur, leading it

"To look from nature up to nature's God."

Lander.

God doth not take it well to be limited by us in any thing, least of all in his grace.—*Owen.*

Sunday School Lectures.

LECTURE VIII.

"GIVE US THIS DAY OUR DAILY BREAD."

Teacher. Last Sunday I endeavoured to make you understand the meaning of redemption; who was the Redeemer; who were the redeemed; from whom we were redeemed. I also pointed you to the price, with which we were redeemed; and lastly, I tried to show you from Scripture, that the price of redemption has been paid for all men; consequently, if they will, they may return to their Father, their Redeemer, their Sanctifier, and be made heirs of God, and joint-heirs with Christ; kings and priests unto God; escape everlasting ruin and damnation, and enjoy everlasting salvation in heaven.

What word did I explain to you last Sunday?—Redemption.

What did I show you was the meaning of it?—A buying back.

Who is our Redeemer?—Jesus Christ.

Who are the redeemed?—Mankind.

From whom are we redeemed?—Satan.

What is the price with which we are redeemed?—Christ's blood.

Teacher. I am now going to show you two things, which Christ has accomplished.

1. Christ has borne the punishment of the sins of the world.

2. He has obtained the Holy Spirit for all.

What is the first of these two things?—Christ has borne the punishment.

What is the second thing I am to show you?—Christ has obtained the Holy Spirit for all.

Teacher. Now, lastly, I will show you that much more is needful to salvation; and give you reasons why redemption, and having had the punishment of our sins borne for us, and the Holy Spirit being within our reach, will not, cannot, alone save a sinner.

What is the last thing I am to show you?—That redemption, and Christ's having borne the punishment of our sins, and having purchased the Holy Spirit, cannot by themselves save a sinner.

Teacher. The wicked are turned into hell, not so much on account of their many sins, as on account of the neglect of that precept, "Ask." Ask for God's Spirit, to make them clean, by washing away their sins in Christ's blood: ask for Christ's righteousness, the wedding garment.

Why are the wicked turned into hell?—Because they are not fit for heaven.

What have they neglected to ask for?—God's Spirit, and Christ's righteousness.

Teacher. I said that the wicked were not turned into hell, so much as a punishment for their sins, as because they were not fit for heaven. This must be truth, because Christ bore the punishment of the sins of all while hanging on the tree, as may be seen from John i, 29, "Behold the Lamb of God, that taketh away the sin of the world!"

What is the second thing that I have to show?—That the Holy Spirit has been obtained by Christ for all.

Teacher. One passage compared with another, will be quite sufficient to prove this: Rev. xxii, 17, "Whosoever will, let him take of the water of life freely:" now compare this with John vii, 38, 39, and we shall see what this water of life is, of which every one here is invited so freely to drink: "He that believeth on me, as the Scripture saith, out of his belly shall flow rivers of living water; but this spake he of the Spirit." All are invited; whosoever will, let him come, and be a partaker of the Spirit; and, if *all* are invited, it must be clear, that the Spirit has been obtained for all.

What is this water, of which all may drink?—The influences of the Holy Spirit.

Where are we told that this refers to the Holy Spirit?—John vii, 38, 39, "He that believeth on me, as the Scripture saith, out of his belly shall flow rivers of living water; but this spake he of the Spirit."

What is the last thing that I have to show?—That though the punishment of a person's sins may be borne for him, and though the Holy Spirit may be within his reach, he cannot be saved if he will not receive these blessings.

Why are not these three things alone able to save a man; redemption, his punishment having been borne, and the Spirit having been put within his reach?—Because the sinner has not fled from Satan to Christ; because he is not fit for heaven; because he has not got the Spirit for his own; because his sin has not been washed away; because he has not got Christ's righteousness; because he is not justified; and because he is not justified, therefore he cannot be glorified.

Teacher. I have now given you my reasons for saying, 1st. That all men have been redeemed. 2dly. That the punishment of all men's sins has been borne. 3dly. That the Spirit has been obtained for all; and, lastly, I have shown you, why thus much could not save him, and how much more was wanting, and how he may obtain what was wanting, *viz.* by prayer. And what more now, in conclusion, can I do but entreat you to pray,—pray that God's Spirit wash you from your sins with Christ's blood; pray that Christ would give you his righteousness, and that thus being justified, God would finally glorify you.

C. R. A.

ON THE STUDY OF GEOLOGY.

No account is given us in Scripture of the geological formation of the different strata, rocks and minerals, which constitute the interior and the crust of the globe. The knowledge of these is left to be explored and ascertained by the researches and reasonings of scientific inquirers. The intelligent curiosity of many in every country of Europe, has been for some time directed to a minute examination of the mineralogical contents and geological structure of our globe, and with the most encouraging success. Surprising discoveries have been made within the last fifty years; and on no topic has the human mind shown its penetrating powers of research and inferential reasoning more creditably than on this. It has already disclosed many of the animals and vegetables of the antediluvian world, and has explored several important facts of the ancient state, both of our surface, and the rocks and substances immediately below it. The silence of the Mosaic records on this branch of history, allows every latitude to speculation; yet that theory will no doubt be found the truest, the most scientific and satisfactory, which is most coincident with the Hebrew document. The Newtonian genius has, however, yet to arise in this department of our studies, whose capacious and penetrating mind can unite the facts and science of nature with the ancient sacred record. His reward, like that of our greatest mathematician, will be an intellectual immortality.

A little armour would serve if a man might choose where his enemy should strike at him: but we are told to take the whole armour of God, implying, that we shall be assaulted at every point.—*Owen.*

MRS. HANNAH MORE ANTICIPATING HEAVEN.

THIS "Mother in Israel" having "departed this life," many, on hearing her character and talents commended, will naturally be led to look at her writings, and if they have ever read them to reperuse them, to learn more particularly the springs of her actions, and the ground of her immortal prospects. This has been our case; and we have referred with delight to her "Reflections on Prayer," published in 1819, to renew her "Anticipations of Heaven," as described in that excellent work: we give them for the edification of our readers.

"When we consider the conflicts and the trials of the conscientious, watchful, praying Christian, we shall estimate aright the value of the consoling promise of that eternal rest from his labours, which supports him under them. And though *rest* is one of the lowest descriptions of the promised bliss of heaven, yet it holds out a cheering prospect of relief and satisfaction to a feeling being, who is conscious of the fallen condition of his mortal nature in all its weakness and imperfection. *Rest*, therefore, is of itself a promise sufficiently inviting to make him desire to depart and to be with Christ, even independently of his higher hope. The joy unspeakable, the crown of glory, and all those other splendid images of the blessedness of heaven, exalt and delight his mind. But it is, though with a higher, yet with a more indefinite delight. He adores, without fully comprehending the mighty blessing. But the promise of rest is more intelligible to the heavy-laden Christian; he better understands it, because it is so exactly applicable to his present wants and feelings: — *this* is not our rest. It offers the relief longed for by a weary, frail, feverish being. He who best knew what man wanted, promised to his disciples *peace and rest*, and the Divine Spirit has represented the state of heaven under this image more frequently than under any other, as being in more direct contrast to his present state — a state of care, anxiety, and trouble, and a state of sin, the cause of all other troubles. Perhaps this less elevated view of heaven may occur more rarely to persons of high-wrought feelings in religion; yet to the Christian of a contrary character, it is a never-failing consolation, a home-felt solace, the object of his fervent prayer. What a support, to be persuaded that 'the work of righteousness is peace, and the effect of righteousness is quietness and assurance for ever!'"

We have pleasure in giving some particulars of the death and character of Mrs. Hannah More, from the pen of a friend.

DEATH AND CHARACTER OF THE LATE MRS. H. MORE.

"Died on the 7th of September, at her residence in Windsor Terrace, Clifton, in the 88th year of her age, after a painful and protracted illness, Mrs. Hannah More.

"Few persons have enjoyed a higher degree of public esteem and veneration than this excellent and distinguished lady. Early in life she attracted general notice by a brilliant display of literary talent, and was honoured with the intimate acquaintance of Johnson and Burke, of Reynolds and Garrick, and of many other highly eminent individuals, who equally appreciated her amiable qualities and her superior intellect. But under a deep conviction, that to live to the glory of God and to the good of our fellow-creatures is the great object of human existence, and the only one which can bring peace at the last, she quitted in the prime of her days the bright circles of fashion and literature, and, retiring into the neighbourhood of Bristol, devoted herself to a life of active Christian benevolence, and to the composition of various works, having for their object the religious improvement of mankind. Her pen could adapt itself with equal success to the instruction of the highest and of the humblest classes, and the numerous editions through which her various publications have passed, attest the high sense entertained by the public of their varied utility and excellence.

"Her practical conduct beautifully exemplified the moral energy of her Christian principles. She was the delight of a widely-extended sphere of friends, whom she charmed by her mental powers, edified by her example, and knit closely to her in affection by the warmth and constancy of her friendship.

"She lived and walked in an atmosphere of love, and it was her delight to do good. The poor for many miles around her felt the influence of her unceasing benevolence, and her numerous schools attested her zeal for the improvement and edification of the rising generation. In these works of faith and charity she was aided for a long course of years by the concurring efforts of four sisters, who lived with her, who regarded her with mingled feelings of admiration and affection, and towards whom her conduct was ever marked by the kindest and most endearing consideration. It was truly a sisterhood animated by all the social and hospitable virtues.

"Mrs. Hannah More's last illness was accompanied by feverish delirium; but the blessed influence of Christian habits was strikingly exemplified even under the decay of extreme old age and its attendant consequences. Not seldom she broke forth into earnest prayer and devout ejaculation, and invariably met the affectionate attentions of the friends who sedulously watched over her sick bed, by unceasing and most expressive returns of grateful love. The writer of this tribute to her memory saw her only the day before her last seizure, when she expressed to him in a most impressive manner the sentiments of a humble and penitent believer in Jesus Christ, assuring him that she reposed her hopes of salvation on his merits alone, and expressing at the same time a firm and joyful affiance in his unchangeable promises. In her excellent writings she will long live, not only as one of the brightest ornaments of her sex, but as the benefactress of her species."

DIRECTIONS FOR STUDYING THE SCRIPTURES.

IN studying the Scriptures, it is peculiarly desirable that we should on no occasion depart any more from the usual and natural meaning of the words and phrases therein, than we do in reading any other author. They have been greatly disfigured by the forced constructions which men sometimes seek to put upon them, and much dissatisfaction has on this account been excited in the intelligent mind. The true construction of every part must be, not the possibilities of meaning which ingenuity may draw from the expression, but that sense and purport which the author himself, in penning them, intended that they should express. His personal meaning at the time, and not the import which our criticism can now extract, should be the great object of our attention.

AFRICAN REVERENCE FOR ELDERS.

Richard and John Lander, in their late Travels through Africa, speaking of the manners of a large town (Badagry), say, —

"We have observed one virtue in the younger branches of the community: it is the profound respect and reverence which they entertain for their elders, and which perhaps has never been surpassed in any age or country, not even amongst the ancient Spartans themselves."

SCRIPTURE GAZETTEER.

(Continued from p. 238.)

Brook is distinguished from a river by its flowing at particular times; for example, after great rains or the melting of the snow; whereas a river flows constantly at all times. However, this distinctness is not always observed in Scripture, and one is often taken for the other, by giving great rivers, such as the Euphrates, the Nile, the Jordan, and other rivers, the name of brook. Thus the Euphrates (Isa. xv, 7) is called the brook of willows. It is observed that the Hebrew word *nachal*, which signifies a brook, is also the term for a valley, whence the one is often placed for the other in different translations of the Scriptures; thus, that which the Septuagint translates the brook of cords (Joel iii, 18) and the authors of the Vulgate the brook of thorns, our translators of the Bible have rendered the valley of Shittim; and it is thought to be the brook of Cedron, which running between the city of Jerusalem and the Mount of Olives, discharges itself into the Dead-Sea.

C.

Cabul (*displeasing or dirty*), the name which Hiram, king of Tyre, gave to the twenty cities in the land of Galilee, of which Solomon made him a present, in acknowledgment for the great services he had done him in building the temple. (1 Kings ix, 15.) These cities not being agreeable to Hiram when he came to see them, he called them the land of Cabul, which in the Hebrew tongue denotes displeasing or dirty. As to the situation of these cities, it is reasonable to suppose that they lay towards Tyre, whereof Hiram was king.

Cesarea (*a bush of hair*), a city built by Herod the Great, and thus called in honour of Augustus, being formerly called the Tower of Strato. This city stood on the sea side, on the coast of Phœnicia, and was very convenient for trade, but that it had a bad harbour. To remedy this, he ordered a mole to be made, in the form of a half-moon, and large enough for a royal navy to ride in. The buildings of this town were all of marble, as well the private houses as the palaces; but the master-piece of all was the port, whereof we meet with a description in Josephus, Ant. lib. xv, c. 15. This city, which was six hundred furlongs from Jerusalem, is often spoken of in the New Testament. Here it was that King Agrippa was smitten by the Lord, for neglecting to give God the glory, when the people were so liberal to him of praises. Cornelius the Centurion, who was baptized by St. Peter, lived at Cesarea. There, Philip the Deacon, with his four maiden daughters, had their habitation. At Cesarea, the prophet Agabus foretold to Paul, that he would be bound and confined by his enemies at Jerusalem, &c. Lastly, the same Apostle continued two years a prisoner at Cesarea, till he was conducted to Rome, where he had appealed to Nero's tribunal.

Calneh, a city in the land of Shinar, built by Nimrod, and the last city mentioned (Gen. x, 10) as belonging to his kingdom. It is believed to be the same with Calno, mentioned in Isaiah (x, 9), and with Canneh in Ezekiel (xxvii, 23) with still greater variation. It is observed, that it must have been situated in Mesopotamia, since the prophet joins it with Haran, Eden, Assyria, and Chilmad, which carried on a trade with Tyre. It is said by the Chaldee interpreter, as also by Eusebius and Jerome, to be the same with Ctesiphon, standing upon the Tigris, about three miles distant from Velencia, and that it was once the capital city of the Parthians.

Calvary *(the place of a skull)*, Mount, is a small eminency, or hill, on the greater Mount Moriah. It was anciently appropriated to the execution of malefactors, and therefore shut out of the walls of the city, as an execrable and polluted place. But since it was made the altar on which was offered up the precious and all-sufficient sacrifice for the sins of the whole world, it has recovered itself from that infamy, and has been always reverenced and resorted to with such devotion by all Christians, that it has attracted the city round about it, and stands now in the midst of Jerusalem; a great part of the hill of Sion being shut out of the walls, to make room for the admission of Calvary! This mount is likewise honoured with a stately church, erected by Helena, mother to Constantine the Great, called the Church of the Sepulchre, as being built over the place where our Saviour's sepulchre stood. This church is enriched with abundance of magnificent ornaments; and Mount Calvary is more honoured by Christians, than Old Jerusalem ever was by the children of the synagogue. Maundrel gives a very minute and entertaining description of the many superstitious ceremonies observed here by pilgrims and devotees, who visit the holy sepulchre, as may be seen in his Journey from Aleppo to Jerusalem, p. 70, &c.

Cana *(zeal)*, of Galilee, a little town where Jesus performed his first miracle (John ii, 1). Nathaniel was of Cana in Galilee, where our Lord was invited three days after he had received Nathaniel as a disciple. This is called Cana of Galilee, to distinguish it from Cana, or Shana, mentioned in Joshua xix, 28, belonging to the tribe of Asher, and lying not far from Sidon, and so situated much farther north than Cana of Galilee, which lay in the tribe of Zebulon, and not far from Nazareth.

Capernaum *(field of repentance)*, a city celebrated in the Gospels, being the place where Jesus usually resided during the time of his ministry. This city is nowhere mentioned in the Old Testament, under this or any other name like it, and therefore it is not improbable that it was one of those towns which the Jews built after their return from the Babylonish captivity. It stood on the sea coast, *i. e.* on the coast of the sea of Galilee, in the borders of Zebulun and Naphtalim, and, consequently, towards the upper part thereof. It took its name, no doubt, from an adjacent spring of great repute for its clear and limpid waters, and which, according to Josephus, was by the natives called Capernam. As this spring might be some inducement to the building the town in the place where it stood, so its being a convenient wafting place from Galilee to any part of the other side of the sea, might be some motive to our Lord for his moving from Nazareth, and making this the place of his constant residence. Upon this account, Capernaum was highly honoured, and said by our Lord himself to be exalted unto heaven; and because it made no right use of his signal favour, it drew from him the severe denunciation, that it should be brought down to hell, which has certainly been verified: for, so far is it from being the metropolis of all Galilee (as it once was), that it consisted long since of no more than six poor fishermen's cottages, and may perhaps be now totally desolate.

Caphtor *(a sphere)*, the island Caphtor, whence came the Caphtorims, otherwise called the Cheritims or Cherithites, and the Philistines. The generality of interpreters believe, that by Caphtor was signified Cappadocia; and by the Caphtorims the Cappadocians. But F. Calmet is of opinion, that by Caphtor is meant the isle of Crete, and this opinion he supports by many learned arguments in a particular dissertation prefixed to the first book of Samuel, which well deserves the inquisitive reader's attentive perusal.

Death-Bed Testimonies.

COLLECTED BY THE LATE REV. WILLIAM BUTTON.

No. IX.

REV. THOMAS JONES,

Chaplain of St. Saviour's, Southwark. Died June 6, 1762.

The present times afford many instances of triumphant faith, and there is a very striking one before us. Whose death was ever more precious than our brother's, in the sight of the Lord? How could God show his love to him upon his dying bed more than he did? Although his fever was violent for seven days, yet his soul was still calm. He was not troubled with any fear of death, that was kindly taken away. He had no doubt concerning his eternal state. He was made patient to God's will, bore pain without murmuring, and waited the Lord's time for his release. Were not these undoubted proofs of the Lord's love to him? He suffered his faith to be tried in the fire, that it might come out like gold, purer and brighter; and it stood in the fire, rejoiced in it, and was refined by it. In one of his weakest hours, he said, "Blessed be the Lord for that degree of faith which he hath given me, though it has operated in so weak a manner, yet I have many blessed and comfortable marks in my own soul of his love to me." Here was faith, and much humility. A servant of Christ went to see him in his illness, and asked him how he did? He answered, "I am so full of pain, that I can think but little; but I know that Jesus is carrying on the interest of my poor soul, notwithstanding." These are to me the choicest of his dying words. I see in them a well-grounded trust and confidence in God, far more deep and solid than all the rejoicing of triumphant faith. For when he had not this to comfort him, he had what was better; when he had no sight, he could walk by faith. He could find nothing in himself to put the least trust in, as to his acceptance with God, and therefore his trust was stronger in Christ. This showed itself in what he said on his death-bed, "What an unfelt, what an unthought-of corruption is here, both in body and in soul." He felt more of it, and to a greater degree, than he had ever thought of before; and yet this deep sense of corruption did not drive him from Christ, but made his faith cleave the closer to him: "My flesh and my heart faileth (said he), but God is the strength of my heart, and my portion for ever." His ground for this, he declared, was, "A covenant of mercy, free grace in the Lord Jesus:" in which, knowing he had a share, he could say, "Now let thy servant depart in peace, for mine eyes have seen thy salvation; now, Lord, I can lay myself down in peace, and safely take my rest." In this happy frame he was praying, "Lord, secure a soul thou hast died to save." Then, after a pause, he cried, "*He will! He will! I have part here, I shall soon have all.*" He said on Friday, "I have had a glorious view of the love of Christ to my soul this morning." This love shed abroad in his heart, brought many sweet words out of his dying mouth, such as, "For me to live is Christ, to die is gain; come, Lord Jesus, come quickly, and give me an easy dismission; Lord, give me an easy dismission to a blessed eternity." This triumphant faith held out to the last. He looked forward with joy when he said, "Before this time to-morrow, it may be, I shall be where all sorrow shall be done away." And at another time he said, "I shall have a sabbath of Trinity before I thought of it, to worship a Triune God," which was granted him: he kept his Trinity Sunday in heaven, adoring the Three Persons in One Jehovah. Was there not great faith, and great conjugal affection, in what he said to Mrs. Jones? "Don't be surprised at any alteration you may see in me, for death always makes strange alterations; when the Lord is pleased to give me my dismission, rejoice over my corpse, and praise God for what we have suffered together here, and for what we shall enjoy together hereafter." Towards his latter end, he was much in prayer. These were some of his expressions, "The silver cords of life are breaking, and man goeth to his long home, and the mourners go about the streets; Lord, guide me home in safety, and lead me through the shadow of death; this mortal shall soon put on immortality; though worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another. I go hence like a shadow that declineth, I wither away like grass, but the Lord is the portion of my soul, and strong hope." His hope did not fail him, God was with him when he died, so that he had no evil to fear when he went down into the valley of the shadow of death. His body was left to rest in peace, and his soul is with that innumerable company who are standing round the throne, and praising God and the Lamb, for ever and ever.

Funeral sermon preached by the Rev. W. Romaine, from Psalm cxvi, 15, "Precious in the sight of the Lord, is the death of his saints."

REV. JOHN BAILEY.

Died 1697, aged 54.

At the age of twenty-two, he was settled at Chester, and was imprisoned for Nonconformity. He afterwards went to Ireland, and then to New England, where he laboured fourteen years: at length, dismal pains of the gout, with a complication of maladies, confined him for three months. During which time, he derived peculiar pleasure from reading the 53d of Isaiah, concerning the sorrows of our Lord, whereby all our sorrows are sanctified.

For some time in his last sickness, his heavenly soul was harassed with terrible discouragements; under which it was yet a common expression with him, "The Master hath done all things well." But at last he attained a blessed satisfaction that he was going into eternal peace. When his affectionate friends were weeping around him, he rebuked them, saying, "*Away with your idols! Away with your idols!*" A little before his last illness, he wrote in his diary, "I was affected with what I read of Mr. Shewel, of Coventry, who died in the pulpit. Lord, let me not die meanly, but in dying, bring much glory to Thee." And so it was. Just as he was going to expire, he seemed as if he had some extraordinary apprehension of the glory in which our Lord is enthroned above. He strove to speak to his virtuous consort, and at length exclaimed, "Oh! what shall I say? he is altogether lovely:" and to another relative, "Oh! all our praises of him here are poor low things." He then added, "*His glorious angels are come for me.*" Upon which, he closed his eyes about three o'clock on the Lord's day afternoon, and never opened them more.

Funeral sermon preached by Mr. Cotton Mather, at his own desire, from Psalm xxxi, 5, "Into thine hand I commit my spirit."

ON ALEXANDER.

No marvel, thou, great monarch, didst complain,
And weep there were no other worlds to gain:
Thy griefs and thy complaints were not amiss;
He had need grieve, who finds no world but this.

Quarles.

"O LOVE THE LORD!"—PSALM XXXI, 23.

Do not I love Thee, O my Lord,
  And long to love Thee more?
More than the food that crowns my board,
  Or heaps of golden store?

More than the blood within my veins,
  The life which Thou hast given?
More than all other good or gains,
  The gifts of bounteous Heaven?

O! what were life without thy love?
  Once felt, what else can bring
Such perfect taste of bliss above,
  Of life's eternal spring?

I love thy watchful providence:
  Preserv'd by day and night,
I see the good thine hands dispense,
  With ever new delight.

I love thy reign, O Lord of Hosts!
  Thine is this earthly ball:
Thy retributions and rewards
  Extend alike to all.

I love thy wise and just control
  O'er all things that have breath;
'Tis this preserves the mighty whole
  From anarchy and death.

I love all nature, for 'tis thine:
  Thy riches spread abroad
Bespeak beneficence divine,
  The goodness of my God.

These springs of love and joy arise
  Wherever I may be;
They daily cheer my heart and eyes,—
  God is in all I see.

But, O! the cross! the wondrous cross!
  What scenes of love unfold
In that mysterious gift to us,—
  Love never to be told.

O may this love inspire my soul
  With love unquenchable,
Long as eternal ages roll,
  Increasing as they swell.

N. B.

ON DEATH.

Death's awful front can ne'er dismay
  The Christian's happy mind,
Which can the gloomy grave survey,
  In faith and hope resign'd.

Sure the redeem'd should never dread
  To quit this scene of strife;
For well they know, that from the dead
  They 'll rise to purer life.

Gather'd beneath their Saviour's wing,
  With kind paternal care,
How can *they* feel Death's bitter sting,
  And hell's dire torments share?

How sweet to *them* the sleep of death!
  For angels soothe their rest;
And, quicken'd by their Saviour's breath,
  They wake among the bless'd!

Death is to them but transient night,
  Life shrouded in the clay;
From which they wing their joyous flight
  To an ETERNAL DAY!

Brighton. R. C.

IS IT WELL?

Three Important Questions to Wives and Mothers. By C. T. Bedell, D.D. Rector of St. Andrew's, Philadelphia. London, Tract Society, 32mo. half-bd. pp. 118.

THIS is a very *precious* little volume, which in the most earnest manner we recommend to be seriously perused by every *wife* and every *mother*. Dr. Bedell is entitled to the warmest thanks, not only of American wives and mothers, but of all bearing those most important titles in Great Britain. From the following paragraph of the Preface, our readers will best learn the object of the work.

"The author conscientiously believes, that there are very few who understand the full weight of responsibility which they assume, when they consent to change their relative position in society, and thus, from the comparatively irresponsible situation of single persons, enter upon married life. The great design of the author, in this little work, is to state the responsibility of wives and mothers; and, as much as in him lies, to endeavour to stimulate them to the performance of all that is required at their hands. He has also sought to give such counsel as might assist them in the discharge of the duties on which he has insisted."

CHRISTIAN MELODIES.

THE SABBATH.—THE GARDEN.—THE CHRISTIAN.

32mo. cloth, pp. 250. Lond. Simpkin & Marshall.

THIS beautiful volume, embellished with twelve plates engraved on steel, is a collection of the choicest poems on the several subjects included in its title. We have no doubt but it will be highly prized as a pocket companion by many a youthful Christian, on whose account we give it our sincere recommendation.

ANECDOTE OF DR. MARSHALL.

DR. MARSHALL, a lecturer on human anatomy, a man of strong mind, had deeply studied the construction and laws of man, and was never happier than when explaining them. He once devoted a whole lecture to display the profound science that was visible in the formation of the double hinges of our joints. Such was the effect of his demonstrations, that an inquisitive friend, who had accompanied me with sceptical inclinations, suddenly exclaimed with great emphasis, "A man must be a fool indeed, who after duly studying his own body can remain an atheist." I felt as he did, but had not been aware that his objecting mind was spontaneously working itself into so important a conviction.
—*Dr. Turner.*

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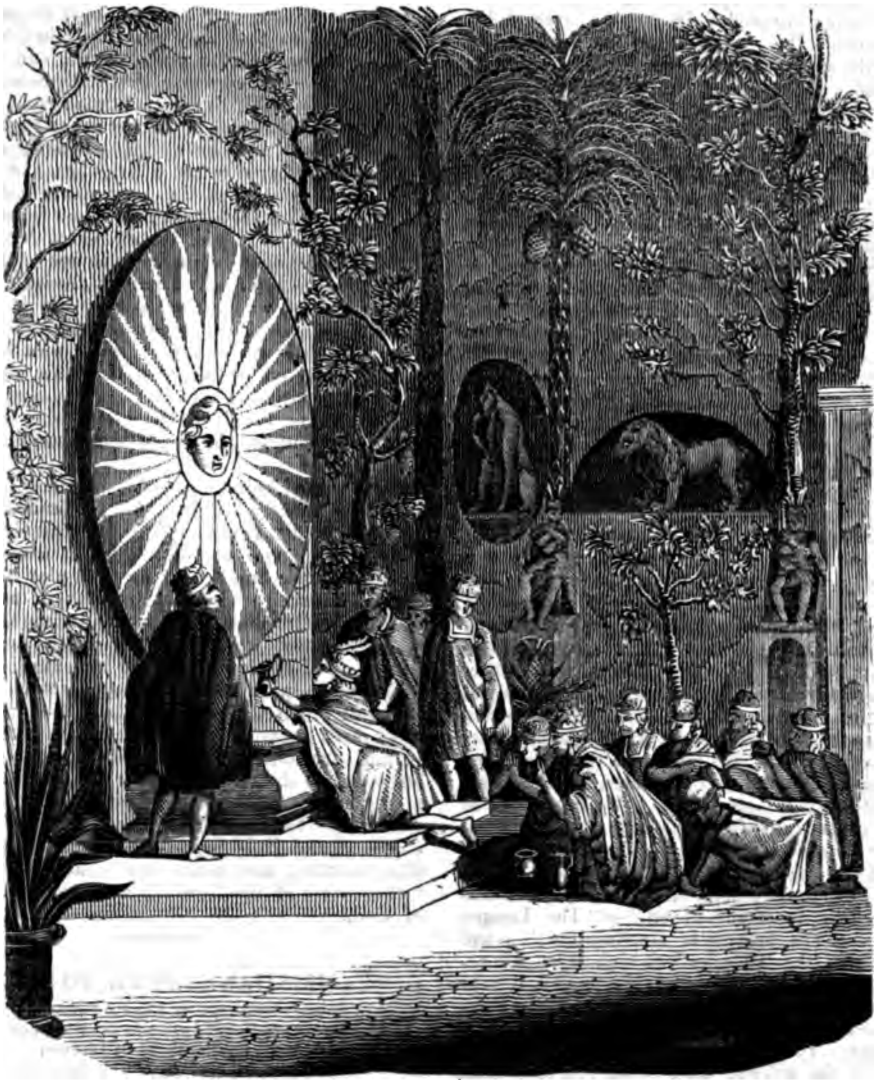

INTERIOR OF THE TEMPLE OF THE SUN, AT CUSCO.

ANCIENT PERU.

u, in South America, has long been associated in minds with the idea of prodigious wealth. Its s of gold and silver are greatly celebrated; and in ure Number, we purpose to give some extended unt of them. The fact is believed to be, that the ious metals are so plentiful in general along the rent chains of the Andes, that it may be affirmed, the Europeans are but beginning to know and enjoy the inexhaustible fund of wealth in the New World.

From what country the ancient Peruvians proceeded, is utterly unknown: but a regular priesthood had been established among them, and had subsisted for centuries before the discovery of America. Peru was first discovered by Balbao, A. D. 1513, attacked by Pizarro and Almagro in 1514, and conquered by them in 1531. It was in a measure civilized from its more savage state, according to Peruvian tradition, about 400 years before the conquest, between which periods there reigned twelve successive sovereigns, denominated INCAS.

MANCO CAPAC, the first of the Incas, with his wife, and sister Oello, appeared to the savage natives on the banks of the lake Titiaca. Their persons were calculated to inspire admiration and respect; their dress was elegant; they declared themselves to be the children of the sun, deputed by him, in pity to the human race, to civilize their manners, and to reclaim them from their barbarous habits. This assertion was deemed worthy of credit by the simple savages, and Manco Capac found a people willing to receive his laws. Having thus succeeded in gaining over to his interest a considerable number of adherents, he journeyed northward, fixing his rod of gold, which he declared he had received from his father, the sun, in the ground wherever he stopped; and asserted that he was commanded to build a city and establish his residence, on the spot where the rod should descend out of sight at the first stroke. On his way, the number of his followers continually increased; the vale of Cusco was considered an eligible place for a settlement; the golden rod disappeared; the foundations of the Temple of the Sun were laid; Cusco, the capital of his new empire, was built; and virgins of the royal blood were appointed to serve at the altar of the new divinity.

There was only one principal temple dedicated to the sun. This temple was in the city of Cusco, built of freestone, but its form is undescribed. The riches in the interior are said to have been immense. The walls were incrusted internally with gold, and of gold was the figure of the sun, of great magnitude, covering one side of the temple. This figure was round, like its original, with rays diverging from every part of its circumference; on each side of it were thrones of gold, on which were placed, in a sitting posture, the bodies of the deceased Incas. Its gates were of gold, and a cornice of gold, a yard deep, surrounded the top of the walls on the outside. In every part of the temple were exhibited, by way of ornament, representations in gold, of almost every object with which the Peruvians were acquainted. Besides these, were other rooms full of images; one in particular, in which was a silver statue of the moon, with a female face, seated on a silver throne. On each side of this image were placed, on silver thrones, the bodies of their deceased queens, embalmed like those of their husbands, the Incas, with such art that they seemed alive. To this image of the moon, as sister and wife of the sun, and mother of the Incas, the Peruvians sacrificed. Besides this chief temple, there were four other temples in Cusco, all of a pyramidal form; they were richly decorated, and called, "The Temple of the Moon"—"The Temple of the Stars"—"The Temple of the Rainbow,"—and "The Temple of the Thunder," which were all accounted servants and attendants of the sun, and were worshipped with inferior homage. Those of the rainbow and thunder were adorned with gold, the other two with silver. To these temples were appended a large court for the priests, where they met to consult on religious matters.

A number of select females, called "The Virgins of the Sun," were devoted to the service of the divinity. These, in Cusco, were all of the royal family; in the provinces, they were of the noblest families. They were admitted into convents at eight years of age, where they lived in perpetual retirement, and inviolable virginity, being permitted to see neither man nor woman, except the empress. If any man attempted to stain their virgin purity, the punishment of death extended not merely to the offender, but to the whole of his family; even his herds and flocks were destroyed, his house razed to the foundation, and his lands entirely laid waste. In these convents they were taught to spin, weave, and sew. The robes worn by the emperor and his consort on solemn occasions were prepared by their hands, whilst others of them dressed the victuals of the Inca.

The sacrifices offered to the sun, were partly animal, and partly of the produce of the ground. Many of the Spanish historians assert that human sacrifices constituted a part of their worship; and Acosta affirms, that two hundred infant victims were annually offered for the health of the Inca. These assertions are flatly denied by De la Vega, who, though he admits the prevalence of human sacrifices amongst his remote ancestors, maintains that they were abolished by the Incas, who never stained the altars of the sun with human blood, nor could conceive that their beneficent father could be pleased with such inhuman rites. Yet, upon the death of an Inca, or of any other eminent person, a considerable number of his domestics were put to death, and interred round their guacas, or tombs, that they might appear in the next world with the same dignity, and be served with the same respect. On the death of Huayna Capac, the *thirteenth Inca*, above one thousand victims were doomed to accompany his body to the tomb. Four great annual festivals were kept; the greatest of which were solemnized at the summer solstice, in honour of the sun and his descendants, the Incas. Besides these, there were monthly festivals, chiefly observed by the priests within their temples. A perpetual fire was kept in the great temple at Cusco, and the other temples throughout the empire, from year to year, under the inspection of the nuns, or vestal virgins.

Avarice and thirst for gold, inspired the Spaniards in their conquest of Peru. All the immense riches of the celebrated "Temple of the Sun," at Cusco, fell into their hands; and one of them, to whose share the "Image of the Sun" fell, lost it at play before sunrise in the morning! To follow Pizarro and Almagro, with their immediate successors, through the whole of their progress, would conduct us to every recess of villany; and disclose scenes of treachery, cruelty, and wickedness, in their most hateful forms!

Pagan idolatry is overthrown in Peru: and Popery, in its most degrading character of ignorance and superstition, prevails in this rich district of South America: but we trust the time is not far distant, when "the Sun of Righteousness shall arise, with healing in his wings," and bless the wretched Peruvians. Thousands of copies of the Holy Scriptures have been distributed in that country, and many are evidently thirsting for "the waters of life," which are conveyed by the word of God.

THE CHRISTIAN'S APPEAL TO THE INFIDEL.

If Revelation be, as some suppose,
An empty fiction, whence delusion flows,
The fabled error with no evil teems,
It charms me waking, and delights my dreams.
With seraph tongue it bids my troubles cease,
And points to paths of pleasantness and peace.
Nor will its comforts fail, when fails my breath,
But, like an angel, bless my soul in death.
Yet should the pleasing hope its voice inspires
Delusive prove, when aged Time expires,
The fond delusion, from all mischief free,
Hereafter will not, cannot injure me.
But think, should its tremendous threats prove true,
What must, O Infidel! become of you.

He that would be little in temptation, let him be much in prayer.—*Owen.*

THE BEAUTIES OF CHRISTIANITY.

(Continued from p. 299.)

On the Connection of Christianity with Literature.

HAVING thus far discoursed on the doctrinal beauties of Christianity, let us enter upon the second branch of our subject. The productions most foreign to us, the sacred books of heathen nations, excite in us no surprise; we find in all of them the ordinary chain of human ideas. The Bible alone is like none of them; it is a monument detached from all others. Twenty authors, living at periods very distant from each other, composed the sacred books; and yet their different styles, equally inimitable, are not to be met with in any other writing. But this is not the only extraordinary thing which men unanimously discover in the Scriptures: those who will not acknowledge the authenticity of the Bible, nevertheless believe that there is something more than common in this same Bible. There is not a situation in life, for which a text, apparently dictated with an express reference to it, may not be found in the Bible.

It would be a difficult task to persuade us, that all possible contingencies of fortune, with all their consequences, had been foreseen and penned by men. Now it is certain that we find in the Scriptures—

The groundwork of all the human sciences.

All the political precepts, from the pastoral ages and the patriarchal government, to the ages of corruption.

All the moral precepts, applicable to all ranks and to all the incidents of life.

Of the styles of Scripture, three are particularly remarkable.

1st. The historic, as that of Genesis and the Pentateuch.

2d. Sacred poetry, as it exists in the Psalms and Prophecies.

3d. The evangelical, or Gospel style.

The first of these, with a charm that baffles expression, sometimes imitates the narrative, as in the history of Joseph; at others, bursts out into lyric song, as after the passage of the Red Sea: here sighs forth the elegy of the holy Arab; there, with Ruth, sings affecting pastorals. This chosen people, whose every step is marked with miracles,—this people, for whom the sun stands still, the rock pours forth water, and the heavens shower down manna, could not have ordinary annals. Their revolutions are alternately related with the trumpet, the lyre, and the pastoral pipe; and the style of their history is in itself a continual miracle, that attests the truth of those things which it perpetuates. He who has the least taste for the beautiful, is marvellously astonished from one end to the other of the Bible. What can be compared to the opening of Genesis, "In the beginning God created the heavens and the earth?" God stoops to the language of men, to reduce his wonders to the level of their comprehension, and still he is God. When we reflect that Moses is the most ancient historian, when we consider him as the author of one of the most excellent legislative codes, and as the most sublime writer that ever existed, we cannot forbear feelings of astonishment; but when, with reference to Christianity, we remark, that the history of the Israelites is not only the real history of ancient days, but the type, likewise, of modern times; that the Jewish people is a symbolical epitome of the human race; that Jerusalem must be taken for another city, the Land of Promise for another region, and the call of Abraham for another vocation;—we want words for our sentiments, and are ready to exclaim with the prophet of old, "Before time existed, God is our King."

In Job, the historic style changes into elegy: here indeed we find the same simplicity, the same sublimity, as in Genesis. Job is the perfect type of melancholy, the emblem of suffering humanity; and the inspired writer has found lamentations sufficient to express all the afflictions incident to the whole human race. As, moreover, every thing in Scripture has a final reference to the new covenant, we are authorized in believing, that these elegies were composed for the days of mourning of the church of Christ.

With regard to the poetic character of the Holy Scriptures, we may use the words of the learned Dr. Lowth: "What is there in the whole compass of poetry, or what can the human mind conceive more grand, more noble, or more animated, what is there more beautiful or interesting, than the sacred writings of the Hebrew Prophets? They equal the almost inexpressible greatness of the subjects, by the splendour of their diction and the majesty of their poetry."

The third and last style of the sacred volume, is that of the New Testament: here the sublimity of the prophets is softened into tenderness; here love itself speaks, and the Word is really made flesh. The religion of the Son of God is the essence, as it were, of what is most celestial in all religions. The character of the evangelical style is a tone of parental authority, mingled with a certain fraternal indulgence, and unspeakable commiseration of a God, who, to redeem us, deigned to become the son and brother of men. "If the Scripture," says St. Gregory, "comprehends mysteries above the most enlightened understandings, it also contains simple truths for the nourishment of the humble and illiterate; it carries wherewith to suckle infants, and wherewith to fill the greatest geniuses with admiration."

Let us now consider the effects of Christianity upon literature in general. On whatever side you view the religion of the gospel, you find that it enlarges the understanding, and tends to expand the feelings; in the sciences, its tenets are not hostile to any natural truth, its doctrine forbids not study: a religion which can claim a Bacon, a Newton, a Grotius, a Pascal, and a Fenelon, such a religion may boast of being favourable to philosophy. We yet read with pleasure the profession of faith of that most illustrious man, Lord Chancellor Bacon, and the prayer which he was accustomed to repeat before he repaired to business: this Christian simplicity in a great man is truly affecting. Newton and Bossuet uncovered their heads when pronouncing the name of God: they were more worthy of admiration at that moment, than when the one weighed those worlds, the dust of which, with all its vanities, the other taught mankind to despise.

Whoever rejects those sublime notions of nature and of God which religion inspires, wilfully deprives himself of an abundant source of images and ideas. He, in fact, will be most intimately acquainted with man, who has long studied providence; he will be best able to fathom human wisdom, who has most examined the depths of divine intelligence.

The restlessness of the heart, the secret workings of the passions, will be inexplicable, unless we consult the counsels of the Most High. Let us then take eternity for the groundwork of the history of time, let us refer every thing to God as the Universal Cause, a God attentive to the interests of the earth; impiety, on the other hand, the immediate cause of the calamities of nations. Every writer who refuses to believe in a God, the author of the universe, excludes infinity from his works, he confines his intellect within a circle, from which it cannot escape: he sees nothing that is noble in nature; all her operations are, in his infatuated opinion, only the movements of self-existing machinery; and if he is thus limited in regard to the objects of nature, how shall he describe man with eloquence? For him language has no richness, and from the treasures of expression he is entirely shut out.

Christianity furnishes so many proofs of its excellence, that when you fancy the subject exhausted, another suddenly starts up under your pen. We have reasoned on Christianity in the arts and sciences, and are now called on to exhibit the decided superiority of its eloquence. The only species of eloquence used by the ancients were judicial and political, moral eloquence appeared not upon earth till the gospel dispensation. The orators of Greece and Rome founded their hopes of eloquence on the agitation which they excited in the heart: the eloquence of the pulpit has sought its success in a higher region; by appeasing the passions, she makes them listen to her voice. God and Charity, such is her text, ever the same, ever inexhaustible. Incapable of fear and injustice, she gives lessons to kings, but without flattery; she comforts the indigent, but without reproaches. The heathens were ignorant that real existence begins not until death, the Christian religion has alone founded that great school of the grave, where the apostle of the gospel imbibes instruction. In short, religion, in all ages and countries, has been the source of eloquence.

(To be continued.)

WHAT IS THE BEST PLAN FOR BIBLE CLASSES?

CHRISTIAN pastors, Sunday school teachers, and parents, are deeply interested in this question. Scriptural knowledge is divinely ordained to be the means of regenerating mankind, according to the inspired prediction, "The earth shall be full of the knowledge of the LORD, as the waters cover the sea." *Bible classes* seem admirably adapted to promote that glorious object, and therefore an intelligent, practical answer to the question proposed, will be suitable for the Christian's Penny Magazine, and probably useful to many of its readers. Although my method may not be the "Best Plan for Bible Classes," yet as it has been found profitable in a considerable circle during several years, and part of the plan for nearly twenty years under my direction, it may perhaps furnish valuable hints to those for whom they are designed.

I take a section of some chapter in the New Testament, form a number of questions upon it, and copy them on slips of paper to the supposed number wanted, ready for the Prayer Meeting on Monday evening. This exercise takes place once in a fortnight or three weeks. After a brief exposition of the section, and reading the questions, any person present is allowed to take one; and those who choose write answers, putting them in a letter box conveniently placed in the chapel, for me to take out on the Lord's day evening. On the Monday evening I read them, approving those which are correct in sentiment and expression, and pointing out errors which any may contain. As no name is allowed to be put to any of the papers, I may not know who are the writers, which is sometimes the case; and *corrections*, in a spirit of kindness, exposing the inaccuracy, as it is not generally known whose paper it may be, are always well received, and become profitable. Some of the answers would do credit to a theological student; and the exercise is declared, by those who attend, to be peculiarly edifying.

A neighbouring clergyman had adopted part of my plan for similar exercise, with much benefit to his congregation. Should any clergyman, dissenting minister, Sunday school teacher, or parent, be induced to try the same plan, I shall be rewarded, his people or pupils will be edified, and God will be honoured, by an additional impetus being given to the habit of studying the inspired oracles.

PRESBYTER.

OUTLINE OF A BIBLE CLASS EXERCISE.

No. LXXI. Bible Class. Aug. 12, 1833.

Acts viii, 5—17.

Q. 1. What was meant by Philip preaching Christ to the Samaritans?—Acts viii, 5.

Q. 2. How could the delusions of Simon prevail over the Samaritans?—Acts viii, 11.

Q. 3. What influenced Simon the sorcerer to desire Christian baptism?—Acts viii, 13.

Q. 4. What may we learn from the fact of Simon continuing with Philip, beholding his miracles?—Acts viii, 13.

Q. 5. What was meant by the Holy Ghost falling upon the believers at Samaria?—Acts viii, 15—17.

P. S. The "Companion to the Bible," and "Manners and Customs of the Jews," and "Watts's Scripture History," are recommended to the young persons who write.

ANSWER OF A YOUNG PERSON IN A BIBLE CLASS.

Sir,

I have had the privilege of attending several of the Bible Class meetings, and have found them very interesting, and I trust I can add profitable. Encouraged by what you said on the last occasion, I ventured to take a paper on leaving the school-room, which I found contained the first question proposed by you on that evening, "What is meant by Philip preaching Christ to the Samaritans?" In reflecting upon this question, I imagined to myself, Philip leaving Jerusalem to avoid the persecution which raged there, and escaping to Samaria. Arrived at this city, what would his first feelings be? Most likely, gratitude to the Most High, for deliverance from cruel and wicked men; and I think also he must have felt deep regret at losing the society of those with whom he had taken sweet counsel, whose hands had administered to him the bread of life, and who had called and set him apart to the honourable and important office he filled in the Christian church. But he would soon think on his future employment. Prudence, we might suppose, would suggest the necessity of his seeking retirement, of concealing his principles, of ceasing to appear publicly as a disciple of the despised Jesus of Nazareth. He could not forget the hatred which had been manifested towards all who dared to bear the name of Jesus. He could not but reflect on the martyrdom of his companion and fellow-disciple, Stephen, nor expect any thing better for himself, were he to stand forth as a soldier of the cross. The risk he must know and feel to be great, and that probably bonds, imprisonment, and death, would await him. But such prospects do not appear to have damped his ardour, or abated his zeal. He appears to have lost all thought of self; he felt and acted as a patriot and a Christian, as one who had been richly endued with the gift of the Holy Spirit, as one who had felt the love of Christ shed abroad in his heart, and which, therefore, led him to desire that the Samaritans might be saved. With a noble resolution then, and

"With arm invincible to wield
The Spirit's sword, the Spirit's shield,"

he stood forth to proclaim to his countrymen the words of eternal life. Disregarding alike the frowns and the smiles of men, he could say with the great apostle of the Gentiles, "None of these things move me;" and knowing there is "none other name given under heaven among men, whereby they may be saved," he "preached Christ unto them."

May we not with propriety conclude, that he preached Christ unto them as the subject of prophecy, as him of whom Moses and the prophets wrote? Knowing that they were acquainted with the sacred writings, he would appeal "to the law and to the testimony;" he would show that the long-expected Messiah had come, and the predictions made concerning his first advent, and the work he was to perform on earth, had all received their accomplishment; that all the rites and ceremonies, the sacrifices and oblations of the Mosaic dispensation, had reference to him, and prefigured the work which he came to perform. He would preach Christ to them as the Prophet foretold by Moses, when he said, "A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me;" as the Priest referred to by the Psalmist, when he sang, "Thou art a Priest for ever, after the order of Melchisidec;" as the King seated upon "the holy hill of Zion," "whose dominion is an everlasting dominion, and of whose kingdom there shall be no end."

He preached Christ to them in the dignity of his person, as he "who was in the beginning with God, and was God, as he who was in the form of God, and thought it not robbery to be equal with God:" as the Creator, Preserver, and Upholder of all things, in whom all live, and move, and have their being.

He preached Christ unto them in his mysterious incarnation and wonderful humility, leaving the highest throne in glory, assuming our nature, and tabernacling in the flesh; living a life of poverty and of pain, despised and rejected of men; a man of sorrows, and acquainted with grief; and, oh! wonder of wonders! at last dying the ignominious death of the cross, that the guilty might go free. He would show to them the authenticity of his mission, by the miracles which he had wrought while on earth. Philip would, and no doubt did, remind them that these mighty works were not done in a corner. He could appeal to them, and say, "Have you not witnessed, or at least heard from credible authority, of these things? Did not the blind receive their sight, the lame walk, the deaf hear? Were not the lepers cleansed, and the dead raised to life? Were not multitudes fed with a few small loaves and fishes? Was not his whole life spent in doing good to the bodies and souls of men? Yet with wicked hands he has been crucified and slain!"

He preached Christ to them as their only Saviour. He would tell them of the necessity of the atonement made by him on Calvary, and show, that while by his spotless life the law of God had been honoured, by his vicarious death the claims of justice had been satisfied, and the way opened by which God can be just, and the justifier of them that believe in Jesus.

He preached Christ unto them as risen from the dead, and ascended up into glory, and there exalted as a Prince and a Saviour, to give repentance unto Israel and the remission of sins, to bestow pardon on the penitent, and reconcile the rebel to God. "Be it therefore known unto you, men and brethren, that through this man is preached unto you the forgiveness of sins." He would exhort them to close in with the offers of mercy, reminding them, that if they rejected the atonement of Christ, there remained no more sacrifice for sin; that "whosoever believeth on him shall have everlasting life; but he that believeth not, shall not see life, but the wrath of God abideth on him."

He preached Christ unto them as an Intercessor at the right hand of God, living to carry on his cause; and being possessed of all power in heaven and on earth, would render unavailing all the opposition made by them to oppose his reign; that to him every knee should bow and every tongue confess, for he must reign till he hath put all his enemies under his feet.

Lastly, he preached Christ unto them as their future Judge. If they refused to embrace the sceptre of his grace, they must submit to his iron rod; for the time is approaching when he will be revealed from heaven with flaming fire, taking vengeance on them that know not God and obey not his gospel. Then,

> "Thron'd in mid-heaven, with crowns of glory spread,
> He'll sit in judgment on the quick and dead."

And then will all receive according to what they have done, whether good or bad. Those that have Christ for their Saviour and their friend will then be welcomed to glory; while to the unbelieving he will say, "Those mine enemies, that would not I should reign over them, bring them hither, and slay them before me."

Such, I think, we may fairly suppose to have formed the theme of apostolic ministration, and such to be included in the preaching of Christ by Philip the Deacon. And does it not point out what ministers should preach, and what their hearers love to listen to? If Christ is left out of the sermon, the basis of Christianity is wanting; and wherever Christ is preached, there may we expect success to follow. If I had room I should like to relate the anecdote of the Moravian Missionaries, who so long sought to reform the Indians, but tried in vain, till they preached Christ, when the most wonderful results ensued. Also the case of the poor Hindoo, who walking on spikes as a voluntary punishment, heard the Missionary take for his text, "The blood of Jesus Christ his Son, cleanseth from all unrighteousness," and jumping up, threw off his torturing sandals, and exclaimed, "That is what I want!" Perhaps, Sir, you will have the kindness to relate these anecdotes more fully.

I am afraid you will think me very tedious, and I shall therefore close with mentioning a circumstance that occured a few days since. Meeting a neighbour, I inquired of him where he had attended on the preceding Sabbath afternoon. He informed me he went a short distance from this neighbourhood, and heard an elderly minister preach. On asking him how the minister was liked, he replied, that some present complained very much; but, added he, I liked him very well, for "he preached Christ."

I remain, yours respectfully,
THE WRITER.

THE LOVE OF KNOWLEDGE.

THE love of knowledge, or of intellectual power, is, in its most perfect development, the love of infinite wisdom, or the love of God. Even in our imperfect life, this passion exists in a considerable degree; it increases with age, outlives the corporeal faculties, and at the moment of dissolution is felt by the conscious being, and our future destiny depends upon the manner in which it has been exercised. When misapplied to vague curiosity, restless ambition, and pride, the being is degraded, and sinks in the scale of existence; but when this love has been exercised on the noblest objects, in discovering their various properties, and applying them to useful and benevolent purposes, in developing the laws of God, and admiring them, it becomes then of a nobler kind, and raises its possessor to the most exalted height of honour which can be attained in this most transitory world.

Sunday School Lectures.

LECTURE IX.

"GIVE US THIS DAY OUR DAILY BREAD."

Teacher. This is the fifth Sunday that I have spoken to you on this portion of the Lord's prayer, and it is also the last. On the *first* Sunday, I explained to you the meaning of this sentence, as it referred to our temporal wants. On the *second* Sunday, and on the last two Sundays, as I shall also to-day, I considered it as referring to the wants of the soul: on the second Sunday, I went into these several wants of the soul very generally. On the *third* Sunday, we considered what was the meaning of the word redemption, who was the Redeemer, who were the redeemed, from whom we were redeemed, and what was the price with which we were redeemed; and lastly, I showed from Scripture, that all were redeemed. On the *fourth* Sunday, I showed how that Christ has borne the punishment deserved by all, both lost sinners and saved; that Christ has obtained the Holy Spirit for all; and lastly, I showed you that redemption, and Christ's having borne the sins of all, and offering the Holy Spirit, cannot by themselves save a sinner. On the *fifth* Sunday (*i. e.* to-day), I shall show what Christ has done for the glorified only.

What is it that we are to do to-day?—To show what Christ has done for the glorified only.

Teacher. The righteous and wicked, all have been redeemed, had the punishment of their sins borne, and the Holy Spirit offered to them: now the righteous having fled from Satan to Christ, taking advantage of his redemption, have prayed for the Spirit, who

1st. Has washed away their sins in Christ's blood, and has,

2dly. Sanctified them; then,

3dly. Christ has given them his righteousness, thus making them fit for heaven; and

4thly. God has justified them, and will also glorify them.

These are the four things which are performed *only* for those who are saved: if these four things were accomplished for all, then all would be saved.

What are those four things which are done only for those who are saved?—The glorified only are cleansed by Christ's blood from their sins, are sanctified, clothed with Christ's righteousness, and then justified, and when justified, glorified.

Why are not these four things done for all?—Because, if the sins of all were washed out by Christ's blood, if all were sanctified, clothed with Christ's righteousness, and then justified, it *must* follow, that all would be glorified, because then they would be heirs with Christ, and be entitled to heaven.

What is the meaning of sanctification?—The making of a man holy, willingly devoting himself to God's service, and loving God's will.

Who is to sanctify us?—The Holy Spirit.

Teacher. It is declared, 1 Cor. vi, 11, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Where is it declared that the Holy Spirit washes a believer from sin, and sanctifies him?—1 Cor. vi, 11.

In what words?—"But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Teacher. A man cannot go to heaven, without his sins having been taken away from him, because it is declared, Rev. xxi, 27, "And there shall in no wise enter into it (*i. e.* heaven), any thing that is defiled."

Can a man go to heaven in a state of sin?—No.

Why not?—Because it is declared, Rev. xxi, 27, "And there shall in no wise," &c.

What is the second thing that a true Christian has, and not the impenitent sinner?—Christ's righteousness.

What is the meaning of righteousness?—Good works.

Why will not our own righteousness do instead of Christ's?—Because we have none.

Where do we find this declared?—Rom. iii, 10, "There is none righteous, no not one."

Whose righteousness must we have then?—Christ's.

Where is this declared?—Rom. x, 4, "For Christ is the end of the law for righteousness, to every one that believeth."

Teacher. It is plainly shown that no man can enter heaven without Christ's righteousness, in a parable, Matt. xxii, 12, 13, where a king is represented as making a great feast; and it is said that those who came to the feast were obliged to have on a wedding garment; it is also added, that one guest came without a garment, and was consequently cast out. The meaning of which is simply this: The king is the Father; the feast, heaven; the garment, Christ's righteousness; and the man who intruded himself into the feast was a sinner without Christ's righteousness.

Where is it declared that no man can go to heaven without Christ's righteousness?—Matt. xxii, 12, 13.

In what words?—"And he said," &c.

Teacher. Now no man can have Christ's righteousness without being made holy, and no man can be made holy without having Christ's righteouness. A man must be made holy, *before* he can have Christ's righteousness, as you would strip a man of his dirty and ragged clothes before you would give him a beautiful new suit: the filthy rags are our own righteousness, the new suit Christ's righteousness.

What is the third thing that the Christian only has done for him?—He is justified.

Teacher. Justification means, being placed precisely in the same situation as if man had never sinned. Suppose a man to owe another 20*l*., and another was to pay down the money for the debtor, he would be placed in the same situation as if he never owed a farthing to his creditor; this is justification: and justification is caused by a man's sin being taken away, by being sanctified, and having Christ's righteousness, and upon this follows glory.

But man is not merely a debtor with nothing to pay, but a criminal also, with punishment to endure. If I were only a debtor, and Christ had paid the debt for me, I am no longer a debtor, and then I have a right to heaven through Christ. But being also criminals, we cease not to be criminals if another die for us. If I were a murderer, and some one died in my stead, I should be just as much a murderer, when my benefactor had died for me, as when I was under sentence of condemnation; and therefore it is of God's sovereign will, and that only, that I am saved, if ever I am saved.

From what I have said it follows, that to obtain sanctification, Christ's righteousness, justification, and glory, is, or ought to be, our most earnest wish: and remember what are the means, "Ask, and ye shall receive." But consider what David said, "If I regard iniquity in my heart, the Lord will not hear me." Strive then, trusting in God through Christ, to conquer sin and Satan, earnestly desiring to forsake unrighteousness, and those things which offend God, and as earnestly desiring to glorify him in your bodies, which are his; and then, for Christ's sake, you will not go away empty.

C. R. A.

ON CHRISTIAN EDUCATION.

Part I.

" Train up a child in the way he should go, and when he is old he will not depart from it."

Parents are naturally and honourably anxious about advancing the interests of their children; but they do not always extend this anxiety to their best interests. They prepare them for the world, but neglect to prepare them for eternity: their affection is warm, but short-sighted. Liberal learning need not interfere with religious acquirements; nor ought any human learning to keep religious instruction in the background, so as to render it a subordinate part in the education of a Christian gentleman. Let it be your chief concern to train up your son in the fear of God. Imbue the youthful mind betimes with sound principles and right habits. Consider that such are to be the elements of his future character, the fountain of honourable actions, the germ of whatever may hereafter be pure, virtuous, and lovely. In education never lose sight of this great truth, that irreligion is the death of all that is graceful and amiable in the mind — the destruction of all moral beauty: an irreligious man has no conception of any thing that is lofty in virtue or sublime in feeling. He does not look to God as the model of perfection: he will act nothing that is holy, for he does not honour His commandments. There is no true elevation of soul, but what the youth must acquire by the knowledge of God as revealed in his word; no perfect example but that exhibited to him by our Saviour. Nothing but the gospel, through the grace of God, will check his corruptions, give him a sense of his accountableness, and raise his nature above the degraded state to which sin has reduced it.

Let your child be made familiar with God's word, his providence, his controlling power, his superintending eye. Let him be taught, not barely to read, but to understand, to love, to venerate his Bible. Implant in his mind the evidences of Christianity, in the simplest and most explicit manner: furnish him with arguments to defend it, for he will not fail to hear it attacked. Teach him to despise ridicule, that last resort of the defender of a bad cause.

Learning, though it invigorates the mind, will not reform it: it will correct his taste, but not enable him to resist temptation: it will improve his judgment of the world, but not secure him from its pollutions. Human learning will only teach him the knowledge of others, the Bible that of himself.

Morality is disgusted by vulgar vice, by the practical sins of the sensual man; but mere morality can never extirpate the vices of the heart. His must be the religion of the New Testament. Be not ashamed to teach your son the gospel of Jesus Christ: other notions will occupy ground which you leave vacant. Oh! stamp right impressions on the heart while it is soft, tender, and ductile.

Hannah More.

"John xvi, 26, 'I say not unto you that I will pray the Father for you.' We are but little aware how much we are indebted to the intercession of Christ. But I conceive the meaning of this is,—I do not say that I will pray the Father that he will love you. It never was the work of the great Intercessor to pray the Father *to love* his people. The love of God flows from the heart of God. The intercession opens the way by which the love may flow to us in the way of strict justice and holiness."

LECTURES TO MECHANICS.

The important services rendered to the cause of Christ by the "Christian Instruction Society," demand the warmest acknowledgments of every well-wisher to the spiritual improvement of his countrymen. Amongst their other plans of usefulness, the establishment of an annual course of "Lectures to Mechanics" in London is a most valuable part of their labours, and offers to the working classes of the metropolis, which contain many of the most acute and intelligent of our countrymen, an opportunity of obtaining information on the most important topics of Christianity, from ministers of the Gospel eminently qualified for the task, in an argumentative form peculiarly adapted to the habits and feelings of the parties for whose benefit they are especially designed. We recommend to all our readers of this class an attendance on the ensuing Course of Lectures, which commence on the 1st of October next; and which, if heard with that degree of serious attention which their vast importance demands, are eminently calculated, under the Divine blessing, to make the hearers "wise unto salvation."

Course of Lectures to Mechanics,

By Ministers in connection with the Christian Instruction Society, at Jewin Street Chapel (Rev. T. Wood's), on Tuesday Evenings, at Eight o'clock.

Oct. 1.—The Pre-existent Glory of Jesus Christ. Rev. J. P. Smith, D. D.

Oct. 8.—The Incarnation of Jesus Christ. Rev. C. Stovel.

Oct. 15.—The Condition of the World at the Advent of Christ. Rev. J. Blackburn.

Oct. 22.—The Public Ministry of Jesus Christ. Rev. J. Clayton, M. A.

Oct. 29.—The Temptations of Jesus Christ. Rev. J. Young, M. A.

Nov. 5.—The Miracles of Jesus Christ. Rev. J. Styles, D. D.

Nov. 12.—The Character of the Apostles of Christ. Rev. C. Morris.

Nov. 19.—The Prophetical Office of Christ. Rev. E. Steane.

Nov. 26.—The Priestly Office of Christ. Rev. N. M. Harry.

Dec. 3.—The Kingly Office of Christ. Rev. J. Bennett, D. D.

Dec. 10.—The Triumphs of the Gospel of Christ. Rev. J. Dyer.

Dec. 17.—The Final Advent of Christ. Rev. H. F. Burder, D. D.

Dec. 24.—The Glorification of Believers with Christ. Rev. H. Townley.

"As at sunset we observe the dark clouds of the western horizon, the lower edges of which, by their bright light, show the sun to be already risen in the country beneath them; I would say that they serve as an image of the hopes of immortality derived from revelation: for as we are certain from the light reflected in those clouds, that the country on which they border is in the brightest sunshine, though we are entirely ignorant of the surface and the scenery; so by revelation the light of an imperishable and glorious world is disclosed to us; but it is in eternity, and its objects cannot be seen by mortal eye, or imaged by mortal imagination."

WOMAN.

How vast, how complicate the debt
I owe to thee, 'twere vain to tell;
In childhood can I e'er forget
The voice which like a soothing spell
Beguil'd each grief? For I was rear'd
Beneath thy kind and fostering care;
Thy smiles my earliest joys endear'd;
As life advanc'd, more priz'd they were,
Prompting me manhood's ills to bear.

They feel not thy transcendant worth
Who love thee most in sun-bright hours;
I know thy smile can heighten mirth,
As daylight gladdens opening flowers:
But 'tis in seasons far more drear,
When dark despair o'erclouds the mind,
And sorrows know no bursting tear,
'Tis then in thee the wretched find
That charm peculiarly thy own,
Which seems, by art that all can feel,
The balm of sympathy to shed
On wounds which God alone can heal,
And call back Hope as from the dead.
None, none can paint who have not known
Such hours, what thou canst then reveal.

'Tis not thy beauty can impart
This influence o'er the mourner's heart;
It is the patient, quiet power
Of deep affection, given with birth,
Thy richest and thy noblest dower,
Whose meek and self-forgetting worth,
In bleak adversity's chill blast,
Endures unshaken to the last.

Yet though this glorious gift appear
Thy natural birthright here below,
Let meek humility and fear
Its holiest source both feel and know.
Mere earthly love may come and go,
As meteors o'er our path may shine;
But that which lives through care and woe,
Religion's influence must refine.
This only gives that higher zest,
To which thy spirit should aspire;
Thy influence o'er man's grateful breast
By this, dominion should acquire.

Man is immers'd in worldly cares,
And ceaseless conflicts; science; fame;
Commerce; the world's uncounted snares
Beset his every earthly aim.
Thine is the privilege to claim
A more sequester'd path: oh! strive
To cherish that ethereal flame,
Which shall mortality survive!
The busiest life that man can lead
Has many a moment's breathing space:
Seek thou for wisdom, strength, to plead
In such, for pure Religion's grace.
Then shalt thou in thy proper place
Meekly the Gospel's power adorn;
And prove, in more than form or face,
Man is indeed of Woman born.

BERNARD BARTON.

HYMN.

The everlasting streams which flow
In Eden's garden, by whose side
Immortal trees and flow'rets grow,
Are from that mighty fount supplied,
Which to our lowlier earth has given
Streams pure and fresh as those of heaven.
The music whose enchanting strains
Are wak'd by angels, first was taught
By him who to our groves and plains
The melodies of nature brought;
And those, like these, commingling blend,
And to his hallow'd seat ascend.

That God, who gave immortal breath
To million cherubs near his face,
Is he who disciplines by death
Man's here probationary race;
And gives delight, or sends distress,
Alike to benefit and bless.

Manchester.

THE MODERN JEWS' DAY OF ATONEMENT,

Tuesday, September 24, 1833.

Sacrificial offerings of atonement constituted the grand peculiarity of the Levitical institutions. Atonement was daily made, both morning and evening, for the sins of the nation. Exod. xxix, 38—42. This ceremony was doubled on the Sabbath; but its annual observance was attended with most remarkable circumstances of solemnity.

Divine inspiration directed Moses to institute these sacrifices; and the same inspiration of the Holy Spirit, in the Epistle to the Hebrews, shows their typical character as fully accomplished by Jesus Christ, when he "by one offering perfected for ever them that are sanctified," and gave himself a propitiation for the sins of the whole world.

The Jews disbelieve the New Testament interpretation of their prophets, and reject the Christian application of their sacrifices as prefiguring the atonement of Christ; yet they still observe the "day of atonement," which falls this year on Tuesday, September 24. The readers of the Christian's Penny Magazine will doubtless be edified by an account of the manner in which it is observed: and this we promise them in our next Number, desiring them in the mean time to consider the remarkable prediction of a Hebrew prophet, descriptive of the condition of his people in their state of dispersion and infidelity. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." Hos. iii, 4.

ON OLD AGE.

Divine Providence seems to have intended advanced age as a season of repose, reflection, and preparation for death; and to have sent its infirmities, sufferings, and debility, as gracious intimations of our approaching change, and with a merciful view of our attaining, by those remembrances, to the end of our faith, even the salvation of our souls.

Correspondents are requested to observe that no Communications will be received unless sent *postage-free*. Attention to this indispensable rule will prevent unnecessary trouble to all parties.

A communication for B. Z. lies at the Publishers'.

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MOSES LIFTING UP THE SERPENT IN THE WILDERNESS.

THE DYING CAMP OF ISRAEL.

PAINTERS and poets have found ample scope for the indulgence of a fertile imagination in the *Dying Camp of Israel.* The *melancholy fact,* and the *miraculous cure,* furnish us with the most instructive lessons; and they are especially commended to our consideration by the reference to the circumstances made by our blessed Saviour.

Moses records that extraordinary event thus:—"And they journeyed from Mount Hor by the way of the Red Sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." Num. xxi, 4—9. Our Lord, in discoursing with Nicodemus, says, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." John iii, 14, 15.

Clearly to apprehend the circumstances of the Israelites, at the period of this visitation, it will be necessary to consider the *wilderness,* the vast *Desert of Arabia,* in which they were sojourning, led by the visible tokens of the *Divine Presence,* and supplied in all things needful, by his special, miraculous providence.

The *Wilderness* "in which the children of Israel sojourned after their departure from Egypt, is in the Sacred Writings particularly called *The Desert;* very numerous are the allusions made to it, and to the Divine protection and support, which were extended to them during their migration. Moses, when recapitulating their various deliverances, terms this desert 'a desert land, and waste howling wilderness,' Deut. xxxii, 10; and 'that great and terrible wilderness, wherein were fiery serpents, scorpions, and drought, where there was no water." Deut. viii, 15. The prophet Hosea describes it as a 'land of great drought,' Hos. xiii, 5; but the most minute description is that in Jer. ii, 6, 'a land of deserts and of pits, a land of drought, and of the shadow of death, a land that no man passed through, and where no man dwelt.' These characteristics of the desert, particularly the want of water, will account for the repeated murmurings of the Israelites, both for food and water (especially the latter): and the extremity of their sufferings is thus concisely, but most emphatically pourtrayed by the Psalmist (cvii, 5).

'Hungry and thirsty, their soul fainted in them.'

"In this our temperate climate, surrounded as we are with perpetual verdure, and with every object that can delight the eye, we can scarcely conceive the horrors encountered by the hapless traveller when crossing the trackless sands, and exposed to all the ardours of a vertical sun. The most recent, as well as the most graphic description of a desert (which admirably illustrates the passages above cited), is that given by the enterprising traveller, M. Belzoni, whose researches have contributed so much to the elucidation of the sacred writings. Speaking of a desert crossed by him in Upper Egypt, on the western side of the Red Sea, and which is parallel with the great desert traversed by the Israelites on the *eastern* side of that sea, he says, 'It is difficult to form a correct idea of a desert, without having been in one: it is an endless plain of sand and stones, sometimes intermixed with mountains of all sizes and heights, without roads or shelter, without any sort of produce for food. The few scattered trees and shrubs of thorns, that only appear when the rainy season leaves some moisture, barely serve to feed wild animals, and a few birds. Every thing is left to nature; the wandering inhabitants do not care to cultivate even these few plants, and when there is no more of them in one place, they go to another. When these trees become old and lose their vegetation, the sun, which constantly beams upon them, burns and reduces them to ashes; I have seen many of them entirely burnt. The other smaller plants have no sooner risen out of the earth than they are dried up, and all take the colour of straw, with the exception of the plant *harack*; this falls off before it is dry.

"'Generally speaking, in a desert, there are few springs of water, some of them at the distance of four, six, and eight days' journey from one another, and not all of sweet water: on the contrary, it is generally salt or bitter; so that if the thirsty traveller drinks of it, it increases his thirst, and he suffers more than before. But, when the calamity happens, that the next well, which is so anxiously sought for, is found dry, the misery of such a situation cannot be well described. The camels, which afford the only means of escape, are so thirsty, that they cannot proceed to another well: and, if the travellers kill them, to extract the little liquid which remains in their stomachs, they themselves cannot advance any farther. The situation must be dreadful, and admits of no resource. Many perish, victims of the most horrible thirst. It is then that the value of a cup of water is really felt. He that has a *zenzabia* of it, is the richest of all. In such a case there is no distinction. If the master has none, the servant will not give it to him; for very few are the instances, where a man will voluntarily lose his life to save that of another, particularly in a caravan in the desert, where people are strangers to each other. What a situation for a man, though a rich one, perhaps the owner of all the caravans! He is dying for a cup of water—no one gives it to him—he offers all he possesses—no one hears him—they are all dying—though by walking a few hours farther they might be saved! If the camels are lying down, and cannot be made to rise—no one has strength to walk—only he that has a glass of that precious liquor lives to walk a mile farther, and, perhaps, dies too. If the voyages on seas are dangerous, so are those in the deserts. At sea, the provisions very often fail; in the desert it is worse: at sea, storms are met with; in the desert, there cannot be a greater storm than to find a dry well; at sea, one meets with pirates—we escape—we surrender—we die: in the desert they rob the traveller of all his property and water; they let him live, perhaps, but what a life! to die the most barbarous and agonizing death. In short, to be thirsty in a desert, without water, exposed to the burning sun, without shelter, and *no hopes* of finding either, is the most terrible situation that a man can be placed in, and one of the greatest sufferings that a human being can sustain: the eyes grow inflamed; the tongue and lips swell; a hollow sound is heard in the ears, which brings on deafness, and the brains appear to grow thick and inflamed:—all these feelings arise from the want of a little water. In the midst of all this misery, the deceitful morasses appear before the traveller at no great distance, something like a lake or river of clear fresh water. If, perchance, a traveller is not undeceived, he hastens his pace to reach it sooner; the more he advances towards it, the more it recedes from him, till at last it vanishes entirely, and the deluded passenger often asks, where is the water he saw at no great distance? He can scarcely believe that he was so deceived; he protests that he saw the waves running before the wind, and the reflection of the high rocks in the water.

"'If unfortunately any one falls sick on the road, there is no alternative; he must endure the fatigue of travelling on a camel, which is troublesome even to healthy people, or he must be left behind on the sand, without any assistance, and remain so till a slow death comes to relieve him. What horror! What a brutal proceeding to an unfortunate sick man! No one remains with him, not even his old and faithful servant; no one will stay and die with him; all pity his fate, but no one will be his companion.'"

Calamitous and horrible as were the *natural* circumstances of the country in which the Israelites were journeying, to ordinary travellers, yet they were daily furnished with food and drink, both excellent and abundant, by a constant miracle. They murmured and rebelled against God, and his servant Moses: "And the LORD sent fiery serpents among the people," &c.

Dr. Gill, in his Commentary, remarks concerning these serpents: "There were great numbers of them in the deserts of Arabia, and about the Red Sea; but hitherto the Israelites were protected from them by the cloud about them; but sinning, the Lord suffered them to come among them, to punish them. These are called *fiery*, either from their colour, as Ælianus relates, to which the brazen serpent, after made, bore some likeness; so there were others in the same parts of Arabia of a red or scarlet colour, as Diodorus Siculus says, of a span long, and their bite entirely incurable: or else they are so called from the effect of them, exciting heat and thirst in those they bit; so Jarchi says, they are so called because they burn with the poison of their teeth. These very probably were flying ones, as may seem from Isa. xiv, 29, and being sent of God, might come flying among the people, and bite them. And such were in the fenny and marshy parts of Arabia, of which many writers speak, as flying from those parts into Egypt, where they used to be met by a bird called Ibis, which killed them, and for that reason was had in great veneration by the Egyptians. Herodotus says they are nowhere but in Arabia; and also that they are of that kind of serpents, which are called Hydri; their wings are not feathered, but like the wings of bats, and this Bochart takes to be here meant. *And they bit the people, and much people of Israel died:* for, as before related from Diodorus Siculus, their bite was altogether incurable. And Solinus says, of the same Arabian flying serpents, that their poison is so quick, that death follows before the pain can be felt: and of that kind of serpent, the Hydrus, it is said by Leo Africanus, that their poison is most pernicious, and that there is no other remedy against the bite of them, but to cut off that part of the member bitten, before the poison can penetrate into the other parts of the body. The Dipsas, another kind of serpent, which others are of opinion is designed, by biting, brings immediately a thirst on persons, intolerable, and almost unextinguishable, and a deadly one, unless help is most speedily had: and if this was the case here, it was very bad indeed, since there was no water. Solinus says, this kind of serpent kills with thirst. Aristotle speaks of a serpent some call the sacred one, and that whatsoever it bites putrefies immediately all around it.

"These serpents, and their bites, may be emblems of the old serpent, the devil, and of his fiery darts, and of sin brought in by him, and which he tempts men unto: the effects of which are terrible and deadly, unless prevented by the grace of God."

Moses says, that "much people of Israel died." How long this dreadful scourge prevailed, and how long their miraculous supply of water was suspended, we are not informed; but probably not three days; and God, having brought the people to repentance, graciously afforded them the means of obtaining a cure by miracle!

Our blessed Lord refers to this in his conversation with Nicodemus, as affording a striking illustration of his own work of redemption, and of the divine cure and spiritual salvation which sinners may obtain by looking to him.

Mr. T. H. Horne, in his valuable "Introduction to the Study of the Scriptures," remarks, "On the subject of the serpent-bitten Israelites being healed by looking at the brazen serpent, there is a good comment in the Book of Wisdom, chap. xvi, 4—12, in which are these remarkable words:—'They were admonished, having a sign of salvation (*i. e.* the brazen serpent), to put them in remembrance of the commandments of thy law. For he that turned himself towards it, was not saved by the *thing* that he saw, but by *Thee* that art the saviour of all.' (ver. 6, 7). To the circumstance of looking at the brazen serpent in order to be healed, our Lord refers (John iii, 14, 15), 'As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him, should not perish, but have eternal life:' from which words we may learn, 1. That as the serpent was lifted up on the pole or ensign; so Jesus Christ was lifted up on the cross. 2. That as the Israelites were to look at the brazen serpent; so sinners must look to Christ for salvation. 3. That as God provided no other remedy than this looking, for the wounded Israelites; so he has provided no other way of salvation than faith in the blood of his Son. 4. That as he who looked at the brazen serpent was cured and did live; so he that believeth on the Lord Jesus Christ shall not perish, but have eternal life. 5. That as neither the serpent, nor looking at it, but the invisible power of God, healed the people; so neither the cross of Christ, nor his merely being crucified, but the pardon he has bought by his blood, communicated by the powerful energy of his Spirit, saves the souls of men. May not all these things be plainly seen in the circumstances of this transaction, without making the serpent a type of Jesus Christ (the most exceptionable that could possibly be chosen), and running the parallel, as some have done, through ten or a dozen of particulars?"

This *serpent of brass*, which God mercifully ordained as the means of recovery from the plague, "was preserved as a monument of the Divine mercy: but in process of time became an instrument of idolatry. When this superstition began, it is difficult to determine: but the best account is given by the Jewish rabbi, David Kimchi, in the following manner: From the time that the kings of Israel did evil, and the children of Israel followed idolatry, till the reign of Hezekiah, they offered incense to it; for, it being written in the law of Moses, *whoever looketh upon it shall live*, they fancied they might obtain blessings by its mediation; and therefore thought it worthy to be worshipped. It had been kept from the days of Moses, in memory of a miracle, in the same manner as the pot of manna was: and Asa and Jehoshaphat did not extirpate it when they rooted out idolatry, because in their reign they did not observe that the people worshipped this serpent, or burnt incense to it; and therefore they left it as a memorial. But Hezekiah thought fit to take it quite away, when he abolished other idolatry, because, in the time of his father, they adored it as an idol; and though pious people among them accounted it only as a memorial of a wonderful work, yet he judged it better to abolish it, though the memory of the miracle should happen to be lost, than suffer it to remain, and leave the Israelites in danger of committing idolatry hereafter with it."

THE BEAUTIES OF CHRISTIANITY.

(Continued from p. 307.)

On the Forms and Ceremonies of the Church.

Let us now treat on the fourth, and last, branch of our subject, the forms and worship of Christianity. The common prayers of the church are admirable; it is only the habit of repetition that renders us insensible to their excellencies. Where is there a profession of faith so simple, pure, and luminous, as this: "I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible," &c. The Lord's prayer is the production of one who was intimately acquainted with all our wants: "Our Father who art in heaven:" this is an invocation of our great Creator, by the most endearing of all relations. "Hallowed be thy name, thy kingdom come." May the spirit of Christianity pervade the universe, and the glories of thy paradise succeed thy reign upon earth. "Thy will be done on earth, as it is in heaven:" this expression of pious resignation embraces the whole universe. "Give us this day our daily bread:" how impressive and philosophical! a little bread is the only real want of man, and that required but for the day; for will he be alive to-morrow? "And forgive us our trespasses, as we forgive them that trespass against us:" a code of morality and charity comprised in the very smallest compass. "And lead us not into temptation, but deliver us from evil:" behold the human heart exposed without reserve! behold man and all his strength! Let him not ask to acquire wealth, or gratify ambition; let him pray only that he may not be attacked and overcome. Such is the Christian hero. None but the Author of human nature could be so thoroughly acquainted with his work.

The Sabbath.

This division of time is of the highest antiquity, and corresponds with that when the Creator rested from his work. The infidel government of republican

France, endeavouring to uproot all religious institutions, changed the seventh into the tenth day; but terror, which was all powerful, never could compel the peasant to observe the tenth day as a day of rest, because the strength of man and of animals is inadequate to the exertion. The ox cannot labour nine successive days: at the end of the sixth, his lowing seems to demand the hours marked by the Creator for the general rest of nature. It is doubtless necessary that man should have some recreation after his labours; but as his leisure is beyond the reach of the civil law, to release him at that time from the influence of the religious law is to remove every curb on licentiousness. It was to prevent this danger, that the ancients made the day of rest a religious day, and Christianity consecrated the example.

The Funeral Service.

The last duty that we pay to our fellow-creatures would be melancholy indeed, if not impressed with the stamp of religion. Religion received birth at the tombs, and it is right that the voice of hope should issue from the grave, and that the priest of the living God should attend the remains of man to their last abode.

Among the ancients, the remains of the indigent and the slave were forsaken, almost without ceremony; among us, the minister of the altar is bound to bestow the same attendance on the corpse of the peasant as of the monarch. Religion then forcibly impresses on us the conviction of an awful equality; the great name of Christian, places all mankind upon a level in death.

Among the Greeks and Romans, the vulgar dead were interred at the entrance of towns; tombs on the public roads are the genuine monuments of the pilgrim. Besides the ordinary places of sepulture, the monuments of persons of renown were erected on the sea coast.

The Chinese have an affecting custom; they inter their relatives in their gardens: it is soothing to have some memorials of the friends who are gone before us. In speaking of the sepulchre of our religion, we feel that only this is truly worthy of man. The monument of the heathen speaks only of the past; the Christian, of the future; thus with respect to burial places, it commits the ashes of the faithful to the protection of the temples of the Lord, and deposits the dead in the house of the Living God.

Survey of Missions.

Here is another of those grand, original ideas, which belong exclusively to the Christian religion. The idolatrous nations knew nothing of that divine enthusiasm, which animates the apostle of the gospel; the ancient sages never quitted their pleasure to go and civilize the savage, instruct the ignorant, heal the sick, or relieve the distressed; but this is what Christians have done, and still are doing every day. Not an island, not a rock in the ocean, has escaped; and as of old, the kingdoms of the earth were inadequate to the ambition of the Macedonian monarch, so the globe itself is too contracted for their charity.

General Summary.

To have only a superficial acquaintance with the benefits conferred by Christianity, would, in fact, be to know nothing on the subject; it is into the minute details of those benefits, into the ingenuity with which religion has varied her gifts, dispensed her succours, distributed her treasures and her remedies, that we ought to penetrate. Charity, an absolutely Christian virtue, originated in Jesus Christ; it was his virtue that principally distinguished him, as a man, from the rest of mankind, and was the seal of the regeneration of human nature. By charity it was that the apostles, after the example of their divine Master, so rapidly won the hearts of their fellow-men, and so irresistibly carried conviction home to their bosoms. The primitive believers, instructed in this great virtue, formed a general fund for the relief of the poor, the sick, and the traveller. This was the commencement of hospitals: from that moment works of beneficence had no bounds. A flood of charity may be said to have burst upon the before-unheeded wretched. It may be asked, how the ancients managed without hospitals? They had two methods which Christians have not, to rid themselves of the unfortunate—infanticide and slavery.

Those who represent Christianity as checking the advancement of learning, manifestly contradict all historical evidence. In every country, civilization has invariably been a consequence of the Gospel. The reverse is the case with the religions of Mahomet, Brahma, and Confucius: they have limited the intellectual progress of society, and made man grow old in the ignorance of society. Christianity preserved society from total destruction by converting the barbarians, and by collecting the wrecks of civilization and the arts. Jesus Christ may, therefore, with strict truth, be denominated, in a material sense, that Saviour of the world which he is in a spiritual sense; it was by his gospel dispensation that the face of the world began to be entirely changed. The precise time of his advent was truly remarkable: a little earlier, and the nations had been found upheld by their ancient laws; a little later, and society would have suffered shipwreck. St. Paul says, "When the fulness of time was come, God sent his Son into the world."

The gospel has changed mankind in every point, and enabled it to take an immense step towards perfection. It is certain that the pagan nations were in a kind of moral infancy in comparison to ourselves. Christianity is a religion congenial to the present age, as the reign of types and emblems was suited to the cradle of Israel. The truths of Christianity, far from requiring the submission of our reason, command, on the contrary, its most sublime exercise.

With respect to the morality of the gospel, its beauty is universally admitted; the more it is known and practised, the more the eyes of men will be opened to their real happiness. "A little philosophy," says Bacon, "withdraws us from religion, but a good deal of philosophy brings us back again; no one denies the existence of a God, but he who has reason to wish that there were none." Rousseau says, "Religion has imparted softness and benignity to our manners and customs: what numberless works of mercy have been produced by the gospel!" The more, in fact, that we examine Christianity, the more it stands the test of reason, the more we discover its grandeur. Its mysteries explain man and nature, its actions support its precepts, we are indebted to it for every thing: it is the religion of a free people, for it instils into us a consciousness of the dignity of our nature, it connects morality with religion, and man with God. Were you even to divest it of its supernatural evidences, there would be sufficient left in the sublimity of its morality, and in the immensity of its benefits, to prove it to be the most divine and pure religion ever practised by man. Finally, framed for our afflictions and our wants, the Christian religion ever exhibits to our view the twofold picture of terrestial griefs and heavenly joys, it proves a real balsam for our wounds, it lulls our woes, and sheds around us peace, teaching man to look upon himself as no more than a pilgrim travelling through a vale of tears, and finding no repose till he reaches the tomb as the entrance to heaven.

THE DAY OF ATONEMENT AMONG THE MODERN JEWS.

According to the predictions of Moses and the succeeding Hebrew prophets, the Israelites have been scattered among all nations. They are still preserved, by the marvellous providence of God, a separate and distinct people, a living monument of the superintending government of the Almighty, and an incontrovertible proof of the truth and divinity of the Holy Scriptures, and of Christianity. These people still abide as Hosea foretold,—"without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." Chap. iii, 4.

The Divine *purpose* is, however (and the state of that scattered nation manifestly illustrates that *immutable decree*), that the *people of Israel shall be restored.* "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Rom. xi, 25, 26. The Christian apostle speaks in harmony with the Israelitish prophet—"Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and fear the Lord and his goodness in the latter days." Hosea iii, 5.

Though the Jews can no longer observe the *ceremonies* of their ancient institutions as they were appointed, they observe the *days* and *times* which were divinely ordained. The daily service which the modern Jews read in their synagogues, on the Day of Atonement, instead of offering sacrifices, is truly instructive; but its great length will not permit its insertion here. The following is the manner of the Jewish worship, as described by Emma de Lissau, in the first volume of her interesting work.

"Synagogue worship is always performed in Hebrew. On Monday and Thursday, the law is read, and on the Sabbath and all festivals. The reading desk is placed in the centre of the Synagogue, and the reader, and his attendant singers, stand with their faces towards the veil that conceals the ark or chest, where are deposited the scrolls of the law, crowned, and in the richly embroidered covers to which are attached small silver bells and ornaments. Reading, and even touching these scrolls are productive of emolument to the revenue of the Synagogue, and form no inconsiderable part of it. Withdrawing the veil—taking the law from the depository behind it—carrying it to the desk—reading a verse from it aloud—holding up the open scroll to the view of the people—returning it to its place—all these are acts of worship, and being deemed meritorious, are put up for sale at the reading desk, and awarded to the highest bidder. At high festivals, such as the New Year, Day of Atonement, Tabernacles, and Feast of Weeks, large sums are given for these privileges. Marks placed in the synagogue book, on the reading desk, are fixed to the names of the purchasers, and the amount is added to their yearly bills, which are always regularly discharged. They also pay for their seats, which are made to open for the reception of their books, synagogue veil, &c. Those who occupy the reading desk, and all persons ascending it, in consequence of having purchased that right, wear the veil, or garment of fringes, bordered with blue, and formed like a scarf, and a three-cornered hat. Prayers are read, by the reader appointed, and responded to by the congregation; but the most solemn prayer of the Jews, called the prayer of eighteen blessings, is recited devoutly in a low tone, by each individual apart, having his face turned to the east, where once stood the temple, in accordance with the prayer of King Solomon, at its dedication. During this prayer, they beat twice on their breast, saying, "We have sinned, we have greatly sinned." What a striking affinity is there between this and the "Mea Culpa, Mea Maxima Culpa" of the Romish worship! and the service of each, is in a language *not* in common use. Except in reciting the above prayer, the manner of Jewish worship is careless and apathetic; between the responses they converse freely, break off to respond, and again resume their discourse. This is the less to be wondered at, when it is recollected, that the service is performed in a language only known to the learned. Most Jews can read Hebrew, and recite their prayers in it, but this they do mechanically, and without any consciousness of what they repeat, parrot-like, by rote. They have no sermon, excepting two in each year, on the sabbath in the passover week, called the great sabbath, and the first sabbath in the new year. These discourses are delivered in Hebrew, by the presiding Rabbi, and are logical compositions, on moral subjects. The synagogues are crowded to excess at these times, and the Rabbi stands on a raised seat, placed in front of the veil, while speaking, but he is only understood by the learned part of his auditory!

"The veil of the synagogue is white, on the new year, and day of atonement. At all other times it is a splendidly ornamented one. The rolls of the law, veil, &c. are presents from devout Jews; and at solemn festivals, when prayers are offered up for the souls of the dead, departed benefactors to the synagogue are not omitted." Emma de Lissau, vol. i, p. 258, 259.

"The Shemonah Essra for the Day of Atonement, as said Evening, Morning, and Afternoon," contained in the "Daily Prayers of the Jews," translated, we recommend to the notice of such of our readers as may have access to that manual of their devotions.

The Thirteen Creeds of the Jews.

Christians entertain many mistakes relating to the descendants of the ancient people of God. Probably their most venerated form of Belief will be read with interest by many of the subscribers to the Christian's Penny Magazine, and we therefore insert it for their edification.

"I. I believe with a perfect faith, that the Creator, blessed be his name, that he is the guide and creator to all the creations; and that he alone hath made, doth make, and ever will make all productions.

II. I believe with a perfect faith, that the Creator, blessed be his name, is a unity, and that there is no unity in any manner whatsoever like unto his unity; and that he alone is our God, who was, is, and ever will be.

III. I believe with a perfect faith, that the Creator, blessed be his name, is not corporeal, and that there appertaineth not to him any corporeal essence, and that there is no likeness to him whatever.

IV. I believe with a perfect faith, that the Creator, blessed be his name, is the first and the last.

V. I believe with a perfect faith, that the Creator, blessed be his name, *he* alone is worthy to be worshipped, and there is none besides him worthy to be worshipped.

VI. I believe with a perfect faith, that all the words of the prophets are true.

VII. I believe with a perfect faith, that the prophecy of Moses our instructor (*peace be to him)* was faithful; and that he was the master of all the wise *men,* that preceded him, and have succeeded him.

VIII. I believe with a perfect faith, that all the law which is found at present in our possession, is that which was given to Moses our instructor, *peace be to him.*

IX. I believe with a perfect faith, that this law will never be exchanged, nor will there be any other law given from the Creator, blessed be his name.

X. I believe with a perfect faith, that the Creator, blessed be his name, knoweth all the thoughts and actions of men.

XI. I believe with a perfect faith, that the Creator, blessed be his name, will benevolently reward him who keepeth his commandments, and will punish him who transgresseth his commandments.

XII. I believe with a perfect faith in the coming of the Messiah, and though notwithstanding he tarrieth, I will await in expectation of his daily coming.

XIII. I believe with a perfect faith, that the resurrection of the dead will be whenever such a desire shall come from the Creator, blessed be his name, and exalted be his memory for ever and eternity. AMEN."

MRS. HANNAH MORE'S LEGACIES.

THE divinely benevolent genius of Christianity receives the most ample confirmation from the exemplary lives of many of its professors. And their death also affords the most delightful testimony to its godlike character. The late lamented Mrs. Hannah More adorned the gospel by her holy life—advocated its glorious principles by her powerful pen—and, at length, gave her dying testimony to its adaptation to bless mankind, by bequeathing a great part of her property to Christian Institutions. We copy the following from the Bristol Mirror.

"We feel great gratification, as well as, we trust, a justifiable pride, in having to record a statement extracted from the will of the late Mrs. Hannah Moore, of her munificent public bequests. The sums bequeathed in legacies of this description amount to upwards of 10,000*l.* and it will be seen that most of the charitable institutions of Bristol are included in the list. The name of this excellent and pious lady will henceforth be classed with those of the eminently distinguished characters, whose benevolent and public-spirited conduct has conferred so many benefits upon this city.

To the Bristol Infirmary, 1,000*l.*

To the Anti-Slavery Society, 500*l.*

To the London Poor Pious Clergy, 500*l.*

To the London Clerical Education Society, 100*l.*

To the Moravian Missionary Society, 200*l.* to be partly applied towards the schools or stations at Greencloof, Guadenthal, and other Moravian settlements at the Cape of Good Hope.

To the Welsh College, 400*l.*

To the Bristol Clerical Education Society, 100*l.*

To the Hibernian Society, 200*l.*

To the Reformation Society, 200*l.*

To the Irish Religious Tract and Book Society, and the Irish Scripture Readers' Society, 150*l.* each.

To the Burman Mission, and to the Society for the Conversion of the Jews, 200*l.* each.

To the following societies or institutions, *viz.*:— For Printing the Scriptures at Serampore, the Baptist Missionary Society, the London Seamen's Bible Society, the Bristol Seamen's Bible Society, the Liverpool Seamen's Bible Society, the London Missionary Society, and the Society for Printing the Hebrew Scriptures, 100*l.* each.

To the British and Foreign Bible Society, 1,000*l.*

All the foregoing legacies are in 3 per Cent. Consols.

The following are in Sterling Money :

To the Church Missionary Society, 1,000*l.*, 300*l.* of which is to be applied towards the Mission among the Syrian Christians at Travancore, near Madras in Southern India.

To the Society for Educating Clergymen's Daughters, by the Rev. Carus Wilson, 200*l.*

For the Diocese of Ohio, 200*l.*

To the Trustees of the New Church at Mangotsfield, 150*l.*

To and for the purposes, societies, and institutions, aftermentioned, *viz.* .—For the Bristol Strangers' Friend Society, the Bristol Society for the Relief of Small Debtors, the Bristol Penitentiary, the Bristol Orphan Asylum, the Bristol Philosophical Institution, the London Strangers' Friend Society, the Commissioners of Foreign Missions in America, towards the School at Ceylon called Barley Wood, the Newfoundland Schools, the Distressed Vaudoise, the Clifton Dispensary, the Bristol District for Visiting the Poor, the Irish Society, and the Sailors' Home Society, 100*l.* each.

To the purposes, societies, and institutions following, *viz.*:—The Christian Knowledge Society, the Bristol Misericordia Society, the Bristol Samaritan Society, the Bristol Temple Infant School, the Prayer Book and Homily Society, the London Lock Hospital, the London Refuge for the Destitute, the Gaelic School, the Society for Female Schools in India, the Keynsham School, the Cheddar School, for Books for Ohio, the Bristol and Clifton Female Anti-Slavery Society, the Clifton Lying-in Charity, the Clifton Infant School, the Clifton National School, the Clifton Female Hibernian Society, the Temple Poor, and for Pews in Temple Church, 50*l.* each.

To the Bristol Harmonia and Edinburgh Sabbath Schools, 19 guineas each.

To the Shipham Female Club, 50*l.*

To the Cheddar Female Club, 19 guineas.

To the Poor Printers' Fund, 19 guineas.

To the Shipham Poor, 50*l.*

To the Ministers of Wrington and Cheddar, for their respective Poor, 19 guineas each.

To the Minister of Nailsea, for the Poor, 5*l.*

To my Old Pensioners at Wrington, 1*l.* each.

To the Kildare-place School Society, Dublin, 100*l.* sterling, and 200*l.* three per cents.

In addition to the foregoing munificent legacies, this pious lady has bequeathed the whole of her residuary estate, which it is expected will amount to a considerable sum, to the New Church in the out-parish of St. Philip, in Bristol."

We have understood, that Mrs. H. More realized at least 30,000*l.* by her excellent writings. EDITOR.

ON OUR FUTURE ACCOUNTABLENESS.

IT should ever be impressed on our minds, that there is a day of awful inquisition, in which we must stand unconnected, single, and uncovered. It is not the best attachments we may have formed, or the most valuable societies to which we may have belonged, that will then stand us in any stead. We should therefore join them now with a pure and simple intention. We must not seek them as something on which to lean, and wherewith to share our responsibility; that is our own single and undivided concern. It is in vain to hope, that by belonging to any society however good, to any party however honourable, we can shrink from our own personal individual accountableness. The union of the labourers gives no claim to a division of the responsibility. In this world we may be useful among bodies of men; in the great judgment we must stand alone. Though we assist them here, they cannot answer for us hereafter.

ON CHRISTIAN EDUCATION.

(Continued from p. 311.)

PART II.

FANCY not that these pursuits will check his vivacity or obstruct his amiable cheerfulness. The ingenuous mind is never so happy as when in a state of virtuous exertion. Much less fear that they will depress his genius; his mind will find wider room in which to expand, his intellectual eye will take in a more extensive range: to know that he is formed for immortality is not likely to contract his ideas. And if to know that he is an immortal being will exalt his thoughts, to know that he is an accountable being will correct his habits: to know that "God is the rewarder of all them that seek him," will stimulate him in the race of Christian duty; to know that there is a day, in which God will judge the world, will quicken his preparation for that day. From his Bible only let him draw his sense of those principles by which he will be hereafter judged; and be careful ever to distinguish in his mind between the worldly morality of the multitude, and that Christian holiness which is the dictate of the Scriptures. Pleasing manners will attract popular regard, and worldly motives will produce popular actions, but genuine virtue proceeds only from Christian principles.

And after all, though you cannot by your best exertions, seconded by the most fervent prayer, command success, yet what a support will it be under the possible defeat of your fairest hopes, that you strove to avert it? Even if, through the prevalence of temptation, the perverseness of his nature, and the malignity of his corruptions, the best-founded hopes should be disappointed, what a heartfelt consolation will it be under this heaviest of all trials, that the misconduct of the child is not imputable to the neglect of the father: though it will not pluck the sting from his guilt, it will render the poignancy of your own anguish more tolerable. But let us indulge higher hopes and brighter prospects, from the rich provision which God has put into our hands for accomplishing his great designs in our favour.

Religious education, with God's blessing, which every truly Christian father will not fail to invoke, is all in all towards the restoration and elevation of our national character. Why then need we doubt, that the Christian religion, grafted on the substantial stock of the genuine British character, and watered by the dews of Heaven, may bring forth the noblest productions of which this lower world is capable? Though neither the security nor the triumph will be complete, till these "trees of righteousness" are transplanted into the paradise of God.

Reader, if you are indeed a Christian father, anticipate in idea that triumphant moment, when, having cast your crown at the foot of the eternal throne, you shall be called upon to give an account of your own conduct, and, as far as has depended on you, of that of your offspring. Think of the multiplied felicities of meeting in the presence of God, those whom your example and instruction have, through His grace, contributed to bring thither!

HANNAH MORE.

"THE results of intellectual labour, or of scientific genius, are permanent, and incapable of being lost. Monarchs change their plans, governments their objects. Fleets and armies effect their purpose, and then pass away; but a piece of steel touched by the magnet, preserves its character for ever, and secures to man the pilotage of the trackless ocean."

FORMATION OF THE CHRISTIAN CHARACTER.

CAREFULLY encourage the first dawning dispositions of piety in your heart; cherish every indication of a change in your views, and an improvement in your sentiments. Let not the world nor the things of the world stifle the new-born principle, nor make you ashamed modestly to avow it. Do not however conclude that a complete change has been effected in your heart, because there is a revolution in your opinions, and a favourable alteration in your feelings. The formation of a Christian character is not the work of a day: not only are the views to be changed, not only is the heart to be convinced of sin; but its propensities are to be bent into a contrary direction. Religion is an interior concern. Try yourselves—prove yourselves—examine yourselves—distrust yourselves: seek counsel of wise established Christians: pray earnestly for more light and knowledge, and especially for perseverance. Pray that you may be able to go on with the same zeal with which you set out. Of how many may it be said, "Ye did run well, what hindered you?" Carefully distinguish between the feverish heat of animal fervour, and the vital warmth of Christian feeling: mere youthful energy, operating upon a newly-awakened remorse for a thoughtless life, will carry the mind certain lengths; but if unaccompanied with a continued application for a better strength than your own, this will soon fail. The Christian race is not to be run at a heat; religion is a steady, progressive course; it gains strength by going: the nearer the approach to the goal, the more ardent the desire to reach it. If you advance, you glorify God, and promote your own salvation; if you recede, you injure the cause you now intend to serve, and bring upon yourselves a fearful condemnation. Self-abasement, self-examination and prayer, are the best preservatives for all who have entered on a religious life, and especially becoming young Christians. Though in your journey you may imagine yourself not so near as when you first set out, this is not really the case: you will have a lower opinion of your state, on account of your having obtained higher views of the spirituality of the law of God, and a more humbling sense of your own unworthiness. Even the almost Christian prophet seems not to have been so deeply convinced of sin, as when, overwhelmed by the glory of the Divine vision, he exclaimed, "Mine eyes have seen the King, the Lord of Hosts!"

PROVIDENCE ILLUSTRATED.

See a fond mother and her offspring round,
  Her soft soul melting with maternal love:
  Some to her breast she clasps, and others prove
By kisses her affection: on the ground,
Her ready foot affords a rest for one,
  Another smiling sits upon her knee:
  By their desiring eyes and actions free
And lisping words their little wants are known.
To those she gives a smile, a frown to these,
  But all in love. Thus awful Providence
  Watches and helps us, oft denies our sense,
But to invite more earnest prayer and praise;
  Or, by withholding that which we implore,
  In the refusal gives a blessing more.

"Sin is worse than death or hell; for they are good for something, *viz.* to satisfy God's justice; but sin only abuses his mercy."—*Pearce.*

PAST, PRESENT, FUTURE.

I mused, while I turned on a feverish bed,
Recalling the changes I've seen;
"There is so much of grief and of grievance," I said,
"In the things and the thoughts that have been,
That they canker the budding of hope with their blight,
And o'ershadow the future with memory's night."

Then I counted the joys, and the beautiful dreams
Of the sunshine and stars of the past,
In the glory-gilt twilight of youth-time, which seems
To echo back bliss to the last:
And I said, "Life's a blessing, and man should be blest;
And the sorrows of life are but shadows at best."

It seem'd that I stood on the verge of the tomb,
While the flapping of ravens I heard;
I felt the sweet calm between gladness and gloom,
And patiently waited the word—
The word which should bid me descend: but my breast
Was still as the snows on the mountains that rest.

Too much I've enjoyed on life's journey, to close
My pilgrimage free from regret;
And I've suffered too much from its wants and its woes,
Their scourgings and stings to forget:
So come when it will, the decree from on high,
I am willing to live—but contented to die.

Manchester.

"LO, I AM WITH YOU ALWAYS." MATT. XXVIII.

And is my Lord so near?
And will he always be?
The mighty promise that I hear,
Can it be spoke to me?

Will Christ vouchsafe to come,
And with my nature stay,
Till to his own eternal home,
He summon me away.

O mercy, deep and high!
He deigns to dwell with dust!
The dear decree is past, and I
In that decree will trust.

His presence I invoke,
He will not this deny!
"Lo, I am with you always," spoke
By Him who cannot lie.

My trembling fears allay:
Assurance sweet is mine;
And I will confidently pray,
And trust his word divine.

Enough, my faithful Lord,
In thee I must be strong;
Thou, my exceeding great reward,
Shall be my ceaseless song!

N. B.

ON REPENTANCE.

'Tis not to cry God mercy, or to sit
And droop, or to confess that thou hast fail'd.
'Tis to bewail the sins thou didst commit,
And not commit those sins thou hast bewail'd.
He that bewails and not forsakes them too,
Confesses rather what he means to do.

QUARLES.

ACCOUNT OF THE RIVER NILE.

THE Nile may be considered as the greatest natural curiosity in Egypt. Nature, to supply her parsimonious distribution of water from the heavens, has ordained an annual overflow of that river, to water and enrich the land, so that perpetual plenty and verdure here flourish without the assistance of the clouds. The Nile is said to rise at the foot of a great mountain in Abyssinia: this, however, is rather matter of conjecture; but supposing it to be in that direction, its course being north and south, the whole extent thereof must be about 1,200 miles.

The annual rise which it experiences, is owing to the periodical rains that fall in Abyssinia. The river begins to swell at Cairo and in Lower Egypt towards the latter end of June, and rising gradually till the middle of September, decreases during the months of October and November. The height which it attains often varies, and occasions thereby a plenty or a scarcity, since one extreme is as fatal to the country as the other: if there is a deficiency of water, many lands are deprived of the benefit thereof; if there is a superabundance, it does not retire soon enough for the corn to be sown, the river at this time spreading itself over the country, on each side for several leagues [illegible] pears like a sea. Whatever parts lay so remote as [illegible] out of the reach of the inundation, are watered [illegible] canals; and the appearance which Egypt presents at [illegible] time is very singular, a vast expanse of water all [illegible] with towns and villages as it were rising out of [illegible] flood, and numberless groves and fruit trees, [illegible] tops are the only parts of them visible. At the [illegible] of Rhoida, near Cairo, is a pillar placed in the [illegible] of a pool of water, on the same level with the [illegible] having different gradations marked on it, to deter[illegible] the daily rise and fall of the Nile. As soon as [illegible] tide begins to rise, the superintending officer re[illegible] it to the Pacha, and receives handsome presents from him on that event, which is also celebrated by public rejoicings throughout the city: its daily height is likewise constantly proclaimed by public criers, till it arrives at the wished-for point, when the bank of the canal designed to distribute the waters through the city, is broken down with great solemnity and [illegible]riment, a clay model of a woman being at the [illegible] time thrown into the river, as a present for its annual visit. The city then becomes a scene of joy and feasting, the inhabitants receive the river into their streets and squares with the utmost gladness, and boats and barges are seen rowing, gaily adorned, on lakes and canals which before were dry land.

When the waters retire, they leave a vast quantity of fish on the land, and at the same time, what is much more valuable, a slime which acts as manure to fertilize the fields. By this annual addition of soil, Egypt has been very much raised and enlarged in the course of years; and as the bed of the Nile extends for some miles into the sea, the country increases by little and little every year, and many places are now inland towns, which before were washed by the ocean.

Rooke's Travels.

No sinner like him, that hath sinned away the conviction of sin.—*Owen.*

Zeal is a good servant, but an ill master.—*Ward.*

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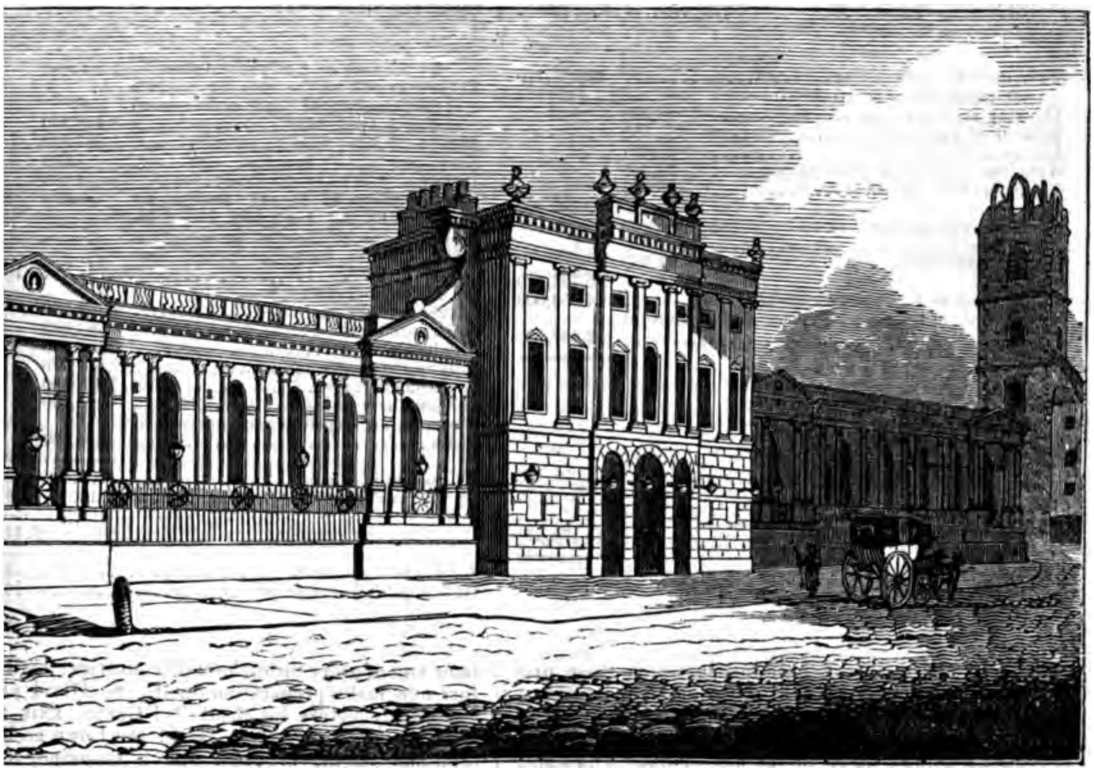

SOUTH FRON OF THE BANK OF ENGLAND.

THE BANK OF ENGLAND.

, and bullion of gold and silver, as mentioned Ioly Scriptures, will receive its most important :ion from the immense treasures of the Bank of l. That wonderful establishment, requiring, we and, about *eight hundred* clerks and agents to n its vast concerns, is considered as the centre nancial operations of Europe, and indeed of the ivilized world.

Bank of England was established in 1694, n act was passed empowering their Majesties and Mary, to incorporate the subscribers he title of "The Governor and Company of the f England," in consideration of the loan of 00*l*. granted to the government, for which 3 per cent. was paid. Since the period of the hment of the Bank of England, the commercial s of this country have grown up to a magnitude it is probable no one at that period contem-

The capital of the Bank has, during that time, ugmented from 1,200,000*l*. to the sum of 00*l*., and its influence upon the money con- ' the kingdom has increased in a proportionate

A succession of dreadful wars increased the expenses of the government until the peace of Paris in 1815, so that the public or national debt amounts now to the astonishing sum of EIGHT HUNDRED MILLIONS OF POUNDS STERLING!

The Bank of England is a bank of deposits as well as of issue. It has always acted as banker to the government. The balances of public money which remained in its hands were much larger formerly than they have been of late, as appears from the following statement of the *average* aggregate amounts so held during each year, from 1807 to 1831:—

	£.		£.
1807	12,647,551	1820	3,718,442
1808	11,761,448	1821	3,920,157
1809	11,093,648	1822	4,107,853
1810	11,950,047	1823	5,526,635
1811	10,191,854	1824	7,222,187
1812	10,390,130	1825	5,347,314
1813	10,393,404	1826	4,214,271
1814	12,158,227	1827	4,223,867
1815	11,737,436	1828	3,821,697
1816	10,807,660	1829	3,862,656
1817	8,699,133	1830	4,761,952
1818	7,066,887	1831	3,948,102
1819	4,538,373		

The profits which the Bank derived from this source during the war, when the balances were so large, must have been very great.

Private deposits in the Bank of England during the same period were very large, an account of which will show a considerable augmentation of this branch of its business:—

	£.		£.
1807	1,582,720	1812	1,573,950
1808	1,940,630	1813	1,771,310
1809	1,492,190	1814	2,374,910
1810	1,428,720	1815	1,690,490
1811	1,567,920	1816	1,333,120
1817	1,672,800	1825	2,607,900
1818	1,640,210	1826	3,322,070
1819	1,790,860	1827	3,931,370
1820	1,325,060	1828	5,701,280
1821	1,326,020	1829	5,217,210
1822	1,373,370	1830	5,562,250
1823	2,321,920	1831	5,201,370
1824	2,369,910		

The actual situation of the Bank upon the 29th of February, 1832, will be understood on examining the following statement:—

		£.
To bank-notes outstanding		18,051,710
To public deposits, *viz*:—	£.	
Drawing accounts	2,034,790	
Balance of audit roll	550,550	
Life annuities unpaid	85,030	
Annuities for terms of years unpaid	38,360	
Exchequer bills deposited	490,000	
		3,198,730
To private deposits, *viz*:—		
Drawing accounts	5,683,870	
Various other debts	54,560	
		5,738,430
To the Bank of England for capital		14,553,000
To balance, or surplus, in favour of the Bank of England		2,637,760
		£. 44,179,630

		£.
By advance on Government securities, *viz*:—		
Exchequer bills on the growing produce of the Consolidated Fund, in the quarter ending 5 April, 1832	£. 3,428,340	
Ditto 5 July, 1832	697,000	
Exchequer bills on Supplies, 1825	7,600	
Ditto for 10,500,000*l.* for 1825	2,000	
		4,134,940
By the advances to the trustees appointed by the Act 3 Geo. IV, c. 51, towards the purchase of an annuity of 585,740*l.* for forty-four years, from 5 April, 1823		10,897,880
By other credits, *viz*.—		
Exchequer bills purchased	2,700,000	
Stock purchased	764,600	
City bonds	500,000	
Bills and notes discounted	2,951,970	
Loans on mortgages.....................	1,452,100	
London Dock Company	227,600	
Advances on securities and various articles	570,690	
		9,166,860
By cash and bullion		5,293,150
By the permanent debt due from Government		14,686,800
		£. 44,179,630
Surplus brought down		2,637,760
Bank capital due to proprietors		14,553,000
		£. 17,190,760

The immense pile of building in which these prodigious money concerns are carried on, is more extensive in its range of offices, and more eminent for its architectural ornament and interior arrangement, than any single public office in the metropolis. The whole buildings are included in an area of an irregular form, the exterior wall of which measures 365 feet in front, or the *south* side, 410 feet on the *north* side, 245 on the *east* side, and 440 feet on the *west* side. The building, with all its fittings and furniture, is estimated by the architect of the Bank to be worth the sum of ONE MILLION sterling: so that this sum, added to the balance in the foregoing statement, makes the capital of that establishment 18,190,760*l.*!!

GOLD AND SILVER BULLION

Voluntary contributed to the service of God, by King David and his Princes, preparatory to the erection of the Temple by King Solomon.

Prodigious as is the quantity of gold and silver that is found in the British empire in coin and bullion, probably amounting to 40,000,000*l.* sterling; that will seem but little compared with the treasures of King David, which he had collected to adorn and enrich the Temple of God. Purposing in his heart that good work, and directed to an architectural plan by Divine inspiration, he called together his princes, and said, "Solomon my son is young and tender, and the house that is to be builded for the LORD must be exceeding magnifical, of fame and of glory throughout all countries: I will therefore now make preparation for it. So David prepared abundantly before his death." 1 Chron. xxii, 5. "I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight, for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto." Ver. 14.

This "hundred thousand talents of gold," at 5,075*l.* 15*s.* 7½*d.* the talent, would amount to the sum of 507,578,125*l.* as is remarked in a Note in Bagster's "Comprehensive Bible," on the text. And in another Note, the editor states, that, "a thousand thousand talents of silver," at 353*l.* 11*s.* 10*d.* the talent, would amount to 353,591,666*l.* 13*s.* 4*d.*; and both sums would amount to the immense sum of 861,169,791*l.* 13*s.* 4*d.*," which is an amount larger than the whole national debt of Great Britain.

Besides this amazing amount of gold and silver, David gave another large quantity for the service of God. Hence we read, "Furthermore David the King said unto all the congregation: Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house, even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal. The gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hands of artificers.

And who then is willing to consecrate his service this day unto the LORD? Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly, and gave for the service of the house of God, of gold five thousand talents and ten thousamd drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron." 1 Chron. xxix, 3—7.

Eight thousand talents of gold, thus given additionally by the king and his nobles, as above, would amount to 40,606,250*l.* and seventeen thousand talents of silver at the price above stated would amount to 6,011,058*l.* 6*s.* 8*d.*; and the whole sums thus contributed amounted to 907,787,100*l.*!!

THE REMOVAL OF GREAT AND GOOD MEN.

ADAMANTINE indeed must be the heart and sensibilities of those, who are unaffected by the recent removal of so many distinguished men. Verily, death has achieved a mighty victory, in taking so many "to the house appointed for all living:" death has taken from our hemisphere, men of high moral worth, of splendid intellectual attainments, and of unfeigned piety. Who that has listened to the glowing eloquence, and observer the unassuming and childlike piety of Robert Hall, but has felt he was treading on holy ground, when the man of God "reasoned on righteousness, temperance, and judgment to come?" Who that is familiar with the practical lessons, and moral and religious sentiments of Wilberforce and Hannah More, has not found in his heart a response to their powerful appeals? I may add, also, the names of Adam Clarke, Rowland Hill, Thorpe, Watson, Winter, Wood, and others—names associated with whatever is sublime, honourable, lovely, and praiseworthy.

Far be it from me merely to eulogize the dead: I would look at them as their characters set forth the gospel of Jesus Christ, as the lustre of his imitable perfections shone in them, and as the Holy Ghost developed his graces and operations.

1. Their removal is loss to others, but gain to themselves.

They have occasioned a wide breach in the world, and especially in the church. Hundreds of thousands will mourn because of them, in whose esteem their names are sacred and their memory is blessed. But the living feel the loss; to *them*, "death is gain." Here they partook of common frailties, and suffered the lot of all men; now they have reached the haven of eternal blessedness. Here they appeared in rags; now they are clothed in robes of unfading beauty. Here they were mortal and corruptible; now they are immortal and incorruptible. Here they were afflicted and cast down; now they chant the endless praises of their exalted Head. O happy spirits! "God hath wiped away all tears." Now you breathe a purer atmosphere. Now you enjoy a nobler state of being. "Having been faithful over a few things, God hath made you rulers over many things."

2. They furnish an illustration of the divine character of Christianity.

It has long been the boast of sceptical writers, that superiority of intellect was on their side, and that where rare abilities have been found among Christian writers, they have been interested men. Without referring to past ages or to present times, I maintain, there are names mentioned above, which fully refute this infidel chimera. What but pure motives and honest conviction, could prompt such men as Robert Hall, William Wilberforce, Rowland Hill, and that distinguished female, Hannah More, to consecrate their talents to the despised Nazarene?

The original genius and transcendant powers of Hall would have rendered him popular in any sphere of life, whether of politics or literature. The rank of Rowland Hill, the peculiar cast and playfulness of his genius, qualified him for a very different sphere from that in which he moved, he might have shone as a courtier and distinguished wit. And surely the most captious of them cannot attribute other than disinterested motives to the names of Wilberforce and Hannah More. O ye disciples of the meek and lowly Jesus, ye young Christians especially, allow one of your number to implore of you, if at any time ye grow sceptical in your minds, to weigh the matter well. Surely what these lofty spirits deemed worthy of their choice, is worthy of our calm and dispassionate inquiry. In their esteem, Jesus Christ was altogether lovely. They were not ashamed of his cross; to them his service was perfect freedom. No prospects of sublunary joy could compensate for the absence of his favour and blessing. They fully embraced the realities of his divine mission. His promises upheld them under the most trying circumstances; and the prospect of eternal glory sustained their souls, when the soul could no longer sustain the body.

3. God prolonged their lives, until they were eminently useful.

The procedure of the Supreme Being is at all times connected with his sovereignty and wisdom: though mortal eye and finite capacity are frequently unable to trace its equity. "Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne." When he removes youthful disciples of talent, zeal, and promising usefulness, to a premature grave, his sovereignty and wisdom harmonize. But when he lengthens out their being, it is profitable and advantageous for the church. Thus it was with these fathers in Israel whose departure we are now contemplating; all of them were eminently useful, and some of them spared to far advanced years. Who can tell of the good effected through their instrumentality? Who can tell their influence in the extended circles in which they moved? They advocated the cause of humanity, they promoted the best interests of the oppressed, and made a bold stand for primitive and genuine Christianity, where luxury, vice, neutrality, and scepticism, prevailed to a fearful extent. They despised the trappings of fashion and aristocratic dignity, and "chose rather" the permanent joys of religion. They advocated with eloquence and zeal the heaven-born principles of liberty and toleration, when assailed by bigotry and intolerance; and their graphic illustrations of theological truth, and laborious biblical criticisms, are imperishable as the language in which they wrote.

But the good effected by the Holy Ghost through their instrumentality, cannot be unfolded by the annals of the biographer. The hearts and consciences of living men, the records of futurity, can alone adequately develop their eminent usefulness. They have obtained bloodless victories over "the world, the flesh, and the devil;" they have effected in the hearts of men a moral revolution; where sin and darkness had domination, Christ has swayed his peaceful sceptre. O what honour conferred on mortals, to be the means of saving immortal souls, to rescue man from outer darkness, and from irretrievable perdition! What is the wreath of fame compared to this? What are the dying laurels of the hero, compared to the salvation of a soul?

4. All men die, "Jesus Christ is the same yesterday, to-day, and for ever."

Solomon says, "To the righteous and the wicked it happeneth alike;" but, says a greater than Solomon, "I am he that liveth, and was dead; and behold I am alive for evermore." The channels may be directed in a new course, but the fountain-head is the same. Christians, who have been the ornament and delight of their own circle, are taken from our world, but "Jesus Christ is the same." Ministers, who have been the joy of their congregations and churches, are called away, but "Jesus Christ is the same." He is the head of the church, controls all things, and his resources are inexhaustible. In his own good time, others will be raised up to accomplish his purposes, and to advance the interests of his everlasting kingdom.

Blessed Saviour! "Ride forth conquering and to conquer," subdue the nations to thyself, hasten the latter-day glory; and may every fabric of superstition, vice, error, and bigotry, be levelled to the ground, and on its ruins may there be established thy everlasting kingdom!

City Road. PROLEPSIS.

Sunday School Lectures.

LECTURE X.

AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US.

This is a very remarkable passage of the Lord's prayer. We are here taught to pray, that God would forgive us our sins, *as* we forgive our friends and neighbours their offences against ourselves: as if it were of no avail to pray to God to forgive us our manifold sins, until we had forgiven others their offences against ourselves. And indeed, if we do not forgive the faults of others freely, how can we utter this prayer? for we ask God to forgive us, *as*, in the same manner as, in the same degree as, we forgive others; if then we do not freely forgive others their sins, and yet utter this prayer to our God, we are surely bringing upon ourselves condemnation; in other words, praying God *not* to forgive us our sins.

What is the meaning of the word "trespasses?"—Offences.

What do we ask for, when we utter this petition?—We ask God to forgive us our sins, in the same manner as we forgive others their offences towards ourselves.

Many are the important points which this portion of our Lord's prayer presents to our minds.

1st. It speaks of sin, or "trespasses."

"Sin," St. Paul tells us, "is the transgression of the law," or the disobeying of God's commandments; and the law, or these commandments, Christ has briefly summed up, "Thou shalt love the Lord thy God, with all thy heart, and with all thy mind," and "Thou shalt love thy neighbour as thyself." But an apostle, inspired by the Holy Spirit, has summed the law up in one word, for he has declared that "love is the fulfilling of the law:" "Love" then is the word, in which the whole of God's commandments are comprised. Whatsoever, then, we do, that is contrary to Christian love or charity, is sin. "God so loved us, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." If God has *so* loved us, would it not be a great sin against love on our parts, not to do what he commands us? Are we, then, not guilty of vile ingratitude? How often have we offended! God has said, "Thou shalt love thy neighbour as thyself," and "Thou shalt love me with *all* thy heart." How often have we broken these two commandments of God! How often have we loved the world, ourselves, and worldly pleasures, better than our God, better than our neighbour, better than heaven! Even to such a degree have we often loved them, as to risk our immortal souls on the brink of everlasting fire!

What is sin?—"The transgression of the law."

In what word has St. Paul summed up the whole law?—"Love."

Is, then, whatsoever is contrary to love or Christian charity sin?—Yes.

How has God loved us?—So as to give his Son.

How have we regarded God's commandments?—We have broken them.

What do we deserve for having thus sinned?—We have deserved God's anger.

2dly. We may notice that our Saviour speaks of forgiveness God is love; "He willeth not the death of a sinner, but rather that he should be converted and live." God is provoked every day, yet his mercy endureth for ever; surely God is love: he has shown us that he is love, by Christ's death. Who would have given his only Son to die for us, but a God full of love and tender mercy? We may see that God is love, in his dealings with men, with the Israelites of old, with our first parents, when they sinned in the garden of Eden. We may see that God is love in his dealings with ourselves, that he has not already destroyed us, that we are yet alive, such great sinners, enjoying all the necessaries and comforts of life, living in a land flowing with milk and honey, with the hope of a bright home beyond the skies, where all tears and sorrows shall be wiped away. Surely there is forgiveness with God, and by that forgiveness God does show himself to be love.

What is God?—God is love.

How has God shown himself to be love?—By giving Christ his Son to die for us, and by his daily mercies towards us.

What are God's great mercies towards us?—That we are not now in a state of torment, but that we have the hope of everlasting happiness.

3dly. There is the spirit in which we ought to pray mentioned.

We must come in the spirit of love and charity to God; we must have love in our hearts towards one another; we must come in love, to the throne of the God of love. This prayer Christ evidently framed only for true worshippers, only for those who had a right spirit renewed in them. Hatred and malice are the fruits of the natural heart; love is only the fruit of the Spirit working in the renewed heart. How well God's word agrees: David says, "If I regard iniquity in my heart, the Lord will not hear me;" and do we not find here a similar declaration? And with what power of language is that precept here inculcated, "Thou shalt love thy neighbour as thyself."

In what spirit must we pray to God?—In a spirit of love towards all men.

For whom did Christ frame this prayer?—For true worshippers, for those who worship the Father in spirit and in truth.

What are the fruits of the natural heart?—Hatred, malice, bitterness, evil speaking.

What are the fruits of the renewed heart?—Love, and joy, and peace, by the Holy Ghost.

With what two other precepts does this portion of the Lord's prayer more particularly agree?—"Thou shalt love thy neighbour as thyself," and, "If I regard iniquity in my heart, the Lord will not hear me."

4thly. How are all to obtain the spirit of love. It is not natural to us; "love is of God," and not of man; it is not to be obtained by riches, nor by any self-righteous deeds, whether of giving money to the poor (by some called charity, but in too many instances it is self-love), or of penance, or by any such ineffectual and foolish means. But God's word tells us the way: "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened." "Whatsoever ye shall ask the Father in my name," says Christ, "that will he give you." If then we wish to have that love in our hearts which is of God, we must ask him for it through the merit of Christ Jesus.

How may we obtain true charity? — By prayer.

Teacher. Ask, then, that your joy may be full.

DEPRAVITY OF THE BRITISH METROPOLIS.

THE following statement relative to the mass of depravity in the British metropolis, will surely plead for Christian Instruction Societies.

"The General Annual Report of His Majesty's Justices of the Peace for the County of Middlesex," for 1832, states, that "TWELVE THOUSAND FIVE HUNDRED AND FORTY-THREE offenders have been lodged in the House of Correction during the twelve months last past."

This, however, is but a small portion of our metropolitan offenders. "The condition of the culprits in this House of Correction," say the justices, "differs in many respects from that of other prisoners. Numbers of them are reared from their cradle without education, corrupted by the wickedness of their parents at home, and contaminated by the evil example of their companions abroad, and all of them surrounded with the many ensnaring temptations of the metropolis. Profligate foreigners, provincial transgressors, infidels speculative and practical, sensualists and prodigals of every kind, fly to this great city: without character as to morality, idle, poor, and friendless, they shelter themselves unobserved for a while, but eventually increase the mass of iniquity in our crowded prisons. Once imprisoned, their return to virtuous society becomes exceedingly difficult. Every avenue is closed against them, and every door shut. To those who knew them in better circumstances they apply in vain for employment, or assistance of any kind. They are now without what is called character, and strangers regard them not; they are become the children of necessity; they cannot by their own exertions extricate themselves out of their difficulties, and though liberated from prison, they have neither the opportunity nor the means of obtaining subsistence, except by begging, depredation, theft, or plunder. Were a moral classification attempted, the whole might be comprehended under three heads. *First*, the abandoned, whose passions being violent, and strengthened by indulgence, have led them from bad to worse: they have lost all self-respect, boast of their iniquity, rejoice in doing mischief, and are become reckless. *Second*, the incipient criminal, the dupe of another; or having, through ignorance, inconsideration, the force of temptation, or the pressure of necessity, fallen under the rebuke of the law; and would endure any labour, and undergo any privation, to regain his station in society. *Third*, the poor and destitute, who are objects of pity and compassion; many of them orphans, without a friend to appreciate their worth; moral, honest, industrious, and sober, in general, they are ready for any service that would afford them a maintenance at home or abroad. Such is the congregation the chaplain has to teach; and he attempts to meet their intellectual and spiritual wants in the six following ways, — by preaching, exposition, exhortation, lecturing, catechizing, and schooling."

These several methods are explained in the Report, in a manner that reflects credit on the chaplain; and while every one must sympathize with him in his arduous duties, every Christian will sincerely pray for his success.

"In conclusion," it is said, "if one thing gives the chaplain more pain than another, in his efforts to save from ruin, it is with respect to female convicts; when they (being chaste) leave a prison, and have no friends at hand to protect them, they shortly return to prison in another character, having no other resource but to throw themselves into that vast mass of prostitution, which is growing to an amount so enormous, and infecting the population of this great city with a moral pollution so extensive, as to paralyze, and almost to destroy, its mightiest counteracting energies."

EXPLANATION OF ROM. XII, 3—5.

(In answer to a Correspondent.)

DR. DODDRIDGE'S translation and paraphrase will probably explain to the satisfaction of "JOSEPH" the text he proposes. He will compare it with the authorized text, and remark, that the words in *Italics* constitute the new translation, and those in the Roman type the Doctor's paraphrase.

"*And I* particularly *say*, and give it in charge, *according to that grace which is given to me* as an inspired apostle, *to every one that is among you*, as if personally named, to take the greatest heed that he be not exalted into spiritual pride by the gifts and privileges which God hath conferred upon you. I charge each *not to arrogate* [*to himself*] *above what he ought to think, but to think* of himself *with* modesty, *sobriety*, and humility; *according to the measure of* that *faith*, and in correspondent proportion to those gifts, *which God hath distributed to every man* among you. And surely when you consider it is God who hath given all, there will appear little reason to magnify yourselves on any distinguishing share of his bounty which any one may have received. Especially when you remember, that this distribution is made, not only or chiefly for your own sake, but out of regard to the good of the whole: *For as in one body we have many members, but all the members have not the same use*, but each its proper function and service appointed by the wise Former and gracious Preserver of the whole; *so we, though many, are one body in Christ, and every one members of each other:* we should therefor endeavour each of us to know his own place and condition, and mutually to make our various capacities as serviceable as we can."

USES OF CONVERSATION.

"Good sense will stagnate: thoughts shut up want air,
And spoil, like bales unopen'd to the sun.
Thought in the mine may come forth gold or dross;
When coin'd in word, we know its real worth.
Had thought been all, sweet speech had been denied.
'Tis converse qualifies for solitude,
As exercise for salutary rest." YOUNG.

CHRISTIANS do not make conversation a theatre for dispute or display: they consider it as a reciprocation of benignity — a desire to draw out the talents of those who with more merit have less pretensions. An interchange of sentiments between intellectual and highly-principled persons confers both pleasure and benefit. To make it at once pleasant and profitable, there must be an accordance of principle, if not of opinion. The conversation will frequently have a tincture of religion, though the topic under discussion may not be religious. Topics purely secular are susceptible of this spirit, and in pious and discreet hands will be treated in a way to promote religion without the appearance of intruding it.

SCRIPTURE GAZETTEER.

(Continued from p. 302.)

Carmel *(vineyard of God)*, a city in the tribe of Judah, situated on the mountain of the same name, in the southern part of Palestine, where Nabal the Carmelite, Abigail's husband, dwelt. Josh. xv, 55.

Carmel, Mount, situated to the south of Ptolemais, and the north of Dora, upon the Mediterranean. At the foot of this mountain, on the north side, runs the brook Kishon, and a little farther the river Belcus. On the side next the sea, there is a cave shown, where some suppose the prophet Elijah desired Ahab to bring Baal's false prophets, when fire descended from heaven upon the burnt sacrifice which he had prepared there. 1 Kings xviii.

Cenchrea *(millet)*, a sea-port town belonging to Corinth, in the Archipelago. This town, which was at some distance from Corinth, was, notwithstanding, looked upon as a kind of suburb to the city. St. Paul, being ready to embark in order to go to Jerusalem, had his hair cut off here, in compliance with a vow he had made.

Chaldea *(as demons)*, a country of Asia, known in the most ancient times by the names of Shinar, Shinaar, &c.; it lies between thirty and thirty-five degrees of north latitude, and was bounded, according to Ptolemy, on the north by Mesopotamia, on the east by the Tigris, on the west by Arabia Deserta, and on the south by the Persian Gulf and part of Arabia Felix. The metropolis of Chaldea was Babylon, whence the country more immediately in the neighbourhood of this city was generally, by profane writers, termed Babylonia. The name of Chaldea is nowhere to be met with in the Hebrew text, the word being Chasdim, whence Josephus thinks the name of Chaldea was derived; and Dr. Wells is of opinion, that it was taken from Chesed, one of the sons of Nahor, Abraham's brother. The Chaldeans were much famed for their knowledge in astronomy, and their skill in the several branches of mathematics and geometry. See our account of Babylon, p. 129, and also p. 222.

Cherith *(cutting)*, a brook beyond Jordan, that falls into this river below Bethshan. Near this brook, and in the valley through which it runs, the prophet Elijah lay concealed for some time, to avoid the persecution of Jezebel; and here the ravens every morning and evening brought him bread and meat.

Cilicia *(which overturns)*, a country on the south-east of Asia Minor, and lying on the northern coast, at the east end of the Mediterranean; the capital city whereof is Tarsus, the native city of St. Paul.

Cinnereth, or Cinneroth, a city of the tribe of Naphtali, to the south whereof lay a great plain, which reached as far as the Dead Sea, along the river Jordan. Many believe, with a great deal of probability, that Cinnereth was the same with Tiberias; and as the lake of Gennesareth, which is in Hebrew called the lake of Cinnereth, is, without doubt, that of Tiberias, there is some reason to believe that Cinnereth and Tiberias are the same city, as we will endeavour more fully to show under the article Tiberias.

The lake of Cinnereth, or Tiberias, or the lake of Gennesareth, are so many names given to it from the situation of the city Cinnereth or Tiberias, lying upon the western shore, and towards the southern extremity of it; and because the canton of Gennesareth lies upon the eastern extremity of it. It is likewise called the sea of Galilee (Matt. iv, 18), because the north-east sides of it are enclosed by Galilee. In Josephus's account of it, it is a hundred furlongs in length, and forty wide. The water of this lake is very good to drink, and breeds abundance of fish. There St. Peter, St. John, St. Andrew, and St. James, who were fishermen, carried on their trade. The river Jordan passes through this lake, and is continually bringing into it a fresh supply of water. The country which borders upon the sea of Galilee, is remarkably beautiful and fertile.

Cnidus, a city standing on a promontory or foreland of the same name, in that part of the province of Caria, which was more peculiarly called Doris. This city was remarkable for the worship of Venus, and for the celebrated statue of that goddess, made by the famous artificer Praxiteles.

Colosse *(punishment)*, a city of Phrygia, which Herodotus tells us stood where the river Lycus running under-ground, disappears: but this river rising above-ground again, at the distance of five furlongs from this city, empties itself into the river Meander. It is generally agreed among learned men, that Colosse stood at no great distance from Laodicea and Hierapolis; whence we find St. Paul mentioning the inhabitants of these three great cities together, Col. iv, 15. This city, Dr. Wells informs us, has been long since buried in ruins, the memory of it being now chiefly, if not wholly, preserved in the Epistle of St. Paul, wrote to its inhabitants.

Coos, an island of the Archipelago, lying near the south-west point of Asia Minor. It is now commonly called Lango; and was formerly celebrated for its excellent wine; and is also memorable for the birth of Hippocrates, the celebrated physician, and Apelles, the famous painter. Here was formerly made that fine thin stuff, so much used among the chief ladies of Rome, which at once showed them both clothed and naked. In the suburbs of the chief town of this island, called by the same name as the isle, stood a temple of Esculapius, much celebrated in former times, and greatly enriched by the offerings made to the supposed deity.

Corinth *(beauty)*, a celebrated city, the capital of Achaia, seated on the isthmus, and separates Peloponnessus from Achaia. This city was one of the best peopled and most wealthy of all Greece. Its situation between two seas, drew thither the trade of both the east and west from all parts. Its riches produced pride, ostentation, effeminacy, and all manner of vices, which are the consequences of too great plenty. Lasciviousness in particular was not only tolerated here, but in a manner consecrated, by the worship of Venus, and the public prostitution of those who were devoted to her. But what this city was most famous for among the heathen authors, was, its citadel, which was called Acro-Corinthus, from its being built on a high mountain or rock, and for its insolence against the Roman legates, which made L. Mummius destroy it; but in its conflagration, so many statues of different metals were melted down, that the remains of them made the famous Corinthian brass, which was accounted more valuable than either gold or silver. After this destruction, it was restored by Julius Cæsar to its former splendour, and in a short time became the most beautiful city of all Greece, insomuch that the admired order of pillars, which are used at this day in the decoration of many fine buildings, took from this place the name of Corinthian pillars.

Crete *(fleshly)*, one of the noblest islands in the Mediterranean Sea, being formerly called Hecatompolis, as having a hundred considerable towns or cities; as also, Macarios, or Macaronesus, the Happy Island, from the goodness of the soil and the healthy temperature of the air. It is now commonly called Candia, from its principal town, Candia, which was an archbishop's see, great, rich, and populous, as long as it continued in the hands of the Venetians; and stood the longest siege against the Turks of any place in the whole world, but was at last obliged to submit, in 1669. This isle lies over against the mouth or entrance of the Ægean sea, or Archipelago, and at a pretty nearly equal distance from Europe, Asia, and Africa. The inland parts are very mountainous, yet fruitful, especially of wines, called Muscadine, but it is deficient in corn. Titus was constituted by St. Paul first bishop of Crete, charging him in that epistle which he wrote to him, to rebuke the people of this island severely and in strong terms, to prevent their being fond of Jewish fables, human ordinances, and the observances of the law; for, as he adds (chap. i, 12, 13), "the Cretans, as one of their own prophets (or poets) bears witness, are always liars, evil beasts, slow bellies." This Cretan poet is generally acknowledged to be Epimenides, a native of Crete, who asserts this particular, so much to the disadvantage of his countrymen.

DR. YOUNG'S DYING TESTIMONY.

Probably our "Constant Reader" at Lincoln, will think the following a sufficient answer at present to his interesting inquiry respecting the venerable author of the "Night Thoughts," and we will endeavour to give him further information in a future Number.

Dr. Cotton, who was intimate with Dr. Young, paid him a visit about a fortnight before he was seized with his last illness. The old man was then in perfect health; the antiquity of his person, the gravity of his utterance, and the earnestness with which he discoursed about religion, gave him, in the Doctor's eyes, the appearance of a prophet. They had been delivering their sentiments upon a book of Newton (on the Prophecies), when Dr. Young closed the conference thus: "My friend, there are two considerations upon which my faith in Christ is built, as upon a rock: the fall of man, the redemption of man, and the resurrection of man, the three cardinal articles of our religion, are such as human ingenuity could never have invented; therefore, they must be divine. The other argument is this: If the prophecies have been fulfilled (of which there is abundant demonstration), the Scripture must be the word of God; and, if the Scripture is the word of God, Christianity must be true."

ALMANACK IMPOSITIONS.

There is a certain species of imposition which prevails in this country, which, we are persuaded, even many of the genuine professors of Christianity by far too much countenance; and which, at this season of the year, it may not be improper, or unprofitable, to caution them against.

Amongst the variety of almanacks annually published, there are those which pretend to foretel future events. It is easy to see the deceit and fallacy of their pretensions, which at best are but probable conjectures, founded upon the aspect of past or present existing circumstances. If this were all, it perhaps might be tolerated, but surely is unworthy to be countenanced by professing Christians. But what should render them peculiarly odious, is, their professing to foretel future events by astrological calculations: a science, if it may be so called, which has neither authority nor countenance from the sacred Scriptures, but which is treated by them as heathenish and superstitious. Let those who have been partial to such vain productions, only read Isaiah xlvii, 13, and Dan. ii, 27, and they will there see what they are to be accounted of, and in what company they are to be found; and let them learn to despise their equivocal and artful insinuations, which are too frequently blended with profanity: for is it not profanity in them to attempt to palm their frauds upon mankind by Scripture quotations, which they seldom fail to do, especially Judges v, 20, and Job xxxviii, 31, neither of which teaches nor warrants any such practice? Had Barak or Deborah consulted the stars? No such thing. Were not the sweet influences of Pleiades the same in Job's adversity as in his prosperity? Certainly they were. Shall the sun, moon, and stars, which the Most High has divided as benefits to all nations under heaven indiscriminately, have a particular and moral influence attributed to them? What an approach to heathenism is this!

PIETY OF LINNÆUS.

This great Botanist was born in Sweden, in 1707, and died in 1778. One of the most distinguished attributes of his mind, was the warmth of his religious sentiments and profound adoration of the Deity. He resembled in this respect Newton, Haller, Locke, and others, whose respect of religion rendered their knowledge still more estimable. The deeper he penetrated into the secrets of nature, the more he admired the wisdom of her Creator. He praised this wisdom in his works, recommended it by his speeches, and honoured it by his actions. Through all his writings there breathes forth a lively admiration of the greatness and wisdom of God, and a tender gratitude for his benefits. He believed in Providence, because his daily observations upon nature furnished him with fresh proofs of its sublime immensity. Whenever he found an opportunity of expatiating on the greatness, the providence, and omnipotence of God, which frequently happened in his lectures and botanical excursions, his heart glowed with a celestial fire, and his mouth poured forth torrents of admirable eloquence. This made him one of the best inculcators of morality; he instilled by so doing a similar spirit of religion into the breast of his pupils. Over the door of the hall in which he gave his lectures, was this inscription, "Live virtuous; God observes you." He could never think on the wonderful paths by which the Almighty had guided him, without being much affected, and thanking Providence for all the instances of his grace and mercy.

AMBITION.

I saw thee in thy glory—round thy brows
The laurel wreath was twin'd; and at thy feet,
The glittering playthings of thy vacant hours,
Were crowns and sceptres. When I deem'd
Thou wouldst have soar'd beyond those starry plains,
To reign supreme o'er each angelic power,
And vassal cherubim,—I turned, and lo!
The worm was preying on the kingly brow
Where shone the diadem; the winding sheet
Was all the robe that royalty could boast;
Instead of realms which scarce the sun could span,
The narrow grave prescrib'd the utmost bounds of
thy dominions!

Conscience is the soul of a man recoiling back upon itself. It is like the earth, not so much moved from all winds without, as from the vapours within.—*Ward.*

IN MEMORY OF THE REV. ROWLAND HILL.

Lo! where the pompous column rears its head
In solemn mockery o'er the mighty dead;
The bending statue mournfully appears,
Weeping its flood of adamantine tears.
Haply for them no genuine tear *could* start,
Pregnant with sorrow from a bursting heart.
Haply by them no good was e'er achiev'd;
The marble only tells that *once they lived.*
But thou, O Hill! whom Infidels admir'd,
By no false zeal, but genuine virtue fir'd,
Hast left a name endear'd to every heart,
Nor sculptur'd tomb nor lay could e'er impart.
'Twas thine, O Hill! the *diffident* to speed,
And, champion-like, to point the way, and *lead.*
'Twas thine the Sceptics many doubts to sooth,
To shun the fiction, and reveal the truth.
What though no letter'd monument we raise,
To tell thy virtues and to speak thy praise,
Are there not hearts wherein we e'er shall trace
Impressions made that time can ne'er efface?
For me, O Hill! in childhood's early day,
Or e'er I knew a madd'ning passion's sway,
When listening anecdotes a parent told,
I've heard thy godlike charities extoll'd;
For these alone, while burns the vital flame,
I'll love thy memory and revere thy name.

J. J. W.

TO A MOURNER.

"Sorrow not, as one without hope."

The creeping worm, that weak and weary
Was slumbering in its narrow cell,
Enraptur'd bursts that prison dreary,
And fluttering leaves its wither'd shell:
Gently moving, gaily roving,
Far away from earthly care;
Soaring brightly, wafted lightly,
Through the boundless fields of air.

Then, mourner, dry that thoughtless tear,
And gaze no more upon the dead.
'Tis but a solitary bier,
No earthly spirit lingers there,
On wings of light to heaven 'tis fled!

"HE HATH SAID, I WILL NEVER LEAVE THEE."

Thou wilt never leave me, never;
God of truth, and God of love,
Hast thou promis'd? Thou wilt ever
Faithful to that promise prove.
Not to one alone thou speakest,
O most condescending Lord!
But to all in Christ, the weakest,
Thou proclaim'st the wondrous word.

"I will never leave thee, never;
I, thine all-sufficient Lord;
I, thy shield and buckler ever,
Thy exceeding great reward.
I can well preserve thee ever,
All thy foes and dangers see;
And will suffer nought to sever
Thy confiding soul from me."

Lord! thy goodness thrills my spirit;
'Tis enough, the word is past;
I thy presence shall inherit,
While eternity shall last.
Thou wilt never leave me, never,
God of love, on whom I call;
God, my God, and mine for ever,
And for ever ALL IN ALL!

N. B.

A MEMOIR OF MISS MARY JANE GRAHAM,

Late of Stoke Fleming, Devon. By the Rev. Charles Bridges, M.A. Vicar of Old Newton, Suffolk. Second Edition, 12mo. boards, pp. 448. Seely and Burnside, London.

Mr. Bridges states in his Preface, that he "did not enjoy the privilege of personal acquaintance with the subject of this Memoir. But when the materials, both of incident and manuscripts, were placed in his hands, he could not but feel that many subjects of valuable interest and importance might be brought out with advantage to the church."

Every one acquainted with Mr. Bridges' excellent "Commentary on the Hundred and Nineteenth Psalm," will be prepared to confide in his judgment respecting Miss Graham; and we concur in opinion with that estimable clergyman, that she was a "highly-gifted and consecrated character," and that her example, as exhibited in this Memoir, may, under "the blessing of the Great Head of the church," "reflect the glories of His adorable name, and quicken the energies of those who bear that name upon their profession, to aspire to a more elevated standard of Christian devotedness and privilege."

EXTRACTS FROM A CHRISTIAN'S DIARY.

CHRISTIAN TESTIMONY.

"It is a blessed thing to be able to leave *a dying testimony* to the glory of God: but it is a blessing highly to be sought, to show by our whole lives, by *a living testimony*, that Christ has been formed in us the hope of glory! O may this be the case with me and mine! May I, O blessed Father and God! be enabled by thy Holy Spirit to show forth thy praise by my whole life and conversation; and grant that as thy boundless love and mercy have shown to me what I am as a sinner before thee, and what Christ is as a Saviour for me, that thy image may be *deeply* wrought on my soul. As I see more and more of the inexpressible glories of Christ, may my whole heart be absorbed with him, that he may be wrapt up in the very principle of my being, and deeply seated in the very essence of my soul; become the centre of my affections, and the ultimate end and object of all my hopes, all my efforts, all my desires!

"To love God in Christ, may it be all my happiness here! To see him in glory above will be heaven hereafter!"

P. N.

Death of the Rev. Joseph Hughes, M.A.

We regret to announce the decease of the Rev. Joseph Hughes, M.A., the founder of the Religious Tract Society and of the British and Foreign Bible Society. We hope to give our readers a Memoir of this most useful minister of Christ.

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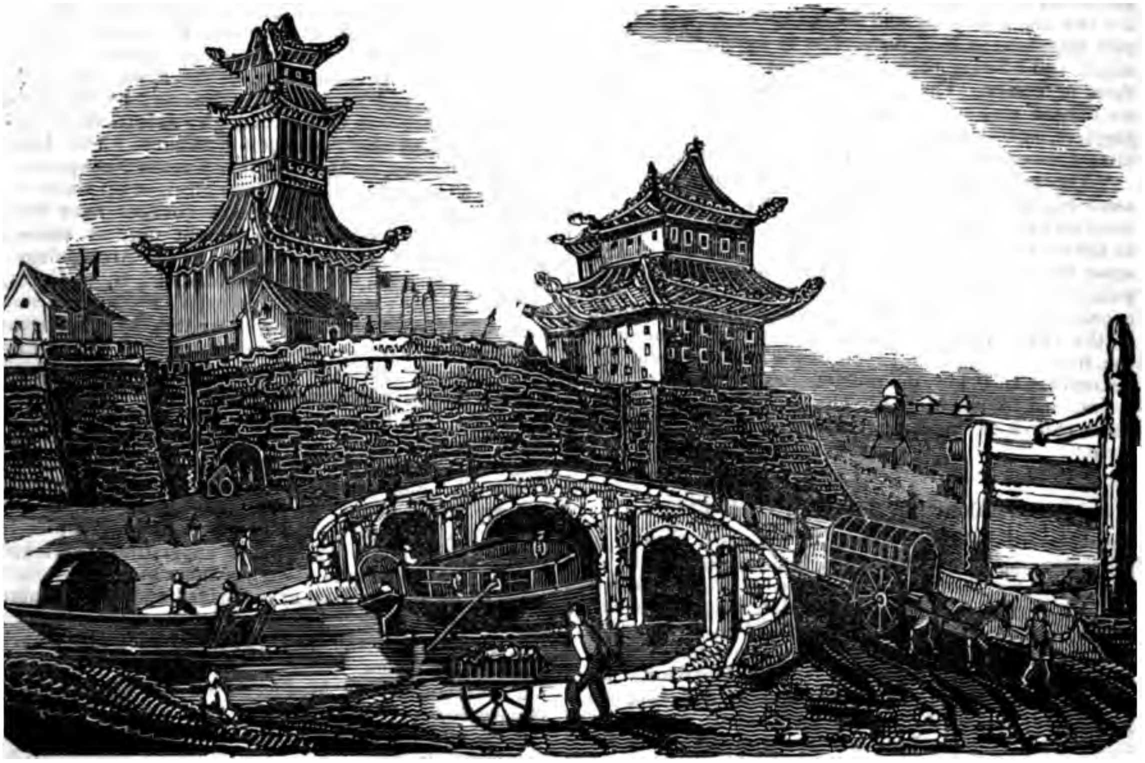

WESTERN ENTRANCE TO THE CITY OF PEKING.

PEKING, THE CAPITAL OF CHINA.

HINA, at the present moment, is worthily engaging e attention of all classes in Great Britain. The new easure of the Government for the opening of the ade to that immense empire, has forced this subject pon the public consideration; and we participate in e general sympathy. Commerce, we trust, will be stly extended among that almost innumerable people; d, with the cargoes of British manufactures, the easures of Christian knowledge, and missionaries to reach the everlasting gospel, for the honour of the edeemer and the salvation of the degraded idola-rs.

In illustration of our engraving we shall give an ac-ount of the metropolis of the Chinese empire, and a atement of the agency now employed in diffusing hristianity among its deluded inhabitants.

China, being the most populous country upon earth, as many cities swarming with people. Pekin, or eking, signifying *The Northern Court*; Nanking, *The outhern Court*; and Canton, are the principal.

"Pekin, at present the seat of the court, is situated the northern part of the empire, at the distance of bout 60 miles from the great wall, on a fertile plain, where the air is favourable to the health of the inhabitants, and where every necessary of life is abundantly produced. It consists of two parts, one called the Tartar city, the other the Chinese city. The former, which is the principal division, is in the form of a parallelogram, and its walls include about 14 square miles. The latter contains about 9 square miles, so that the space included within the walls of both parts, is 23 square miles. The suburbs are very extensive, and the population of the whole extremely great, no writer making it less than 2,000,000; and Staunton, from the most authentic information which he could procure, making it 3,000,000.

"If we may believe Grosier, the Tartar city is surrounded by walls of great strength; twelve men, he assures us, might ride abreast upon the top. By Staunton, their height is said to be forty feet, the thickness at the base, twenty feet; and upon the platform, where the parapet is erected, twelve feet. At the distance of sixty yards from each other are erected square towers. The wall has nine gates, on each of which is erected a watch-tower for its protection.

"The principal streets are upwards of one hundred feet in breadth, and in length, three or four miles. The houses seldom consist of more than one floor.

The shops, which everywhere abound, display a neatness, elegance, and wealth, which can nowhere be surpassed. Every tradesman places over his door his name, and a catalogue of the articles in which he deals. The great streets, which lie in the direction of the gates, are always crowded, to a degree which seems to surpass the effects of its population. No woman is ever publicly seen; notwithstanding which, the crowds of people are described as being, to an European, altogether inconceivable. Several causes concur in making the streets to be more crowded than the population renders necessary. The provisions for the inhabitants are brought by land-carriage, which daily brings into the city many persons who do not reside there. Artificers are continually in the streets in search of employment, and offering their services where they may think them necessary. The magistrates and mandarins never go abroad without being numerously attended; and jugglers, auctioneers, and quacks of every description, attract crowds of such as may be accidentally passing.

"The palace of the emperor, which occupies, it is asserted, no less than a square mile, is built in the most elegant style of Chinese architecture, exhibiting to the eyes of an European, an appearance said to have some resemblance to the effects of enchantment. The palaces of the mandarins are numerous, and as they consist invariably of one floor, they occupy much room in the city. Though they equal not the elegance of the imperial palace, they display a very splendid appearance. In Pekin, the missionaries have four monasteries, and four churches. The Jesuits have a cloister, and a church of elegant architecture in the European style."

MISSIONARIES TO THE CHINESE.

Accurate information relating to the great theatre of missionary operations is peculiarly desirable. This, so far as relates to the Chinese, we can offer to our readers in the following most interesting document, which, although it has been published in England, is but very imperfectly known. "Twenty-five years" have been devoted to China by Dr. Morrison: his labours have been most extraordinary; and God has graciously honoured that excellent man, more than almost any individual of this generation! May the Holy Spirit, in all his new covenant gifts and graces, be abundantly poured forth upon that eminent labourer and on his devoted colleagues!

"Canton, China, Sept. 4, 1832.

"To the Churches of Christ in Europe, America, and elsewhere, the following statement is respectfully presented.

"Twenty-five years have this day elapsed, since the first Protestant Missionary arrived in China, alone and in the midst of perfect strangers, with but few friends, and with many foes. Divine Providence, however, prepared a quiet residence for him; and by the help of God he has continued to the present time, and can now rejoice in what God has wrought. The Chinese language was at first thought an almost insurmountable difficulty. That difficulty has been overcome. The language has been acquired, and various facilities provided for its further acquisition. Dictionaries, grammars, vocabularies, and translations have been penned and printed. Chinese scholars have increased, both at home and abroad, both for secular and religious purposes. It is not likely that the Chinese will ever again be abandoned. The Holy Scriptures in Chinese, by Morrison and Milne, together with religious tracts, prayer books, &c., have been published; and now, thanks be to God, missionaries from other nations have come to aid in their distribution and explanation. The London Missionary Society's Chinese press, at the Anglo-Chinese College, Malacca, and Mr. Medhurst's in Java, have sent forth millions of pages, containing the truths of the everlasting gospel; and that institution has given a Christian education to scores of native youths. There are also native Chinese, who preach Christ's gospel, and teach from house to house. Such is a general outline of the progress of the mission. We boast not of great doings; yet are devoutly thankful to God that the work has not ceased, but, amidst many deaths and disasters, has still gathered strength from year to year.

"The establishment of English presses in China, both for the diffusion of general knowledge, and for religious purposes, arose out of the Protestant mission. The Honourable East India Company's press, to print Dr. Morrison's Dictionary, was the first; and now, both English and Americans endeavour, by the press, to draw attention to China, and give information concerning it and the surrounding nations. The Indo-Chinese Gleaner, at Malacca; the Canton Newspapers; and the Chinese Repository, have all risen up since our mission commenced. Missionary voyages have been performed, and the Chinese sought out, at various places, under European control, in the Archipelago; as well as in Siam, at the Loochoo islands, at Corea, and along the coast of China itself, up to the very walls of Pekin. Some tracts, written by Protestant missionaries, have reached, and been read by the Emperor himself. Still this is but the day of small things. The harvest is indeed great, but the labourers are few. Preachers, and teachers, and writers, and printers, in much larger numbers, are wanted, to spread the knowledge of God, and our Saviour Jesus Christ, among the Chinese-language nations. O Lord, send forth labourers whom thou wilt own and bless; and let thy hand work with them, till China shall be completely turned from dumb idols, vain superstitions, wicked works, and false hopes,—'from Satan to God!'

"The persons at present connected with the Chinese mission are—

1. Robert Morrison, D. D., of the London Missionary Society—in China.
2. William Henry Medhurst, of the London Missionary Society—in Java.
3. Samuel Kidd, of the London Missionary Society—sick in England.
4. Jacob Tomlin, of the London Missionary Society—at the Anglo-Chinese College, Malacca.
5. Samuel Dyer, of the London Missionary Society—at Penang.
6. Charles Gutzlaff, of the Netherlands Missionary Society—on a voyage.
7. E. C. Bridgman, of the Americ. Board—at Canton.
8. David Abeel, of the American Board—in Siam.
9. Leang-Afa, native Teacher, of the London Missionary Society—in China.
10. Keuh Agang, assistant to ditto, and lithographic printer—in China.
11. Le-Asin, assistant to Leang-Afa—in China.

"Only ten persons have been baptized, of whom the three above-named are part. The two first owed their religious impressions to the late Dr. Milne, at the Anglo-Chinese college, where they were printers. Another was a student, and still retained in the college.

"About ten years after the Protestant mission was established in China, a chaplain for the British factory was sent out from the episcopal church in England; and about twenty years from the commencement of the mission, a seamen's chaplain was sent out from the American Seamen's Friend Society. Dr. Morrison hoisted the first Bethel flag on the Chinese waters, in 1822. Mr. Abeel officiated in 1830, and the present occupant of this cure is the Rev. Edwin Stevens, from New York. Mr. Abeel is a minister of the Dutch reformed church. Messrs. Bridgman and Stevens are from Congregational churches. Their patron in China, a merchant of great devotedness to the blessed Saviour, is of the Presbyterian church in America.

"In 1831, the Scripture Lessons of the British and Foreign School Society were printed in China, and are found a very acceptable epitome of Sacred Writ. The Rev. E. C. Bridgman, with the assistance of his native scholars, and Mr. John R. Morrison, made the extracts from Morrison and Milne's Chinese version of the Bible. Leang-Afa, with his first assistant named above, carried them through the press; and Christian merchants in China subscribed the necessary funds.

"During the current year Leang-Afa has printed nine tracts, of about fifty pages each, composed by himself, and interspersed with passages of Sacred Scripture. They were revised by Dr. Morrison, when in manuscript; and printed at the expense of the London Religious Tract Society. Keuh-Agang has printed Scripture sheet tracts, &c., with the lithographic press, and Mr. Gutzlaff has taken them to the north of China for distribution. Mr. Bridgman has instructed several native lads in the English language, and first principles of Christian truth. He has also performed divine service in English, once every Sabbath-day, at Canton.

"The servants of our Lord, engaged in this mission, although from different nations, and connected with different churches, have cherished reciprocal affection, and united in the most cordial co-operation. By this brief exposition, they wish to call the attention of the churches, throughout the whole of Christendom, to the evangelization of at least four hundred millions of their fellow-creatures and fellow-sinners, in eastern Asia, comprehending China and the surrounding nations. Ye Christian churches, hear your Saviour's last command—'Go into all the world, and preach the Gospel to every creature!'

"Robert Morrison.
"Elijah Coleman Bridgman."

CHINESE ANTIQUITY DISPROVED.

It is well known that the Chinese pretend to an excessive antiquity. Their chronology exceeds all bounds of probability: and, could their pretensions be verified, the Mosaic account of the creation must necessarily be discredited. But we have a singular fact to state, which will prove that their boasted antiquity really falls within the limits of the Mosaic chronology. For the evidence we are about to produce, we are indebted to the discoveries of modern astronomy. The Chinese have ever made a point of inserting in their calendars remarkable eclipses, or conjunctions of the planets, together with the name of that emperor in whose reign they were observed. To these events they have also fixed their own dates. There is a very singular conjunction of the sun, moon, and several planets, recorded in their annals, as having taken place almost at the very commencement of their remote history. The far-famed Cassini, to ascertain the fact, calculated back and decisively proved, that such an extraordinary conjunction actually did take place at China, on Feb. 26, 1012 years before Christ. This falls 400 years after the flood, and a little after the birth of Abraham. Here are two important facts ascertained: the one is, that the Chinese are a very ancient nation; and the other, that their pretensions to antiquity beyond that of Moses are unfounded; because this event, which they themselves represent as happening near the beginning of their immense calculations, falls far within the history and chronology of the Scriptures.—*Collyer's Scripture Facts.*

SCRIPTURE BIOGRAPHY.

ABRAHAM.

BORN A.M. 2009. DIED A.M. 2184, AGED 175 YEARS.

The Parentage of Abraham.

Babel being erected, the family of Noah became extensively scattered in the confusion. Mankind were soon exceedingly multiplied: but they were distinguished by a still further departure from God; and although a copious genealogy of the fathers has been preserved for our instruction, no person of remarkable eminence is mentioned between the patriarchs Noah and Abraham.

The few notices recorded of those days, exhibited the natural and uniform "operations of pride, ambition, and avarice; plans of empires formed; imperial cities founded; new discoveries made; and new settlements established." The details of that period might have been amusing or instructive to us as citizens of the world, but they would not be deeply interesting to us as Christians, having no special relation to the economy of redemption, nor to the chief design of the sacred volume: that design being not so much to impart information, natural or political, as to convey the knowledge of salvation by Jesus Christ, whom to know is life eternal. The inspired historian, therefore, hastens to the times of Abraham, to whom the revelation of the Messiah was made more clear and explicit, as the Mediator between God and man, and in whom all the families of the earth should be blessed.

Leaving Nimrod and his vain-glorious companions to finish the monument of their own folly, and to feel the consequences of their impiety, let us attend the sacred historian in tracing, not the rise and progress of empires, but the formation, the unfolding, and the execution of the plan of redemption." The oblivion into which Providence has plunged the mighty founders of Babylon and Nineveh will not be regretted by us, while we contemplate the origin, vocation, and destination of Abraham, whom the pen of inspiration has denominated, "The father of the faithful," and "The friend of God" (Rom. iv, 11; James ii, 23), distinctions far more noble than any which are worn, or even coveted by kings and emperors.

Our edification cannot fail to be promoted by considering, that Abraham is connected with Adam, almost immediately by the single life of Noah: for Noah was born only one hundred and twenty-six years after the decease of Adam, and lived till within two years of the birth of Abraham. The father and founder of the Jewish nation, in this view, is very little more than the third in succession from the first man! The knowledge of important facts, therefore, and the doctrines and promises of salvation, might be readily, immediately, and without interruption, communicated through so long a course of time. By computation we find, that the original revelation to Adam might be conveyed down to Abraham, at the distance of two thousand years, through only two intermediate persons. Adam lived till Methuselah was two hundred and fifty-three years old, and Shem was nearly one hundred years old when Methuselah died. When Shem died, Abraham had attained the age of nearly a hundred and fifty years: Methuselah and Shem would, therefore, be the direct channel of conveyance to Abraham, of the most important and instructive facts, and the doctrines of pardon and salvation.

From Adam to Noah there were ten generations, occupying a period of one thousand six hundred and fifty-six years. From Noah to Abraham there were also ten generations, the period of which embraced only three hundred and fifty-two years! While extreme longevity was necessary to carry on the wise designs of Providence, men lived to the age of nearly a thousand years: but when God purposed to substitute a written revelation of his holy will, instead of oral tradition handed down from father to son, the days of man were reduced to less than a hundred years!

Abram was the youngest son of Terah, born when his father was a hundred and thirty years of age; Nahor and Haran were his elder brothers. Ur in Chaldea was his native place, a city lying near to Nineveh, between the rivers Tigris and Euphrates, in the country of Mesopotamia. His eldest brother Haran, born when his father was seventy years of age, and sixty years before Abram, "died before his father Terah, in the land of his nativity, in Ur of the Chaldees" (Gen. xi, 28), at the age of about one hundred and thirty-five years. Haran leaving three children, Lot his son and two daughters, Milcah and Sarah, the latter of whom, as the Jews say, appears to have been called also Iscah (ver. 29), Abram chose Sarai, one of his nieces, ten years younger than himself, to be his wife, his brother Nahor having married her sister Milcah. Such appears to have been the custom in families in those ages, and these arrangements seem to have been formed with the entire approbation of their father Terah, and probably, at this time, with the view to preserve the fear of God in their families.

Sunday School Lectures.

LECTURE XI.

AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL.

We here pray to God that he would not lead us into temptation. It is of importance that we should understand the meaning of the word "temptation," as here used: we must remember that it does not mean that God tempts a man to sin, to break his commandments, for God's part is to deliver us from sin, not to lead us into sin; God leads us into the paths of righteousness; and moreover St. James says, "When a man is tempted, let him not say that he is tempted of God," because, he adds, "God cannot be tempted with evil, neither tempteth he any man; but every man is tempted, when he is drawn away by his own lust, and enticed." In what sense then are we to understand this expression, addressed to "our Father who is in heaven," "and lead us not into temptation?" It means, "suffer us not to be tempted, above that we are able to bear:" God allows Satan to tempt man, to try him: and this God often does in mercy, that man may know himself, that he is but weakness, and that he may also be known of others, that men may see whom in reality he serves and loves, whether God or Mammon, that men may see by his conduct while under trial, that he is indeed no hypocrite.

I have shown you what this passage does not mean, and what it does mean; and who is the author of evil, and who permits evil; and I also have given you two reasons why God allows Satan to tempt man.

What does this passage not mean?—It does not mean that God tempts man to sin.

What does it mean?—It means, that God allows Satan to tempt man.

Who is the author of evil?—Satan.

Who permits evil?—God.

What were the two reasons I gave why God permits evil?—God permits Satan to tempt us, that we may know ourselves, and that we may be known of others.

What do we pray for when we say, "lead us not into temptation?"—Suffer us not to be tempted above what we are able to bear.

Teacher. The other part of this clause is, "but deliver us from evil." We must ask of God to deliver us from evil, because he alone can; man cannot deliver himself from Satan, or govern his own evil heart in his own strength; he must be strengthened by the Spirit, who is able, and also willing to deliver us.

Why do we pray to God to deliver us from evil?—Because he alone is able to deliver us.

Teacher. God is to deliver us from *evil;* now mark what we are to understand by evil. It refers, first, to Satan, our greatest enemy both spiritual and bodily, the cause of all sin and misery, a roaring lion seeking whom he may devour, from whom, unless God protect us and deliver us, we cannot escape. Secondly, It refers to our own evil hearts, naturally so treacherous, so deceitful; we have not only a roaring and open enemy without, but a secret and deadly enemy within, on Satan's side, with him confederate against our immortal souls. Thirdly, It will refer to "wicked men," those who are Satan's messengers, those who have sold themselves to him to work the works of darkness, who, at enmity with the Captain of our salvation, and fighting under the devil's banner, shall finally by the Lamb be conquered, and be for ever shut up in the pit of horrors. Fourthly, It may refer to the pomps and vanities of this wicked world, which lulling the soul into a kind of stupor as it regards God and heaven, too often draw the unwary soul from the way of life to the gate of eternal death. Fifthly, and lastly, It refers to every thing that is not of God; for whatsoever is not of God is evil, and whatsoever is of sin is of Satan, and whatsoever pertains to Satan must be hurtful and dangerous to the soul.

What five things are included under the term "evil," here used?—It refers, First, To Satan; Secondly, To our own hearts; Thirdly, To wicked men; Fourthly, To the pomps and vanities of this wicked world; Fifthly, To every thing that is not of God.

Teacher. If we pray to God to deliver us from evil, and not to lead us into temptation, lest we should fall; we must indeed be very careful that we do not willingly or heedlessly run into the way of temptation: if we do thus wickedly act, and yet utter these words of our Lord, we must be arrant hypocrites. O that men would seriously consider this petition, which they so often repeat! If this were the case, our theatres and playhouses would be thinly attended; the races, and balls, and card-tables would lack attendance; the eye and heart would be closely watched, for we are surrounded by legions of enemies. Now remember, that if you trust to human arm for strength to conquer the powers of darkness, as surely will you be overcome, as surely will you be lost for ever. Seek ye the Lord, then, while he may be found, draw nigh unto him, while he is near. Let the wicked forsake his ways, and the ungodly man his thoughts, and turn to the Lord his God, and he will have mercy, and he will plenteously forgive. Delay not, tarry not, but fly to Christ, for each day your hearts are growing harder. The moment is arrived. O, now is the day of salvation, and not to-morrow; fly then *now* from the wrath to come, unto the arms of Him who died for you and rose again, who will wash you, and sanctify you, and justify you, and give you a place among the heirs of his glory.

The sluggard saith, There is a lion in the way. Tell Sampson and David so, and they will the rather go to meet him.—*Ward.*

FORMATION OF WILBERFORCE'S RELIGIOUS CHARACTER.

The formation of such a religious character as that of Mr. Wilberforce, must be a subject of no ordinary interest: and its history is given in a Funeral Discourse delivered at Hull, by the Rev. John Scott, M. A. From this we learn that Mr. Wilberforce had been favoured with the instructions of the Rev. Joseph Milner, the pious author of the "History of the Church of Christ;" and he attended the ministry of that faithful preacher of the gospel. His religious impressions thus received, were deepened by residing in London with a pious uncle and aunt, who introduced him to the excellent Mr. Newton, whose ministry they attended; but on his removal to college, or even before, as the Rev. Mr. Scott says, he declined from that seriousness which began to distinguish him. On entering into public life as a member of parliament, by the London clubs and political meetings, his heart, it is to be feared, was considerably drawn away from God, and turned aside to vanity, and his religious principles in some degree corrupted or undermined. But the same year at which we have arrived was, through God's mercy, to furnish the occasion of his recovery, and to lay the foundation of that holy and decidedly religious character, which he eventually maintained to the end of his days.

In the latter part of the year 1784, and again in 1785, he travelled on the continent with a party of friends. The late Dean of Carlisle, Dr. Isaac Milner, was his companion in the same carriage: and here these highly-gifted friends discussed various interesting topics together. Religion was of the number: and on one occasion Mr. Wilberforce having expressed respect for a pious clergyman, but added, that he "carried things too far," his friend pressed him upon this point. "What did he mean by carrying things too far, or being too strict? On what ground did he pronounce this to be the case? When we talked of going *too far*, some *standard* must necessarily be referred to: was the standard of Scripture exceeded? or could any other standard be satisfactorily adopted and maintained? Perhaps it would not easily be shown that where things were carried, as it was alleged, *too far*, they were carried beyond the rules of Scripture, but only beyond what was usually practised and approved among men!"

Mr. Wilberforce, when thus pressed by his friend, endeavoured to explain and defend his position as well as he could: but he was dissatisfied himself with what he had to offer: in short, he felt that his own notions on the subject were vague and untenable. A lodgment was thus made in his conscience; matter for serious thinking was suggested; and his thoughts could find no rest till they found it from the word of God, and the adoption of a scriptural standard, by which to form all his judgments and regulate all his conduct.

Another incident in the history of his mind at this period, as related by himself, is not less interesting and instructive than the preceding: "As I read," said he, "the promises of Holy Scripture, 'Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you;' God will give the Holy Spirit to them that ask him; 'Come unto me, all ye that labour and are heavy-laden, and I will give you rest;' 'I will take away the heart of stone, and give you the heart of flesh;' 'I will put my laws in your hearts, and write them in your inward parts;' 'I will be merciful unto their unrighteousness, and their sins and iniquities will I remember no more.' As I read these passages, it occurred to me to reflect—If these things be so—if there be any truth in all this—and if I set myself to seek the blessings thus promised—I shall certainly find a sensible effect and change wrought within me, such as is thus described. I will put the matter to the proof, I will try the experiment, I will seek that I may find the promised blessings! He did so: and the result was peace, and liberty, and victory; peace of conscience, and purified affections; deliverance from those sins which had ensnared him, or held him in bondage; 'the victory that overcometh the world,' and boldness 'to confess Christ before men.' 'He had the witness in himself,' 1 John v, 10; a sensible evidence, both that the word of God is true, and that he had not in vain sought the fulfilment of its promises in himself."

Mr. Scott then makes this appropriate appeal: "And was not this, brethren, a truly rational proceeding? Was it any other than a strictly correct application of the principle of the experimental philosophy? Bringing an alleged fact to the test of actual experience, making a great and important experiment, for the express purpose of ascertaining whether its result was such as it was averred it would be? Let me say to you all, 'Go ye, and do likewise:' put the truth of the Divine asseverations to the test; ask such things as God hath promised, with becoming seriousness, humility, and perseverance; and see now if it shall not be unto you 'according to his word.' Be not content to speculate upon matters so thoroughly practical, and so nearly concerning your eternal welfare. 'Ask, that ye *may* receive, and that your joy may be full.'"

Now it was that Mr. Wilberforce, with these altered feelings of mind, sought again the acquaintance of Mr. Newton; and in the winter of 1785-6, that he began, at Mr. N.'s recommendation, to attend the ministry of a revered relative of my own (Mr. Scott's father, the celebrated Commentator); which for many years he continued regularly to do, till a change of his situation in life obliged him to become only an occasional, instead of a constant hearer.

Thus may be said to have been completed the settlement of Mr. Wilberforce's principles and character; and by such gifts of nature, such a process of education and training, and such influences of divine grace, was the foundation laid for all that was to follow.

DISINTERESTEDNESS OF CHRISTIANITY.

Lord Chesterfield, who adorned conversation by his wit, as much as he impaired it by his principles, has defined politeness to be "the art of pleasing." St. Paul recommends with as much warmth as his Lordship the duty of pleasing our neighbours: but here the two moralists part. The noble writer would have us please others to benefit ourselves: all his precepts originate and terminate in that one object—self. The Christian writer directs us to please others for their highest good, their moral edification. The essence of the worldly code of ethics is selfishness: that of the Christian is disinterestedness. There is a generosity in Christian intercourse, the very reverse of that little narrow spirit ascribed to it by those who do not know or do not love it. True religion keeps the whole man in order, whether he be engaged in business or in company: it sheds its benign influence far beyond its own sphere, and by a reflex light casts a ray on actions to which it has no immediate reference. The Christian uses his talents temperately, and had rather not shine at all, than shine at the expense of another. The religious man finds means for the exercise of many Christian virtues without descanting on them—candour, charitable construction, patience with the less enlightened and temper with the less forbearing, a scrupulous veracity, an inviolable sincerity, a watchful guard against every vain thought and every light expression.

UNWARRANTED CONFIDENCE IN DIVINE MERCY.

Sir,

What replies are most suitable to make to those persons, who, amid the ills of life, endeavour to solace themselves with the mercy of God and the promises of the Gospel, yet evince no disposition to love God or obey his commandments? An answer to the above in your valuable Magazine will much oblige

A Constant Reader.

Our Correspondent supposes a case, many examples of which are found in our Christian country. They are most truly distressing to the minds of decided, intelligent, spiritually-minded followers of the Redeemer; for they know, that whatever references any may make to the mercy of God, "without holiness no man shall see the Lord," and that "except a man be born of the Spirit, he cannot enter into the kingdom of God;" "for our God," who is "glorious in holiness," is also "a consuming fire." At the same time, they require to be treated with peculiar tenderness and discretion, as well as faithfulness.

"Replies" to their observations are not sufficient; nor is controversy to be recommended. Sympathizing kindness, inculcating the grand principles of the gospel of Christ, will be the most likely means of effectual conversion of the mind from that state of delusion: but still, every effort to lead the heart to God, embracing his salvation by Jesus Christ, will be utterly ineffectual without the gracious influences of the Holy Spirit.

Afflictions demonstrate the fallen condition of mankind. Misery, under the government of God, infinitely wise, powerful, and good, could not possibly exist but as the consequence of guilt. Divine revelation inculcates this doctrine in every page; and exhibits the Son of God, in the character of Mediator, securing by his death, as a sacrifice of atonement for sin, a channel for the communication of eternal mercy. Every reference to the mercy of God and to the promises of the gospel, on the part of those enduring "the ills of life," should be encouraged; but at the same time, every possible means, in a sympathizing spirit of kindness, should be employed to direct the sufferer to the atonement of Christ, as the only medium of our personal reconciliation with God, and as the only ground of our appropriation of his promises.

"We are all hoping in the same mercy of God, and expecting the same heaven," is the language of many who appear to be altogether uninfluenced by the Spirit of Christ. Persons of a worldly spirit, as our Correspondent writes, "evincing no love to God, or obedience to his commandments," however they may sometimes, in the season of affliction, speak of the mercy of God, or of heaven, are unhappily and fatally mistaken. The mercy with which they endeavour to solace themselves, is merely deliverance from their present sufferings and misery; and the heaven which they expect is some undescribed place of exemption from calamity and sorrow, in the enjoyment of ease and gratification. It may not be the sensual Paradise of Mohammed, nor the fancied Elysium of the Greeks, but it is not the heaven of the Scriptures.

The hope of the Christian is "the mercy of our Lord Jesus Christ unto eternal life;" embracing the full pardon of sin, spiritual peace with God, and a lively sense of his sovereign kindness in granting deliverance from deserved condemnation by the sufferings of the Redeemer. The heaven which the Christian expects is an eternal Sabbath of spiritual, holy, delightful exercises, with all his glorified powers in the active worship and service of God in his immediate presence, and in the blessed society of myriads of angels and glorified saints. Scriptural views of the Divine mercy through Christ Jesus, and the inspired representations of the Christian's heaven, should be offered to those who are mistaken and deluded, that they also, by the grace of the Holy Spirit, may be brought to seek and obtain salvation and eternal glory, the gifts of God through the Divine Redeemer.

CHRISTIAN EXPERIENCE OF THE TRUTH OF REVELATION.

(From the Diary of a departed Christian.)

There are seasons, when the *internal* evidences of the Bible, as a revelation from God, are so strong and irresistible on the Christian's mind, and the truths which that blessed volume unfolds come with such energy and unction on the soul, that not to recognize the influence of the Spirit of God in his word, would be to doubt the evidence of the senses. How sweet is it to hold communion with God, when he vouchsafes to visit the soul, and then to have fellowship with the Father and with his Son Jesus Christ! — when the work of the Spirit on the heart sweetly leads us to Jesus, and through Jesus the Mediator to God! — when the veil seems for a while withdrawn, which hides the unseen but not unfelt realities of another world from us! — and God, speaking to us by his word, so applies some part of it to us, so fixes and lays it on our hearts, that we can say, "It is our Father's message to *us!*" How careful ought we to be to cultivate a spirit to receive these whispers of mercy. How much do we lose by not keeping a listening ear and an attentive heart when God is willing to speak with us. Communion with God! Yes, the believer knows what it is: it is no vain abstraction, no heated enthusiasm of the imagination, as the cold philosopher may scoffingly think.

Oh! my God and Father! draw me up to hold that blessed and soul-elevating intercourse with thee, which thou givest at thy own sovereign pleasure to those who seek thee! Why are thy visits, O my Saviour, so short and so distant? Are they too ravishing for our earthliness to bear? Canst thou not enlarge our capacities even here to receive more of thy communicable fulness, and to apprehend some brighter revelation of thy uncreated glory? Why, O my soul! dost thou not pant after this sweet and heavenly communion more? The Spirit and the bride say, Come. O let me re-echo, Come Lord Jesus! But I have tasted that the Lord is gracious. I have sat under his shadow with great delight, and his banner over me has been love. And though here still constrained often to walk without the full sunshine of my Saviour's presence, though here still obliged to see only through a glass darkly, yet let me be thankful for what I *do* know of God. Blessed thought! to be able to say in the assurance of faith, "I know that it is *my Father* who is in heaven! I know that *my Redeemer* liveth! and that the Spirit of God is *my Comforter!*" It is the seal and witness of greater bliss; for whom he loveth, he loveth to the end; and he who has begun the good work will carry it on to perfection, to that blessed consummation when faith shall be swallowed up in open vision, and the full splendours of eternity burst on the transported soul! Here let me live the life of faith upon the Son of God. Nothing can be too humble to think of myself, nothing too high of my Saviour. O for a thankful, quiet, confiding spirit! May I rest in his love, knowing that God is love; and that he who hath not withheld his only-begotten Son, how will he not with him freely give us all things! And I ascribe to God Almighty, Father, Son, and Spirit, all glory, blessing, and adoration, now and evermore. Amen.

P. N.

EXTENT AND DREADFUL EFFECTS OF INTEMPERANCE.

The quantity of spirits which pay duty for home consumption in this kingdom has more than doubled within a few past years. According to Parliamentary Returns made in 1831, it amounted to 27,719,999 gallons at proof, which, with the addition of one-sixth for the reduction of strength by retailers, amounted to 16,736,712*l.* 10*s.* 8*d.*; and this sum does not include any part of the many millions of gallons known to be illicitly distilled, or imported without paying duty.

The Poors' Rates and County Rates, for England and Wales only, amount annually to 8,000,000*l.* The proportion of this expenditure occasioned by drinking may be most safely estimated at two-thirds, say 5,333,333*l.*; which, added to the cost of spirits alone, 16,736,712*l*, gives the sum expended by this nation, in the last five years, on these two objects only, at 110,350,225*l.*; amounting, in only twenty years, to more than 440,000,000*l.* sterling; without including any computation for the enormous sums consumed in the *abuse* of wine and beer, the expenses of prosecutions, the injury done to our foreign trade, the loss of shipping, and the notorious destruction of property in various other ways.

It has been estimated, that four-fifths of all the Crimes in our country have been committed under the excitement of liquor. During the last year, 32,636 persons were taken into custody by the Metropolitan Police for drunkenness alone; not including any of the numerous cases in which assaults or more serious offences have been committed under the influence of drinking: and it should be observed, that this statement relates only to the suburbs of London, without any calculation for the thousands of cases which occurred in the city itself.

Excessive drinking is the principal cause of our Parochial Expenses. Of 143 inmates of a London parish workhouse, 105 had been reduced to that state by intemperance; and the small remainder comprises all the blind, epileptic, and idiotic, as well as all the aged poor, some of whom would also drink to intoxication if opportunity offered.

More than one half of the Madness in our country is occasioned by drinking. Of 495 patients admitted in four years into a lunatic asylum at Liverpool, 257 were known to have lost their reason by this vice.

ADVANCEMENT OF RELIGION IN AMERICA.

Dr. Cox, of New York, has been on a visit to England during the past summer, for the improvement of his health. The object of his voyage across the vast Atlantic, to the land of his fathers, having, through the Divine blessing, been happily realized, he has returned home to his family and his pastoral duties. During his visit to Scotland, he attended the "United Associate Synod," while that reverend body was deliberating on a Memorial respecting the Observance of the Sabbath. To this a reference is made in the following account.

"The Rev. Dr. Cox, a member of the Presbyterian church of the United States, having entered during Dr. Ritchie's address, it was proposed to adjourn the further consideration of the memorial, and take into consideration the letter which had been transmitted from the General Assembly of the American Presbyterian Church. The letter was accordingly read. It gave an interesting account of the progress of Presbyterianism in America, and states, that in the year 1704 there were only *six Presbyterian ministers* throughout the colonies; and that at the last computation there were 22 synods, 111 presbyteries, 1,800 ministers, 2,600 churches, and 233,000 members. The object of the letter was to obtain an interchange of yearly reports between the two churches, and the consent of the Secession to hold prayer-meetings in all her different churches for the conversion of the world, on the first Monday of January next.

"Dr. Cox then rose, and gave a general account of the state and prospects of the Presbyterian church in the United States, remarking, that the discussions which prevailed among them were respecting the metaphysics rather than the facts of religion, and that the ministers of the church might all be called Calvinists in their title, however they might differ in various shades of opinion respecting it. With respect to the support of ministers, he said that they were all liberally supported by the people, and mentioned, as one instance among many, that when his health obliged him to visit Europe, his congregation unanimously offered not only to continue his salary, but to pay the expenses of his voyage, and farther, to support any successor he might name in his absence. There was not a minister, he said, who wished support from the State, and the man who said they did would everywhere be treated as a calumniator."

TRIBUTE TO THE MEMORY OF THE LATE W. WILBERFORCE, ESQ.

Among the tributes paid to his memory, we copy a Resolution of the Committee of the Church Missionary Society, passed on the 12th of August:—

"Resolved, That in recording the death of Mr. Wilberforce, a Governor and Vice-President of the Society from its formation, the Committee cannot but testify their strong sense of the valuable services rendered by him, on numerous occasions, to this Institution; and, while they bow with submission to the will of our Heavenly Father in removing him, they would offer up unfeigned thanksgiving, in acknowledgment of the benefits which it has pleased God to bestow on their country and on mankind, by the rare endowments which He granted to that distinguished man — by the singular opportunities of wide and commanding influence opened to him — and especially by that gracious power of the Holy Spirit on his heart, which enabled him, for a long course of years, under the constraining influence of the love of Christ, to direct his talents, with sincere aim and unblemished character, to the glory of God, in labouring for the present and eternal good of his fellow-men: and the Committee unfeignedly rejoice that this eminent servant of Christ was allowed to witness, before his eyes were closed on this world, the near consummation, so far as this country is concerned, of that object to which, with unwearied perseverance and unsubdued fortitude, he had devoted all the best years of his life — the Liberation of Africa and her Children from their bonds."

ON THE SUN AND STARS.

Our dying Saviour's like the setting sun:
  His saints on earth are like the stars of night.
Experience tells us, till the sun be gone,
  The stars appear not with their glistening light.
Till sun-set we discern no stars at all:
The saints receive *their* glory in *his* fall.

QUARLES.

TO THE MEMORY OF MR. WILBERFORCE.

What is the charm of sweetest, holiest worth,
To him who loves with early dawn to muse
O'er nature brightening into daylight hues,
Giving each form of grace and grandeur birth,
As if all things were new in heaven and earth?
Oh! 'tis a charm we *feel* but cannot *name;*
Something to hush the voice, and fix the eye,
Beyond the purple tint and golden flame,
Beyond the blushing of the gorgeous sky;
A thought within the heart, — that God is nigh.
So, Wilberforce, thy zeal for man below
Was more than earth-born love of human-kind;
And souls that kindled in thy burning glow,
Felt 'twas the Saviour's sunlight on the mind.

M. G. S. *Christian Observer.*

POPULAR HYMNS IN GERMANY.

Germany, as many of our readers are aware, has fearfully sunk into a kind of infidel scepticism. Deism was rendered fashionable at the German courts by Joseph II, emperor of the Romans, and Frederick I, king of Prussia, and their influence on the continent was extensive and lasting. Nevertheless, the pious writings of Arndt, Spener, Frank, Gerhard, and other of the German Pietists, were scattered widely, and still possessed by many who read them with a lively and saving interest. Their *evangelical hymns*, too, in a great variety of metres, amounting it is said to *seventy thousand*, while those used in England by every denomination amount to only about *five thousand*, are sung by many in humble life, doubtless with melody in their hearts. Surely these will be the means, in connection with the circulation of the Scriptures, of a *revival* of religion in that immense district of the Continent, under the gracious influence of the Holy Spirit. Our Readers will form some idea of their popular hymns from a

Translation of a German Watchman's Song.

Hark ye, neighbours, and hear me tell,
Ten now strikes on the belfry bell.
Ten are the holy commandments given
To man below from God in heaven.
Human watch from harm can't ward ye,
God will watch and God will guard ye.

Hark ye, neighbours, and hear me tell,
Eleven sounds on the belfry bell.
Eleven apostles of holy mind
Taught the Gospel to mankind.
Human watch, &c.

Hark ye, neighbours, and hear me tell,
Twelve resounds from the belfry bell.
Twelve disciples to Jesus came,
Who suffer'd rebuke for their Saviour's name.
Human watch, &c.

Hark ye, neighbours, and hear me tell,
One has struck on the belfry bell.
One God above is Lord indeed,
Who bears us forth in the hour of need.
Human watch, &c.

Hark ye, neighbours, and hear me tell,
Two resounds on the belfry bell.
Two paths before mankind are free;
Neighbour, choose the good for thee.
Human watch, &c.

Hark ye, neighbours, and hear me tell,
Three now strikes on the belfry bell.
Threefold reigns the heavenly host,
The Father, Son, and Holy Ghost.
Human watch from harm can't ward ye,
God will watch and God will guard ye;
He, through his eternal might,
Send you all a blessed night.

THE RECORD OF PROVIDENCE;

Or, the Government of God displayed, in a Series of interesting Facts from Sacred and Profane History. By the Rev. John Young, author of "Scripture Balances," &c. &c. 12mo. cloth. London, Houlston and Son.

Divine Providence is awfully mysterious. But it being the government of Him who is "too wise to err and too good to be unkind," a devout contemplation of his righteous direction of all affairs in the world, must be of incalculable advantage to the Christian. Our blessed Lord has assured his disciples, "In the world ye shall have tribulation;" and, as an apostle has declared, "Now for a season, *if need be*, ye are in heaviness through manifold temptations," &c. 1 Pet. i, 6, 7.

Illustrations of Providence occupy a large portion of the Holy Scriptures; and the principles of faith, and hope, and resignation, in the ancient saints of God, are commended to us in this manner by inspiration. Mr. Young has industriously collected a most edifying number and variety of facts, which we have no doubt will be read by many with considerable delight and profit. We shall have occasion again to refer to this interesting volume.

AWFULLY INSTRUCTIVE DISCOVERY.

Sanguinary examples, in deterring from crime, have been found fearfully deficient in efficacy. Of this we have a most affecting illustration in the following:—

"The Rev. Mr. Roberts, of Bristol, in his visits to prisons in England from time to time, has fallen in with many convicts under sentence of death. In 167 instances he inquired of the malefactor whether he had ever witnessed an execution. It turned out that no fewer than 164 out of 167 condemned offenders had been spectators in the crowd upon these melancholy occasions, which the legislature designed to operate as warnings to the profligate.

A WORTHY EXAMPLE.

London Missionary Society.—The Rev. Robert Cotton Mather and the Rev. John Adam Schürman, with their wives, sailed from Portsmouth, on the 9th of July, in the "Alexander," Captain G. Waugh, for Calcutta, on their way to join the mission in Benares: on the day after they sailed, the Directors received the following Letter, with its enclosure.

"Observing in the Evangelical Magazine for this month, that God is opening a door for his truth to enter at Benares, East Indies, and believing that, if truth enters, by the teaching of the Holy Spirit, darkness must, though reluctantly, retire; and wishing all possible success to your efforts in sending missionaries to such dark regions; enclosed you will receive 400*l*. in aid of the same, from a well-wisher to the universal spread of Divine truth."

London; Printed and Published by C. WOOD AND SON, Poppin's Court, Fleet Street; to whom all Communications for the Editor (post paid), should be addressed; — and sold by all Booksellers and Newsmen in the United Kingdom.

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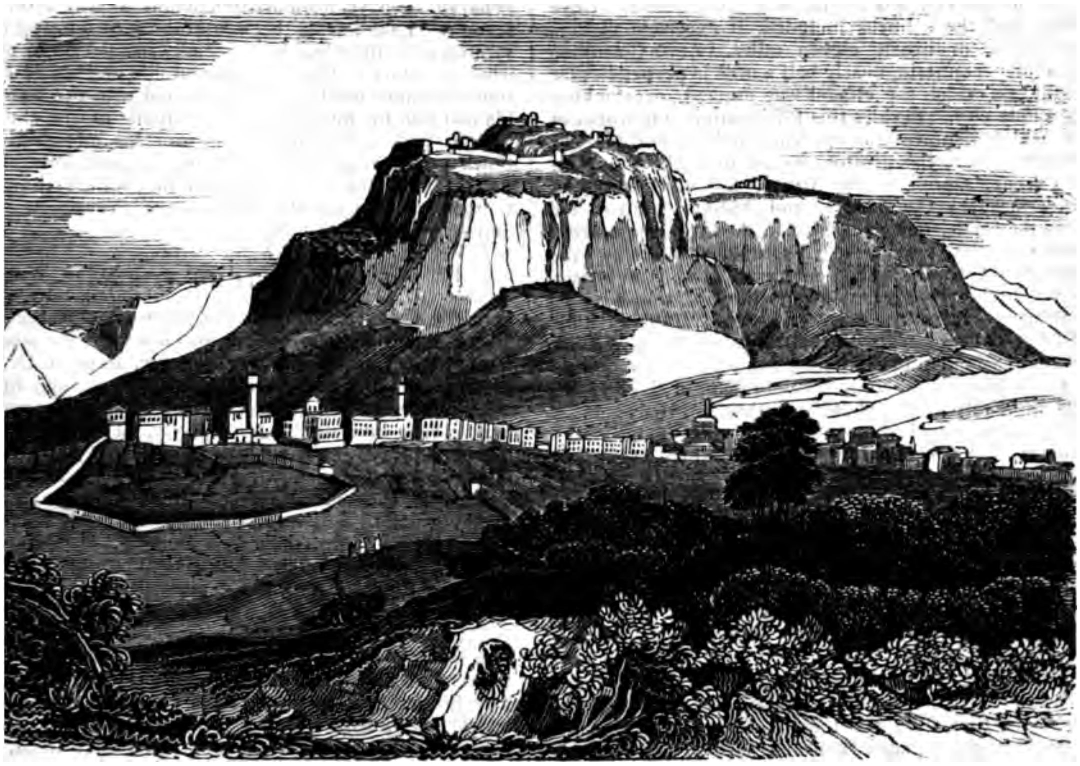

CORINTH.

ANCIENT CORINTH.

ENT CORINTH was one of the most illustrious
of Greece. In some respects it has been con-
ed superior even to Athens. Sacred, as well as
ne history, celebrates it for its splendour; and as
at of learning, luxury, and voluptuousness. Co-
is said to have been founded in the time of Moses,
the year 1514 before the advent of Christ, by
hus, the son of Eolus and grandfather of Ulysses.

autifully situated on the southern part of the
us, which joins the Peloponnesus to the con-
t, about sixty stadia, or seven miles and a half
the sea on each side, commerce flourished at
th as a convenient mart; and hence it became
ed with the most sumptuous buildings: temples,
res, porticoes, and palaces, adorned this city; and
eculiar style displayed in the columns with which
ublic edifices were enriched, occasioned that order
chitecture to be denominated from the city Co-
ian.

tues for temples and palaces, and all the liberal
were brought to their greatest perfection at Co-
. All the European and Asiatic princes, who had
aste in painting and sculpture, furnished them-
here with their richest moveables.

rinth was considered one of the strongest cities in the world, when taken in the year 146 before the Christian era, and pillaged and burnt by the legions of Rome. Mummius, the Roman consul, allowed his troops to ransack the city; when they destroyed the most valuable pictures and the statues, the works of the greatest masters. Many inestimable pieces of the most famous painters and statuaries fell into the hands of the ignorant soldiers, who either destroyed them, or parted with them for trifles. Polybius, the historian, was an eye-witness to this barbarism of the Romans. He had the mortification to see two of them playing at dice on a famous picture of Aristides, which was accounted one of the wonders of the world. The piece was a Bacchus, so exquisitely finished, that it was proverbially said of any extraordinary performance, "It is as well done as the Bacchus of Aristides." This master-piece of painting, however, the soldiers willingly exchanged for a more convenient play-table; but when the spoils of Corinth were put up to sale, Attalus, king of Pergamus, offered for it 600,000 sesterces, nearly 5,000*l.* sterling. It was carried to Rome, and lodged in the temple of Ceres. The city being thoroughly pillaged, fire was set to it in many places, which produced a prodigious conflagration. At this time the gold, silver, and brass, which the Corinthians had concealed, were melted, and ran down the streets in streams; which, when the flames were extinguished, was found to contain a new composition, called "Corinthian metal."

Corinth lay in ruins nearly a century, until Julius Cæsar settled there a colony of Romans: these, in removing the rubbish, found many rich embossed vases, both earthen and metal. Industrious curiosity was excited, as great prices were obtained for these antiquities: no burying place was left unexamined, and Rome is said to have been filled with the furniture of the Corinthian sepulchres.

Corinth was restored by the Romans; when the circuit of the city was estimated at forty stadia, or five miles; and the suburbs included, it exceeded eighty-five stadia, or nearly eleven miles. Acro-Corinthus was a lofty mountain, nearly half a mile in perpendicular height, on which the citadel was erected, overlooking the whole city. Besides this fortification, the works of art, which displayed the opulence and taste of the Corinthians, were the grottos, raised over the fountains of Pyrené, sacred to the Muses, and constructed of white marble; the theatre, and stadium, built of the same materials, and decorated in the most magnificent manner; the temple of Neptune, containing the chariots of that fabulous deity and of Amphitrite, drawn by horses covered over with gold, and adorned with ivory hoofs. The avenue which led to this splendid edifice was decorated with the statues of those who had been victorious in the Isthmian games.

Corinth was scarcely less celebrated for the learning and ingenuity of its inhabitants than for the extent of its commerce and the magnificence of its buildings. The arts and sciences were carried to such perfection, that Cicero terms it "Totius Greciæ lumen," *the light of all Greece;* and Florus calls it "Greciæ decus," *the ornament of Greece.* Seminaries abounded at Corinth, in which philosophy and rhetoric were taught publicly by learned professors, and foreigners resorted to them from all quarters to perfect their education. Hence the remark of Horace, a Roman poet, "Non cuivis homini contigit adire Corinth," *It does not fall to every man to go to Corinth.*

Celebrated as Corinth was for learning and elegance, it was equally notorious for debauchery. Strabo informs us, that, "in the temple of Venus, at Corinth, there were more than a thousand harlots, slaves of the temple, who, in honour of the goddess, hired themselves to prostitution; on which account the city was crowded and became wealthy." Lasciviousness was, therefore, carried to such an infamous height at Corinth, that a woman was regarded as a prostitute, when she was designated as a Corinthian!

CHRISTIANTY INTRODUCED TO THE CORINTHIANS.

Christianity triumphed even at Corinth, notwithstanding the shocking idolatry, and the proverbial licentiousness of its inhabitants. Immorality and profligacy had arisen to its greatest height when the apostle Paul visited that celebrated city. Bigotry and enmity inflamed the Jews against his person and ministry, and he turned to the Gentiles. What discouragements he experienced, his relief by a vision of his Lord assuring him of his having "much people in that city," and his ultimate success,—are manifest by the Acts of the Apostles, chap. xviii, and his two Epistles to the Corinthian believers.

Paul laboured at Corinth nearly two years; and the fruits of his ministry were formed into a church, which was eminently distinguished for its spiritual endowments: yet, through the shocking impurities of the pagans, and the ambition of some erroneous teachers, the Corinthian professors were led into many disorders.

"The First Epistle to the Corinthians," was written A. D. 57, about two years after the apostle left them: and the design of it was twofold. *First*, to correct their improprieties, by healing their divisions, by engaging them to personal holiness, for the honour of Christ, and by establishing them in the doctrine of the resurrection to eternal glory. *Secondly*, to satisfy their inquiries on several points concerning which they had written to the apostle, especially respecting marriage, meats offered to idols, and spiritual gifts.

"The Second Epistle to the Corinthians," is believed to have been written about a year after the former. That having been useful in promoting a reformation in the church, especially in relation to many whose conduct had been dishonourable and scandalous, some erroneus teachers were offended with the apostle, blamed him for interfering in the affairs of the congregation, and endeavoured to lessen his apostolic authority and invalidate his divine commission. This Epistle, therefore, was intended to comfort the penitents, and to justify the character of the apostle as an ambassador of Christ.

PRESENT STATE OF CORINTH.

Corinth flourished for some time after it received Christianity, but most calamitous has been its modern history. Adrian, the Roman emperor, about A. D. 125, made some improvements in this city; and early in the *third century*, when Pausanias visited it, many temples and statues indicated its prosperity. But the Heruli, about A. D. 268, burned Corinth to ashes. In the year 525 it was again almost ruined by an earthquake. About 1180, it was taken and plundered by Roger, king of Sicily. Since 1458 it was till lately under the power of the Turks; and it is so decayed, that its inhabitants amount to no more than about 1,500 or 2,000, partly Mohammedans, and partly professors of Christianity.

Corinth still occupies a considerable extent, its situation being elevated, beneath the lofty Acro-Corinthus, with an easy descent towards the Gulf of Lepanto. The houses are scattered, or in parcels, except in the bazaar. Cypresses, among which tower the domes of mosques, with gardens of lemon and orange trees, are beautifully interspersed. The air is reckoned bad in the summer, and exceedingly unhealthy in autumn. Wheeler relates, that from the top of the Acro-Corinthus, he enjoyed one of the most agreeable prospects which the world can afford; and he guessed that the walls of the city are about two miles in compass, inclosing mosques, with houses and churches, mostly in ruins.

Alluding to the labours of the apostle Paul at Corinth, a late French writer, who visited this vicinity, remarks: "When the Cæsars rebuilt the walls of Corinth, and the temples of the gods rose from the ruins more magnificent than ever, an obscure architect was rearing in silence an edifice which still remains standing amidst the ruins of Greece. This man, unknown to the great, despised by the multitude, rejected as the offscouring of the world, at first associated with himself only two companions, Crispus and Gaius, and with the family of Stephanas. These were the humble architects of an indestructible temple, and the first believers in Corinth. The traveller surveys the site of the celebrated city; he discovers not a vestige of the altars of Paganism, but perceives some Christian chapels rising from among the cottages of the Greeks. The apostle might still, from his celestial abode, give the salutation of peace to his children, and address them in the words, 'Paul, to the church of God which is at Corinth.'"

SCRIPTURE BIOGRAPHY.

ABRAHAM.

The Call of Abraham.

Abraham, "the father of the faithful," and "the friend of God," in the early part of his life was an idolater! But we have little certain information concerning his character and habits, except what is contained in the address of Joshua to the people of Israel. "And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood, in old time, even Terah the father of Abraham and the father of Nachor: and they served other gods." Josh. xxiv, 2.

Human biographers would have been likely to conceal this reference to Abraham's character in early years, while they traced his growing fitness for his future elevation. But the riches of divine mercy shine more eminently conspicuous, in recording the original and the infirmities of the Scripture saints, while detailing their progressive preparation to be exhibited as illustrious worthies, holding communion with God. The same sovereign grace, by which Paul was transformed from a mad persecutor to be an apostle of Christ, wrought effectually in calling Abram from his idolatry to be a prophet of the Lord, the founder of his church, and the pattern of believers.

At what precise period of his life Abram was "called by grace," we are not clearly informed: but probably many years before his removal from the city of his nativity. The Jews have a tradition that he was an eminent preacher against the Chaldean idolatry, and that he inveighed with so much zeal against the increasing abominations of his countrymen, in worshipping fire and the heavenly bodies, that they threw him into a burning fiery furnace, but from which, by the Divine power, he escaped unhurt. His ministry failed of its desired effect, in relation to his countrymen; though it appears to have been the means of the conversion of his father and of all his family.

Perhaps few can conceive the delightful satisfaction which Abram experienced, in seeing such blessed fruits of his labours: yet our pious young readers may derive the greatest encouragement from it, to persevere in their benevolent efforts, notwithstanding opposition, to bring their irreligious friends to a saving knowledge of that Redeemer, on whom they have believed for life everlasting.

While his countrymen continued in their idolatry, Abram enjoyed sacred communion with the "Father of spirits;" and as Stephen observes, "the God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred; and come into the land which I shall show thee." Acts vii, 2, 3. The principles of Abram were to be tried; and it was to be proved whether he loved God more than all his friends, and whether he could cheerfully forsake all to go along with God.

As to the mode of the Divine communication with Abram, we are not particularly informed; but it was of such a kind, and with such efficacy, as to determine and satisfy his mind. Abram communicated to his father the subject of the commandment of the Lord, and Terah believed in his divine commission. Having confidence in the pious integrity of his son, Terah resolved immediately to forsake his native country, and yielded obedience to the admonition of Heaven. On this account, the inspired historian observes, "And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there." Gen. xi, 31.

Haran was about three hundred miles, or half way from Ur to Canaan, and in the north-west of Mesopotamia. Thus removed from the idolatries of Chaldea, and the infirmities of their aged father increasing through fatigue, his dutiful children built a city in a convenient situation, in which they settled for a season. To this they gave the name of Haran, or Charran, in commemoration of their elder brother, lately deceased at Ur, before they commenced their journey. Their venerable parent, having attained a greater age than most of his contemporaries, did not long survive this event. "And the days of Terah were two hundred and five years: and Terah died in Haran." Ver. 32.

Having committed to the earth the mortal remains of his revered father, Abram reflected upon the gracious promise which God had given when he commanded him to leave his native land. Probably the Lord renewed his assurance, in which he had formerly said, "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse them that curse thee; and in thee shall all the families of the earth be blessed." Gen. xii, 2, 3.

The promise accompanying the Divine command might seem obscure, and relating to things far too remote: obedience therefore required no ordinary measure of spiritual grace. Natural reason would suggest, that a settled habitation among friends or near to them, was the most likely way to enjoy the Divine blessing in a numerous posterity, so as to be the channel of heavenly mercies to all nations: nor would the enemy of souls fail to insinuate a doubt, whether the vision of God were not a delusion of the fancy, as it prescribed conditions so painful, and embraced consequences so distant and uncertain. A lively imagination would pourtray the dangerous migration, with a numerous household, through countries unknown. Still Abram was ready to tear himself from the nearest connections, although uncertain what reception he should meet with from a strange people, sunk perhaps in idolatry, and more debased than his own countrymen from whom he had been called: they might also be hostile to each other, and ready to sacrifice him as an intruder upon their territories. But Abram believed the promises of God; and by this living faith, the mind of the patriarch was elevated, far superior to every fleshly principle and every painful apprehension, and secured against the influence of the malicious tempter. He regarded simply the gracious and imperative word of God: as it is observed by an apostle—"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and went, not knowing" (and, having God for his guide, not caring) "whither he went." Heb. xi, 8.

Not for Abram's sake was this recorded; but as an admirable example to us of lively faith and cheerful obedience. In affairs relating only to the present world, prudential considerations may dictate to our young friends the propriety of seeking counsel from sagacious friends; but in matters of religious obligation, in which the call and direction are evidently from God, hesitancy and indecision are disobedience. True faith is prompt to obey, rising as on the wings of an eagle to perform the revealed will of the Lord.

Leaving his brother Nahor, and those who chose to remain with him at Haran, "Abram departed, as the Lord had spoken unto him: and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came." Gen. xii, 4, 5.

"Thus Abram, by Divine command,
Left his own house to walk with God.
His faith beheld the promis'd land,
And fir'd his zeal along the road."

Sunday School Lectures.

LECTURE XII.

FOR THINE IS THE KINGDOM, THE POWER, AND THE GLORY, FOR EVER AND EVER.

Teacher. This ascription of praise, glory, honour, and power to God, seems peculiarly appropriate at the close of this prayer, after having asked God to forgive us our sins, to deliver us from so many dangers, and to crown us daily with loving-kindness and tender mercies. It begins with the word "for," which seems to join this sentence to the preceding clause, "deliver us from evil;" and by that word much seems to be implied: it seems to give the reason why we ask God to protect us and to bless us, and to acknowledge that we are not able to deliver our own souls from the snare of the fowler, and that no man is able to redeem his brother: it seems to confess, that no strength less powerful than Jehovah's is able to deliver: that no arm is able to save us, but that which is omnipotent, which governs all nations and all powers, which sways a universal sceptre, whose is the glory of every good action, because by God's power every good and perfect deed is accomplished; whose existence, power, kingdom, and glory, last through all eternity.

What does this word, "for," at the beginning of this clause, seem to imply? — That no power less mighty than God's is able to deliver us from evil.

Teacher. This subject is naturally divided into three parts: God's kingdom, his power, and his glory.

First, What is God's kingdom?

Teacher. We spoke of God's kingdom when we considered that portion of the Lord's prayer, "Thy kingdom come." I then, you may remember, tried to show you, that there were two kingdoms; one was the world, the nations of the earth; and the other was within us, *viz.* our own hearts. We there pray, that God's kingdom would come quickly. You may remember how I explained this to you, by showing you, that a king may rule while there are enemies in his land; and I told you, that when we said "thy kingdom come," we prayed, that God's enemies may either be converted or be destroyed: both the enemies of God in this world, Satan and wicked men; and the enemies of God in our own hearts, bad thoughts and the corruption of our nature. And I showed you moreover that we prayed, that God's kingdom of grace, God's Holy Spirit, may take up his abode in all hearts.

What are the two kingdoms here referred to? — The whole world, and our own hearts.

How do we reconcile these two passages, "Thy kingdom come," and "Thine is the kingdom?" — We pray, when we say "Thy kingdom come," that Satan may be destroyed, and that wicked men may be converted; that sin may be taken away from our hearts, and that God may dwell within us.

Teacher. Then in answer to the question, "What is God's kingdom," we say, the whole world, and the heart of man; because God governs the whole world, and all things are his, because all things were created by him; and the kingdom refers to our own hearts, God's casting out Satan, and ruling there himself.

Secondly, What are we to understand by God's power?

All power is of God: the ploughman tills the ground, not with his own strength, but with the strength that God gives to him. It is with God's strength that we walk, that we move: it is in God "we live, and move, and have our being." But *power* here is employed as referring to the power by which men are "turned from darkness to light, to serve the living God;" by which "the kingdoms of this world shall become the kingdom of our Lord and of his Christ." It is by God's strength that our heart is changed, that sin is taken away, and that we are made fit for heaven: it is by God's strength that the evil spirit is turned out of our hearts, and that it is made a habitation fit for God himself: it is by God's strength that hereafter all wicked men shall be cast into hell with Satan and his angels, and that the righteous hereafter shall be exalted into everlasting habitations.

Whence comes all power? — From God.

By whose power do we walk? — By God's.

By whose power are we turned from Satan to God? — By God's power.

By whose power will all wicked men be hereafter turned into hell, and the righteous exalted to heaven? — By God's.

Thirdly, What are we to understand by God's glory?

All things manifest God's glory: the world, the sun, the moon, the stars, the sheep, the oxen, all things animate and inanimate, were made for God's glory: the angels and archangels, and all the company of heaven, were made to glorify God: the righteous are exalted to heaven for God's glory; and Satan, his angels, and the wicked, when condemned to fiery torments, all show forth God's glory, because all things were made by God, and "for his glory they are and were created."

For whose glory were all things made? — For God's.

For whose glory were *we* made? — For God's.

Teacher. This ascription of honour, glory, and power to God, ends with the declaration that it shall last for ever: and it seems to be spoken of by the Christian with a feeling of delight, it being his wish that God for ever should be glorified. Now why do true believers wish God to be glorified? Because they themselves are so connected with their Heavenly Father, that God himself cannot be glorified without his children being glorified also. Christ is the head, believers are the members: if the head be exalted, the members must also be exalted. Another reason is, because they love God, and consequently it is a delight to them that he should be glorified. A third reason is, because they love their fellow-mortals, and desire to see them happy; and man never can be happy until it is his desire that God should be glorified.

In what spirit does the Christian ascribe everlasting glory to his Maker? — In a spirit of joy.

Why does every true believer desire that God should be glorified? — Because the glorifying of God is the glorifying of himself; because he loves his God; because he loves his fellow-mortals, and desires that they also should be happy.

Teacher. "Ye are not your own," says the apostle, "ye are bought with a price; therefore glorify God in your bodies, and in your spirits, which are his."

ON OUR REDEMPTION.

We were created at a *word*, a *breath*;
Redeemed with no less than *blood and death*.
O how much greater labour is it then
To *wash* a sinner than to *make* a man. — *Quarles.*

Letters to a Mother, upon Education.

LETTER XXXIX.

RELIGION.

On the Time at which Religious Instruction should begin, and of what it ought to consist during Childhood and Youth.

Dear Madam,

I HAVE now entered upon a range of topics, which, you are well aware, is of far higher importance than any to which my preceding Letters have related. Without religion, and without proper views of it, your child can neither pass his time happily on earth, as the faithful subject and dutiful offspring of his Heavenly Father, nor be prepared to be an instrument of His glory and an object of His favour, in scenes of being, and under dispensations of power, wisdom, and goodness, yet to be unfolded.

I have the happiness to know that you truly believe, that the Heavenly Father of all is the source of all good of every kind to his offspring, and that he will especially bestow a greater measure of his assistance to the moral necessities of mankind, if they request it in the name of his beloved Son Jesus Christ our Lord.

I offer to him my petition in that prevailing name, that he would strengthen the powers of my understanding and influence the affections of my heart, so that I may be able to proffer useful counsel upon a topic, in which the honour of the Creator and the welfare of his creatures are so intimately concerned.

With regard to the *time* at which *religious instruction* (that is, a communication of the knowledge of the principal doctrines of natural and revealed religion) should begin, you are aware that a considerable difference of opinion obtains among the writers upon Education. Of course it cannot be till your child is able to *speak*, and for myself I must avow my persuasion, that a considerable period of time ought to elapse even after that period. Could we possess the perfect command of circumstances, that is, could we prevent all preoccupation of the mind by what the child must, as it is, unavoidably hear and see connected with the subject, I could much rather prefer that the powers of the understanding should have attained a considerable degree of maturity, and those of the affections a considerable measure of development, previous to the statement to him of those amazing truths which relate to the Author of our being, our relations towards him, and his designs towards ourselves; and for this plain reason, that it is impossible to convey distinct conceptions to him even upon the first principles before that period, and that to attempt it will only end in discouraging him in the pursuit of knowledge, and blunting the powers of his understanding. The cardinal rule of education is, never to submit any thing to a child's mind which he cannot perfectly comprehend; and acting upon this rule would, I believe, cause a postponement of the attempt to teach religion to a much later period than is generally suspected.

The period of the day, and the extent of time during which the subject should be taught, appear to me of considerable importance.

The best time for it appears to me to be about one quarter of an hour *before* he begins his morning studies. The subject, if attended to in a proper manner, will tend to tranquillize and even strengthen his mind for his remaining duties.

It is however most important, that no *instruction*, as such, should ever be attempted to be communicated to him at any other part of the day. Viewed in the light of a *lesson in religion* (and what else can it be at his supposed period of life?) to be recurring to the subject again and again at different intervals, will only serve to tire and disgust him, and hence to retard his improvement. Such a practice will also have another bad effect upon his own mind and upon yours, namely, the habit of familiarity with such topics, and hence a diminution of that respect to the subject, without which perfect ignorance of it were to be much preferred.

With regard to the *nature* of the religious knowledge to be communicated, this must of course depend throughout *the whole progress* upon the degree to which the powers of his understanding are developed.

The *first principles*, as they are justly called, must come first. The being of a God is the basis of all religion. Teach him however the mere *simple* idea, that there is a Being who dwells in the heavens above him, who made all things which he perceives. Let all your descriptions tend to communicate the idea that *He* is an intelligent *Person*, and that although he *dwells* in the heavens, and we cannot see *Him*, he can and always does by night and by day see us. Avoid however, *most studiously*, any views of this subject which are calculated to *terrify* him. Let him be taught that God supplies him, yourself, and all mankind with our food, clothing, and dwellings, &c. Do all you can to make him conceive of God as a purely benevolent being. Seize the proper occasion, which will frequently occur, such as, when it is fine weather, when a fruitful shower descends, when he has lately gathered beautiful flowers and delicious fruit, whenever he is benefited and gratified, especially through the more obvious bounties of Providence, such as the productions of the ground, or when he gazes upon a landscape rich in beauty and fruitfulness, upon such occasions remind him that all he admires and enjoys is the gift of *his* God. I should approve, that, as an illustration of this subject to his mind, you should embrace many an opportunity of telling him, especially after he has been most signally benefited and beloved by you, that it is *his* God that causes you to love him, and to attend to him and supply him as you do.

Let this grand and glorious truth, the exclusive benevolence of God, be most early and entirely established in his mind, and you will thus prevent much superstition, false terror, ignorance, and even crime in after-life.

I could wish that some time should elapse before the recondite truths respecting our blessed Redeemer were submitted to his view. He may however be taught simply to think of Jesus Christ as the Son of God, who loves little children. I doubt the advantage of his being very early taught the existence of even good angels. I suppose there can be no question as to the propriety of teaching a child the existence and agency of the *fallen* intelligences. I could wish that the account of *the introduction of evil* should be unknown to him at the same period, and for some time afterwards. He cannot understand it: he will be sure to misunderstand it, and to derive from it injurious associations with the whole subject. The preceding topics are enough: to teach them in proper gradations, and to teach them thoroughly, will occupy a year or two.

As to the *mode* by which these things are to be taught, if you *will* begin the religious instruction of your child *early*, it must be entirely prescriptive; that is, you must simply *assert* these things, and *never* attempt to *prove* or give *reasons* for them: all reasoning is lost, and the attempt to communicate it does harm upon the mind of a child at *this early period*. Let your manner during the lesson be serious, but tranquil, and beware of aiming at *an impressive manner* on the occasion. Teach, and do not *awe* your child: you will make him hate both religion and yourself, if you do. The solemn dismal looks and sighs of parents when instructing their children on these topics, have done incalculable injury in numerous instances. There is no reason whatever why (but all the contrary) you should depart on such occasions from your usual natural demeanor, only of course *somewhat* more serious; this also being totally *unaffected*, for the child's sake and your own. After all, the exhibition of *religious truths* to the mind, though important, is *secondary* to the importance of habits. If I were required to sum up the whole science of education in one sentence, it should be, *the science of establishing desirable habits*. And how is this to be done? Not by *propounding principles*, but by the repetition of the *acts* of conduct which tend to the establishment of the *habits* in question. Men act from *habit*, not from principles. Principle may strengthen habits, and explain their utility, but the habits must be first, and the principle comes afterwards. A virtuous man means a man of virtuous habits, a religious man a man of religious habits. Thousands have the *principles*, who have not the *habits*, and who, alas! do not know their essential importance, and never seek them. They are consequently *no better*, as moral beings, for their religious knowledge. Hence they are astonished and dismayed and discouraged, and say many things about the uncontrollable depravity of their natures. They might justly be told, that the only fault is, they have not *habits* of morality and religion: that if they wish to improve, they must *acquire* them: that these are not acquired by the knowledge of principles, but by the repetition of separate *acts*: that it is not possible that mere principle, however wisely propounded or deeply believed, should counteract habits. In a word, inculcate from the *earliest* period all the physical, intellectual, and moral habits, which go to form a virtuous and good man: at the proper time and in a proper manner superadd the *knowledge* of the principles, of their desirableness and propriety. If you adopt a contrary course, the result will infallibly mock your expectation.

The *contrary course* is the grand error of religious education in general; and with deep regret, mingled however with confidence as to the correctness of the argument, I may say, *Look at the too general results!*

I am, dear Madam, yours, &c.
CLERICUS.

CHRISTIAN PROSPECTS IN INDIA.

FROM the "Report of the Select Committee on the Affairs of the East India Company," we learn many interesting particulars relating to the immense territory in Asia subject to the crown of Great Britain. Christian knowledge has begun to be diffused in a remarkable degree over those idolatrous regions, where the nations have long been sitting in darkness and the shadow of death. The failure of Roman catholic missionaries is acknowledged by themselves, and attested by other witnesses; while the progress of the Protestants, of different denominations, appears to be daily becoming more successful. Their judicious plan is to establish schools, as well as preach the gospel, and translate and circulate the Scriptures. Schools they have established both in the north and south of India. The number of scholars in Bengal alone amounts to about 50,000.

This general diffusion of instruction is producing the best and most salutary effect, not only on the children educated, but on the minds of their parents and neighbours, preparing them to receive the doctrines of salvation by Jesus Christ. Female schools have also been successfully established: at the different missionary stations there were, in 1823, nearly 1,200 female children under instruction, and that number has progressively increased to 3,000.

PUBLIC LIBRARIES OF EUROPE.

THE contents of the Public Libraries of Europe, which cannot amount to fewer than between seven and eight hundred, have been estimated, by Malthus, at 19,847,000 volumes. Of these contents, there are preserved in the

	Volumes.
Austrian States	2,220,000
Prussian	997,000
Other German States	3,524,500
The whole of Germany	6,741,500
France	6,427,000
Great Britain	1,533,000
Russian Empire	890,000
Italy	2,139,000
	17,720,000

The six most considerable, and at the same time the most valuable libraries in Europe, are the following:

Royal Library, Paris	volumes	450,000	
	MSS.	76,000	
			526,000
Bodleian Library, Oxford,	volumes	420,000	
	MSS.	30,000	
			450,000
Royal Central, Munich	volumes	400,000	
	MSS.	9,000	
			409,000
Vatican, Rome	volumes	100,000	
	MSS.	40,000	
			140,000
University, Gottingen	volumes	300,000	
	MSS.	5,000	
			305,000
British Museum			340,000

MISSIONARY LABOURERS FOR BRITISH AMERICA.

SURELY the claims of British America on the various Missionary Societies in England are very great. Several devoted men have been sent out to that important field of labour, but we doubt whether its necessities have been duly considered. Emigration renders it increasingly interesting as a theatre of evangelical operations. The following is the number of emigrants, as reported at the office of his Majesty's chief agent for emigrants at Quebec, for the last four years.

	1829.	1830.	1831.	1832.
From England & Wales	3,565	6,799	1,043	17,481
Ireland	9,614	18,300	34,133	28,204
Scotland	2,643	2,450	5,354	5,500
N. Scotia & N. Brunsw.	123	451	424	546
Other places	—	—	—	15
	15,945	28,090	50,254	51,746

Amonnting altogether to 145,945 souls! lamentably deficient, probably, in Christian ordinances.

A Vegetable preferable to the Potatoe.—A new tuberous root has lately been introduced into this country from Chili, called the *Oxalis Crenata*, which is said to be decidedly preferable to the potatoe. It bears a fine yellow flower, and is ornamental in the garden. A treasure so valuable demands the attention of every British horticulturist, and we should be glad to hear further of this precious vegetable.

ON THE CULTIVATION OF A SOUND JUDGMENT.

Judgment is to the faculties of the mind what charity is to the virtues of the heart: as without charity the latter are of little worth, so without judgment talents are of little comparative use. Judgment, with the aid of God's Spirit and the instructions of his word; is the balance in which qualities are weighed, by which the proportions of our duties and the harmony of our virtues are preserved. When exercised in subservience to the divine rule, it subdues vanity, corrects impetuosity, and checks enthusiasm. Judgment is so far from being a cooler of zeal, as some suppose, that it increases its effect by directing its movements; and a warm heart will always produce more extensive, because more lasting good, when conducted by a cool head. A sound judgment, though equally bestowed with other blessings by Him from whom cometh every good gift, yet it is not so much born with us as improved by us. By teaching us to discern the faults of others, it warns us to avoid them: by detecting our own, it leads to their cure. The deepest humility is generally connected with the soundest judgment. The judicious Christian is watchful against speculative errors, as well as against errors in conduct. Judgment is, in short, that quality of the mind which requires to be kept in ever-wakeful activity; and the advantages it procures us, and the evils from which it preserves us, will be more apparent the more it is kept in exercise.

Religious charity more especially demands the full exercise of the judgment. A judicious Christian will double the good done, by his selection of the object and his manner of relieving it. All things that are good are not equally good.

Above all, an enlightened judgment will enable you to attain and to preserve consistency, that infallible criterion of a highly-finished Christian character, the want of which makes some really religious persons not a little vulnerable. So much to be regretted is it, that goodness of intention is not always attended by propriety in the execution. Some persons are over-scrupulous as to minor points, and lax in others of more importance. These incongruities not only bring the individual into disgrace, but religion itself into discredit. Consistency presents Christianity in her fairest attitude and loveliest figure: it is the beautiful result of all the qualities and graces of a truly religious mind united and brought into action. Where the character is consistent, prejudice cannot ridicule, nor infidelity sneer. The world may dislike, but cannot despise it. In the more advanced Christian, religion may seem to be less prominent in parts of the character, because it is infused into the whole. Like the life-blood, its vital power pervades the entire system; not an action of the life that is not governed by it; it is diffused through the whole conduct, and sheds its benign influence, not only on the things done, but on the temper of the doer in performing them. The affections now have other objects, the time other duties, the thoughts other employments. There will be more exertion, but with less display; it will be less obtrusive, because it is more rooted and grounded: there will be more humility, because the heart will have found out its own corruptions. Thus through the joint operation of judgment in the intellect and principle in the heart, the religion will become equable, regular, and consistent. Of all persons, religious persons are most bound to cultivate this precious faculty. We see how highly the great apostle of the Gentiles valued it: in directing the spiritual labours of his beloved young friend, in stirring him up to every good word and work, he does not forget this exhortation, "The Lord give thee a right understanding in all things." Again he prays for his beloved Philippians, "that their love may abound more and more in knowledge and in all judgment." These admonitions acquire great additional force when it is considered, that he who gave them was a man of exceeding ardency of temper, and of zeal without a parallel. This experienced saint must have frequently seen the danger of imprudent piety, of self-confidence, of zeal not regulated by knowledge, and therefore presses the great importance of a sound judgment.

There never was but one visible exhibition of infallible judgment, and complete consistency. In that Divine Person who vouchsafed to dwell with men on earth, that he might give us a perfect example in his life, before he obtained salvation for us by his death; in him alone was judgment without any shadow of error, consistency without any speck of imperfection. His divine perfections none can approach, but all may humbly imitate those which come within the compass of his humility.

Mrs. H. More.

ARABIAN PRACTICE OF CHARMS.

Charms are what the Arabs have most faith in when they are ill; their medicines are mostly simple and very excellent, but the writers of charms are more frequently applied to: they possess nostrums which not only heal wounds, bestow eloquence, and the gift of persuasion, but which calm all agitation and distress of mind. A writer with a ready wit and imposing manner, is at no loss for employment; his medicine chest consists of a gourd or a calabash for an ink bottle, and a reed for a pen, and pills and potions are wholly superseded. The imagination is worked upon, which more than half performs the cure, and extreme temperance completes the restoration of the patient. On some occasions, all the writers or maraboots in the neighbourhood are employed, and the tassels of a great man's cap or turban have been literally covered with the charms, which consist mostly of extracts from the Koran, or certain well-known proverbs. Major Denham, in his Travels through Africa, says, "A man came and offered me two fowls if I would give him a charm for a disease of the stomach; but I was obliged to decline the office of charm writer, and confine myself to cure diseases by medicine. A blooming widow applied for medicine to get her a husband. It is not good to pretend ignorance, and I therefore told her I had no such medicine with me."

It appears highly feasible that this singular custom of charm writing, is derived from the Pharisaic practice mentioned by our Saviour, "of making broad the phylacteries;" the strict formalists among the Jews were in the habit of wearing detached sentences of the Scriptures on different parts of their robes, which if precept could enforce practice, would have had a most beneficial influence on the morals and discipline of all ranks of society.

TOO LONG NEGLECT OF THE BIBLE.

Recommended to the attention of those who live in the neglect of their Bibles.

A person in Birmingham, who lived in the neglect of the worship of God, and of reading his word, was, on a Lord's day, sitting at the fire with his family. He said he thought he would read a chapter in the Bible, not having read one for a long time: but, alas! he was disappointed, it was too late; for, in the very act of reaching it from the shelf, he sunk down, and immediately expired! Reader, while it is called "to-day," resolutely begin to read the Holy Scriptures.

ON THE EFFICACY OF RELIGION.

Life is a varied scene of hopes and fears,
Doubt and uncertainty pervade its years;
Though Hope's bright torch illumes our weary way,
How oft do fatal fears our steps betray!
Peace now reveals, now hides her angel form;
Now glows the sunshine, and now howls the storm:
Now Pleasure holds us in her easy thrall,
Till Woe starts up, and turns her sweets to gall.
But there's a refuge whither we may flee,
And find repose in our extremity.
Religion is the rock to which we cling,
When o'er our heads their storms misfortunes fling:
She is our true, our only faultless guide,
Mid th' ebbs and flows of life's precarious tide.
Through all the woes that crowd its chequer'd way,
And cloud the sunshine of its brightest day,
She to the soul a sacred balm supplies,
Till, rapt in holy thought, it greets the skies.
When Life's fair prospect suddenly grows dim,
And Sorrow's cup is foaming o'er the brim;
When there's a canker at the bosom's core,
And Mirth's sweet blossoms there expand no more;
Religion, like a seraph from the tomb,
Starts forth to life, and cheers the gather'd gloom;
Bids the harsh throbbings of the bosom cease,
And to the fretted conscience whispers peace.
From her all good derives its power to bless;
Through her no ill can curse, no woes oppress.
She (and for more than this her powers suffice)
Can render this dull world a Paradise;
From sin's fermenting mass extract the leaven,
And the bleach'd soul exalt at length to heaven.
Oh! when the blackest storms of misery lower,
And terrors gather o'er our dying hour;
When, at this life's dark close, the mind's perplext
At what may be the nature of the next;
When sullen fears o'er brighter hopes prevail,
And all the boasted stores of reason fail
To cheer the soul, about to take its flight
To day eternal, or eternal night; —
Religion cheers her, ere that awful lapse,
When all is shrouded in a dread *perhaps*
To those whose hearts the hope of future bliss
Has fail'd to wean from such a world as this.
She points to Him, from whose full pores were wrung
The sanguine drops of agony, — who hung
Rack'd on the cross, and with his dying breath
Confirm'd his conquest over sin and death;
Bruis'd with his sacred heel the serpent's head,
Whilst all Hell groan'd to see its victor dead,
Since thus He perfected that wondrous plan
Which Heaven reopen'd to revolted man.
Religion only can prepare our flight
For the pure realms of everlasting light.
Make her thy refuge in this vale of tears,
She'll calm thy sorrows and assuage thy fears.
Should grief alarm, or sorrow's pangs prevail,
However doubt may lash, or woes assail,
She'll heal the smarting stripes of Misery's rod,
And bring thee safely to the throne of God.

ON DOVES AND SERPENTS.

We must have doves and serpents in our heart;
But how they must be marshall'd, there's the art.
They must agree, and not be far asunder;
The dove must hold the wily serpent under.
Their natures teach what places they must keep;
The dove can *fly*, the serpent only *creep*.

Quarles.

A COMMENTARY UPON THE HOLY BIBLE,

From Henry and Scott, with occasional Observations and Notes from other Writers. Matthew to Acts. Religious Tract Society. Small 8vo. cloth, pp. 648.

"Family Bibles," large and adorned with plates, are commonly among the household ornaments of orderly and religious persons in humble life. They are regarded with a high degree of reverence; they serve for a record of births, deaths, &c.; but on account of their elegant bindings they are oftentimes of less practical utility than a common school Bible. Instead of an expensive folio, beautifully adorned with costly engravings, we beg to recommend the "Commentary on the Holy Bible," by the Religious Tract Society. It is a careful and judicious compilation from those invaluable stores of evangelical and orthodox Commentaries of the learned and excellent Henry and Scott, enriched with many important observations from *a hundred* of the most esteemed commentators and standard writers. The mass of *biblical information* and *devotional reflections* in this volume from Matthew to the Acts inclusive, is prodigious; and its cheapness and neatness place it within the reach of all. There is a most commendable custom on the Continent, in some states, of giving every newly-married couple a copy of the Holy Bible. We do earnestly recommend that pious parents particularly would present their children, when leaving the parental roof, with a copy of this valuable commentary.

PRODIGIOUS AMERICAN LEGACY.

A Frenchman, of the name of Girard, who left France in early life only a common sailor-boy, died a short time ago in Philadelphia. By his perseverance and indefatigable industry he had acquired an immense fortune, being considered the largest ship-owner in America. He had accumulated property to the amount of about 100,000,000 of francs, more than 4,000,000*l.* sterling! Among his legacies he left 10,000,000 of francs (about 400,000*l.*) to found a college: but he required that no *priest* of any religion should be allowed to enter it! The bulk of his fortune, more than 60,000,000 of francs, or 2,400,000*l.* he left to the city of Philadelphia. This large amount, if properly expended in public works of utility and ornament, may contribute in an astonishing degree to the happiness of that city and the state. Surely the legislature will set aside the atheistical clause in the will of that eccentric unbeliever, that the doctrines of everlasting life may be inculcated on the youth of Girard's college, by a faithful minister of Christ.

"The principles of evil have a fatal activity. With every exertion, the best of men can do but a moderate amount of good; but it is in the power of the most contemptible individual to do incalculable mischief."

"The grand principles of right and wrong operate in the same way between nations as individuals. Fair and open conduct, and inviolable faith, however they may seem adverse to present purposes, are the only kind of policy that will ensure ultimate and honourable success."

"Idleness is that silent file, which little by little wears away our strength and valour."

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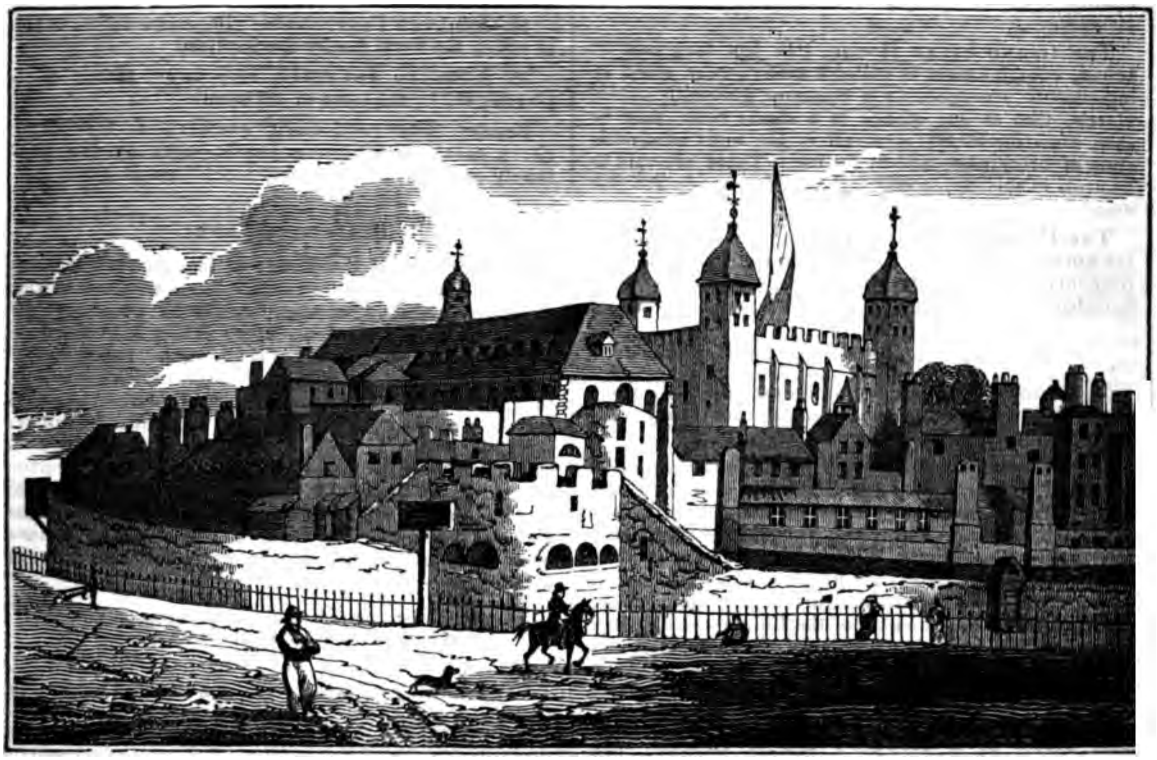

THE TOWER OF LONDON, FROM TOWER HILL.

THE TOWER OF LONDON.

Recollections the most profitable and interesting are awakened in the mind of every intelligent Briton, by a contemplation of the Tower of London. Designed originally as a fortress to defend the naval approach to the metropolis, and appropriated to the purposes of a palace and a prison, human nature has been exhibited within its venerable walls under all the extreme circumstances of royal magnificence and suffering degradation. Festivities the most sumptuous—murders the most atrocious—and martyrdoms the most instructive, are associated in the records of this metropolitan fortification, and its history must be deeply interesting to every Englishman and to every Christian.

Antiquaries are of opinion, that the Romans originally built a fortress on this spot; as in 1720, in digging on the south side of what is called *Cæsar's Chapel*, there were discovered some old foundations of stone, *three yards* broad, and so strongly cemented, that it was with the utmost difficulty they were forced up by the workmen.

William the Conqueror, however, is generally considered the founder of the Tower of London, and that the great square tower, called *The White Tower*, was erected in 1078, under the direction of Gundulph, bishop of Rochester, famous for his architectural skill. This originally stood by itself; Fitz-Stephen gives it the name of *Arx Palatina*, or the *Palatine Tower*; the commander of which had the title of Palatine. Within this tower is a very ancient chapel, appropriated to the devotions of the kings and queens. In 1092, a violent tempest did great injury to the Tower; but it was repaired by William II, and Henry I. The former added another castellated building on the south side, between it and the Thames, afterward called *St. Thomas's Tower*. The Tower was first inclosed by William Longchamp, bishop of Ely, chancellor under Richard I, who surrounded the whole with walls embattled, and made on the outside a vast ditch, in which, in after times, water from the Thames was introduced. Different princes added other works; and the present extent within the walls is 12 acres and 5 roods: the circuit on the outside of the ditch is 1,052 yards.

The Lion's Tower, originally called the *Bulwark*, was built by Edward IV. Henry I had his menagerie at his manor of Woodstock (where he kept lions, leopards, lynxes, porcupines, and other wild animals) removed to the Tower; which is now well supplied with a noble collection of wild beasts.

Objects of Curiosity in the Tower.

Strangers visiting the Tower, are first generally shown the wild beasts. The next object of curiosity is the *White Tower*. The whole of this building is filled with arms and warlike instruments, and such models of them as have, at various times, been presented to the government. On the first floor are two rooms, one containing arms for about 10,000 seamen; the other containing warlike engines of various descriptions. Near the south-west angle is the Spanish Armoury; so called from its being the repository of the spoils of the Spanish armada, vainly pronounced by the pope to be *invincible*.

The Grand Store House, 245 feet long and 60 broad, contains what is called *a wilderness of arms*, so ingeniously arranged, by a common gunsmith named Harris, that at one glance in a single room may be seen arms for 80,000 men, all in the most admirable state of brightness, and fit for use. There are said to be arms in this storehouse sufficient for nearly 200,000 men!

The Horse Armoury, contains a representation of the kings and heroes of England, in the warlike accoutrements of their appropriate times, many of them on horseback.

Royal Jewels in the Tower.

To the east of the grand storehouse, in a dark stone room, are deposited the English Regalia, or royal jewels, and precious implements.

1. **The Imperial Crown**, used at the coronation of the kings, made of fine gold, and enriched with diamonds, rubies, emeralds, sapphires, and pearls: the cap within is of purple velvet, lined with taffety, and turned up with ermine. With this it has been said the kings of England have been crowned since the time of Edward the Confessor: but this may reasonably be controverted, as in the time of the Commonwealth, the crown, as well as the greater part of the regalia, was sold. The imperial crown seems to be that made in the time of Charles II, after his restoration.

2. **The Golden Globe**, put into the king's right hand before he is crowned; this is enriched with precious stones.

3. **The Golden Sceptre**, with its cross upon a large amethyst, set round with diamonds.

4. **The Sceptre and Dove**, perched upon a Jerusalem cross, enriched with diamonds.

5. **St. Edward's Staff**; this splendid ornament is 4 feet 7½ inches long, and 3¾ in circumference, all of beaten gold; and which is carried before the king at his coronation.

6. **The Crown of State**; this precious diadem is worn by the king in parliament; it is enriched with the rarest gems, amongst which are a large emerald, 7 inches round, a pearl reckoned the finest in the world, and a ruby of inestimable value.

7. **The Prince of Wales's Crown**, made for him while Regent.

8. **The Crown, Globe, and Sceptre**, of Queen Mary II, with the diadem which she wore at her coronation.

9. **An Ivory Sceptre**, garnished with gold, with a dove on the top, of gold, enamelled with white; this was made for the queen of James II.

10. **The Curtana, or Sword of Mercy**, with a blade 32 inches long, and nearly 2 broad, without a point: this is carried before the king at his coronation between the two *swords of justice*.

11. **The Golden Spurs, and Armillas, or Bracelets**, for the wrists.

12. **The Ampulla, or Golden Eagle**, which contains the holy oil, with which the monarchs are anointed; and the **Golden Spoon** into which it is poured.

13. A **Golden Salt-Cellar**, in the form of the square White Tower, of most exquisite workmanship. Most of these are very ancient, and are used only at coronations.

14. A **Silver Font**, double gilt, elegantly wrought, in which the royal family are baptized.

15. A **Silver Fountain**, very large, presented to Charles II, by the town of Plymouth.

Besides these particularly enumerated, this depository contains the crown jewels, worn by the royal family on state occasions, and much ancient plate.

Beauchamp Tower.

This division of the Tower is famous for the many illustrious personages who have been confined within its walls. Notices of these would be peculiarly interesting to the Christian reader, as they lead his mind back to that glorious event, the Protestant Reformation. Several of the most eminent of those servants of God, to whose principles and labour the nation and the world are so greatly indebted, were here confined. But we must defer our notices of these to a future opportunity: still we cannot deny ourselves the gratification of quoting an inscription from these walls, a memorial of that almost inimitable example of female loveliness and innocence, the Lady Jane Gray. It is said to have been scratched by her on the wall of her apartment with a pin:—

> "Non aliena putes homini quæ oblingere possunt,
> Sors hodierna mihi, cras erit illa tibi.
> Jane Dudley."

The following has been given as a translation:—

> "To mortals' common fate thy mind resign:
> My lot to-day—to-morrow may be thine."

"YOU SHALL BE MY GOD."

Captain Blythe took with him two young Otaheitans, who were employed to look after the bread-fruit trees on board, in their way to the West Indies. On their passage, one of them was taken ill. After two or three days, he applied to Mr. Harwood for relief, who gave him some medicine, the good effect of which he was soon sensible of. "Now," said he to Mr. Harwood, "you shall be my god; for I have been praying to my god these three days to heal me, and he has not; therefore, you shall now be my god."

J. E. A.

We pity the poor pagan, and blush for his superstition: but with all his error, was he not more rational, than is that man, who never prays; but by his atheistical, irreligious life, practically says, *There is no God?*

Will God bless such as bid him not good-morrow and good-even?—*Ward.*

SCRIPTURE BIOGRAPHY.

ABRAHAM.

God's Covenant with Abraham.

"The Call of Abram" from Chaldean idolatry, to walk with God in a life of faith and holiness, was not merely for his own salvation, but for the lasting benefit of the world. By that event the venerable patriarch is introduced to us in a new character, and the condescending grace of Almighty God, manifested towards him, illustrates his expressive titles, "The Friend of God," and "Father of the faithful." Pertinently has it been remarked, that "all the true blessedness the world is now, or ever shall be possessed of, is owing to Abram and his posterity." Through them we have a Bible and a Saviour, the gospel and the hope of eternal life. This inestimable blessedness, which has descended through many generations to us, we now enjoy by virtue of the covenant which God made with his chosen servant.

God's covenant with Abram was a gracious promise, repeatedly renewed during the period of more than fifty years: it comprehended various blessings for the present world, the Messiah with all the fruits of his mediation, and everlasting felicity in the world of glory. On some occasions, for the encouragement of Abram, and to be recorded for our consolation, the promise was delivered under the awful solemnity of the *Almighty swearing* to his servant. "For when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely, blessing I will bless thee, and multiplying I will multiply thee." Heb. vi, 13, 14.

On the birth of John, the forerunner of Christ, his father Zacharias celebrated this ancient covenant, and burst forth admiring the faithfulness of God, which was hastening "to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham." Luke i, 72, 73.

While Abram was yet in his native city, "Ur of the Chaldees," God made this covenant with his servant, and said, "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed." Gen. xii, 2, 3. The latter part of this gracious promise crowned all the rest, as it directly pointed to the Messiah, in whom alone all the families of mankind can be truly blessed.

Abram arrived in Canaan, and built an altar for the public worship of God by means of sacrifice, first at Sichem, then at Bethel, and about three years after his departure frem Chaldea at Hebron; at each of which places, God granted to his faithful servant some special tokens of his blissful friendship.

Nine years had Abram left his native country, living by faith upon the promise of God, while yet he had no child. A degree of despondency appears to have seized the mind of "the father of believers." To remove his anxieties, "the word of the Lord came unto Abram," for the fifth time, "in a vision, saying, Fear not, Abram; I am thy shield, and thy exceeding great reward." Excited by these inspiring words, but not altogether relieved, "Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? Behold, to me thou hast given no seed, and lo, one born in my house is mine heir." Abram was at a loss to conceive how the covenant could be fulfilled while he had no child, and his beloved wife seventy-four years of age. "And the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said, So shall thy seed be." New vigour entered the soul of Abram; "And he believed in the Lord, and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it." Gen. xv.

The corrupt Canaanites were then in the land, and they were both numerous and powerful. Abram was therefore somewhat perplexed to perceive how God would fulfil his revealed purpose. He sought a solution of his difficulty from him who alone could give it. "And he said, Lord God, whereby shall I know that I shall inherit it?" God did not rebuke the humble suppliant, but graciously unfolded his holy purposes, to satisfy his inquiring servant, by means of an extraordinary vision.

"And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon. And he divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. And he said, Know of a surety, that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years. And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. And it came to pass, that when the sun went down, and it was dark, behold a smoking furnace and a burning lamp that passed between those pieces. In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites." Gen. xv.

The whole transaction, as recorded in this chapter, astonishes while it instructs us. We perceive in Abram, true faith struggling against unbelief, and gaining a triumph. Believers in our times must not wonder if they experience seasons of darkness, and even of temporary distress: for it is believed, that in most instances in which the mind endeavours after dependence upon God, changing circumstances will occasion fear and gloomy apprehensions. But it is not the will of our covenant God and Father, that such should cherish dejection of mind. He says to us as to the holy patriarch, "Fear not:" and all that he was to Abram, he will be to his people in these later days. Did Abram rejoice in the prospect of a son? We may exult, that the promised seed of Abram has appeared, the Son of God, who "took hold on the seed of Abram," and that in him the covenant of eternal grace, on which repose our highest hopes, has been established, and ratified with the most affecting solemnities, even by the shedding of his own blood. Did Abram expect from the Divine promises, the blessings of an earthly Canaan? We have the same, or stronger assurances, that we shall inherit the kingdom of glory in heaven.

Sarai with her venerable husband, firmly believing the promises of God, but conscious that through age she was incapable of child-bearing, persuaded Abram to take Hagar, her maid, in marriage, that she might have a son, at least by adoption; a practice common even in those days. Hagar bare a son to Abram; and, concluding that he must be the promised seed, he brought him up as the heir of all his property: nor was it till Ishmael was about thirteen years of age, that the Lord corrected his mistake, and promised him a son by Sarai.

Again the Lord was pleased graciously to ratify his former covenant with Abram, when he and his beloved wife were greatly advanced in age. On this occasion, he changed the name of *Abram*, signifying *high father*, to *Abraham, father of a multitude;* and as a further trial of his faith, commanded him to submit to circumcision, and to bring all the male part of his family to yield to the same ordinance. This was ordained also to be henceforth the initiatory rite of admission of his male descendants into the visible church, and to the privileges of communion with the people of God. Under the gospel, baptism takes place of circumcision.

"And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham: for a father of many nations have I made thee. And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession: and I will be their God." Gen. xvii, 1—8.

To complete the felicity of Abraham, he was assured that Sarai, the beloved wife of his youth, should bear him a son, who should be the heir of all those blessings before promised, and be the channel of conveying them to all nations, by means of the long-expected Messiah. "And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but *Sarah* shall her name be. And I will bless her, and give thee a son also of her: yea I will bless her, and she shall be a mother of nations; kings of people shall be of her." Ver. 15, 16.

The ratification of this promise was the change of Sarai's name. She must no longer be called *my princess*, which Sarai signifies; as if her honour were confined to her own family: but Sarah, absolutely, *a princess*, even of multitudes; intimating, that from her should come, not only a numberless posterity, but the Messiah, "the Prince of the kings of the earth."

Full of faith and delighted beyond measure, "then Abraham fell upon his face and laughed, and said in his heart, Shall a child be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear?" But besides admiring gratitude for the goodness of God, the best affections of his mind were moved for his son Ishmael. Like a holy man of God, and a pious parent, Abraham poured forth his soul in supplication for his present and eternal welfare. "And Abraham said unto God, O that Ishmael might live before thee!" His ardent prayer, offered in faith, was accepted of the Lord. "And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. As for Ishmael, I have heard thee. Behold, I have blessed him, and will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time next year. And he left off talking with him, and God went up from Abraham." Ver. 19—22.

Thus was the Divine covenant established between God and Abraham; and as the patriarch had laughed within himself for joy, at hearing the gracious promise of a son, he was commanded to give him the name of Isaac, which signifies *laughter*.

Once more the Lord renewed his covenant with Abraham, when he proved his faith by the wondrous offering up of his son Isaac. It had already been declared and sealed, but now at last it is sworn. "And the angel of the LORD called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore; and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." Gen. xxii, 15—18.

Every part of this covenant of the Lord with his servant Abraham abounds with instruction and encouragement to us, who believe the record which God has given of his son Jesus Christ. No consideration can be more encouraging than the directions of the apostle to us to improve this subject, observing, "When God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee.—Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul." Heb. vi, 13—19.

Sunday School Lectures.

LECTURE XIII.

AMEN.

Teacher. This word is used at the end of this prayer, and indeed at the end of every prayer, signifying that it is our most earnest desire that what we have been praying for may be accomplished; and at the end of each prayer it should be repeated by all, not only by the minister but also by the congregation, to show that what has been said by him that offers up the prayer, contains the hearty desires of all his hearers. The meaning of the word *Amen* is "So be it," or, "It is my earnest desire and wish that this should be done."

What is the meaning of the word Amen?—So be it.

Why do we say Amen at the end of our prayers?—To show, that we earnestly desire that what we pray for may be accomplished.

By whom, when many people are praying together, ought this word to be repeated?—By every body.

Teacher. This word, then, is used at the end of this prayer to show, that it is our earnest desire that what we have asked God for may be accomplished. I have endeavoured for a considerable time to show you the meaning of this prayer of our Lord Christ's; and having now come to the close of it, I would briefly sum up the meaning of these several petitions, and then wind it all up with some reflections with regard to ourselves.

Our Father which art in Heaven.

These words teach us, that we may pray to God without fear, because he is "our Father;" but that nevertheless we must pray to God with reverence, because he is "in heaven," surrounded by myriads of angels, ever waiting to do his pleasure. Since, then, God is such a mighty and glorious God, we must, when we approach the throne of grace, come with reverence, though with boldness, through him that died for us and rose again, even Christ the righteous.

Hallowed be thy Name.

The meaning of *to hallow* is to honour, or to reverence; and when we utter these words, "hallowed be thy name," we pray to God to lead ourselves and all mankind to honour and glorify him.

Thy Kingdom come.

We here pray that God's kingdom may come; that God would quickly come, and rule over this world; that he would make men to love him, and willingly to obey him, casting out into hell Satan, with wicked men; and that he himself would be all in all, both in our hearts and in the whole world.

Thy Will be done on Earth, as it is in Heaven.

God's will is, all that he has commanded in the Bible; that we should love God and our neighbour perfectly. We pray that men may obey God's will on earth, with all that love and holiness as the angels do in heaven.

Give us this Day our daily Bread.

Bread here means every thing that is necessary, for our bodies and for our souls. *For our bodies.* Our parents give us our daily food; but God gives it to them, by making the corn to grow, giving sun and rain in due season. God gives us life, and health, and strength. "It is in God we live, and move, and have our being." God gives us "day by day," or daily, those things of which we have need. This shows us, that God's mercies to us are bestowed every day and hour, and that we could not live a moment without God. *As to our souls.* The doctrine of the gospel and the Holy Spirit are the soul's daily bread; which, as bread does our bodies, keep alive, strengthen, and comfort our immortal souls.

And forgive us our Sins, as we forgive them that trespass against us.

The meaning of the word *trespass* is offence; and we here ask God to forgive us our sins, in the same manner as we forgive others their offences against ourselves. We must therefore be careful when we use these words, that we draw not down on our heads curses instead of blessings.

Lead us not into Temptation, but deliver us from Evil.

I have showed you, that this passage does not mean that God tempts man to sin, but that he allows Satan sometimes to tempt us, that we may know *ourselves*, and be known of *others*; and I said, that when we used these words, we prayed God not to allow us to be tempted above that we are able to bear. On the other part of the clause, "deliver us from evil," I gave you the reason why we asked God to deliver us, *viz.* because he only can deliver us from evil. I then showed you, that the evil referred, first, to Satan; secondly, to our own hearts; thirdly, to wicked men; fourthly, to the pomps and vanities of this wicked world; fifthly, to every thing that is contrary to God.

For thine is the Kingdom, the Power, and the Glory, for ever and ever.

The "for," with which this clause begins, seems to signify, that no power less than that which is almighty can deliver us from evil. This ascription of praise to God seems to be given in a spirit of joy; and I gave three reasons why the believer desires God to be glorified: first, because the glorifying of God is the glorifying of himself; secondly, because he loves God; thirdly, because he loves his fellow-mortals, and desires that they also should be happy.

Thus briefly have I summed up the meaning of this prayer of our Lord Jesus Christ, framed by him with godlike wisdom. May God impress the meaning of these words upon your hearts, and make them the means of your loving him more and serving him better.

I now wind up the whole with a few suitable reflections as to our own state before God, having had this prayer put into our mouths, expressing all our wants.

You are responsible for the knowledge you possess of God, and of salvation. How many children are there who never heard of Christ, of heaven, and of hell! You have been told of salvation, of the way to escape hell and reach heaven: you have been told of what Christ *has* done for you, and of what he *will* do for you: you have been entreated to pray that God would wash away your sins in Christ's blood, that he would sanctify you, give you righteousness, justify you, and glorify you.

Ye are young, but Christ thought ye not too young to die for, and therefore will not think ye too young to condemn. Think not to go to heaven without having prayed: and cease not to urge your prayers, until your requests are answered. O forget not that there is a hell to be avoided, and a heaven to be obtained! a hell of everlasting torments, and a heaven of inexpressible joy! We trifle not with your souls, we tell you of realities, which, if ye believe not now, experience will compel you to believe hereafter. May God send his Holy Spirit upon you all, for Jesus Christ's sake. Amen.

RELIGIOUS AND MORAL STATISTICS OF THE CAPE OF GOOD HOPE.

From Returns printed for the House of Commons, and published in No. 106 of the Anti-Slavery Reporter, we learn, "the number of schools, in which the usual branches of education are taught, in the colony, is 29. These are attended by 1,287 whites, 216 free persons, and 159 slaves: total, 1,662.

Places of worship:—

Denominations.	Places.	Ministers.
Episcopalian	8	8
Dutch Calvinists	19	20
Scotch Presbyterian	1	1
Roman Catholic	1	2
Lutheran	1	1
	30	32

The episcopalian churches are attended by about 1,600 hearers, the Dutch Calvinists by upwards of 6,000, and the other sects by about 1,000 more. The great majority of these are whites, the free black and coloured persons being about 550, and the slaves about 155.

Missionary Efforts to evangelize Africa.

The Report above given does not include the missionary labourers from the Moravian, the London, and the Wesleyan Missionary Societies, whose efforts have accomplished much in diffusing the knowledge of Christ in the colony of the Cape, and far beyond it in the interior of Africa.

At the close of 1821, the congregations of the Moravian settlements at Groene Kloof and Grace Vale contained 537 communicants; 250 baptized, but not communicants; 417 baptized children; 91 candidates for baptism; and 125 new people: in all, 1,420 souls. A third settlement has been formed at Enon on the Witte river, and the members of the Moravian church in South Africa are above 1,900, who are Hottentots.

The London Missionary Society has within the colony of the Cape fourteen stations, and, besides their wives, eighteen missionaries: beyond the colony, eight stations, and, besides their wives, fourteen missionaries.

All these stations appear to be prospering, under the Divine blessing. And the Wesleyan Missionary Society and the Church Missionary have considerable stations in different parts of Africa; besides the rising colony of Liberia, and the surprising operations in the island of Madagascar by the London Missionary Society.

PHILANTHROPOS.

PROSPECTS OF BRITAIN IN AFRICA.

MR. DOUGLAS, in his admirable pamphlet on "The Prospects of Britain," takes a most instructive survey of the British empire and its influence among the different states of the world, with the eye of an acute philosopher and of a devout Christian. We have been delighted with his remarks on the condition of Africa, and with his benevolent suggestions in relation to that wretched continent. The British Government seems actuated by a policy similar to that recommended by that learned and pious Christian philanthropist; and we trust that, by means of our colonies and missions on the African coast, that whole continent will ultimately be illuminated by the light of sound knowledge, and regenerated by evangelical truth.

"Africa," says Mr. Douglas, "is still more helpless than Asia, and farther removed from all influences of good. Preparations, however, are already begun for a renovating change of that unhappy continent. The liberated blacks are beginning to return to the seeds of knowledge, and with the rudiments of the true religion, and America will soon send them forth in great numbers, and spread them over those shores which are opposite to the New World.

"But England has more in her immediate power than states which are only growing into their fulness of strength. Even now, England might begin the civilization of Africa on a considerable scale. The natives themselves seem to afford a hint, when they supposed that Clapperton was sent to establish peace amongst their different tribes. The extreme barbarism of Africa arises from its perpetual wars; but Britain might easily, by her influence, begin to establish confederacies of peace along the coast, and overawe the turbulent and evil-disposed, by a small body of black troops, trained with European discipline, and moveable by sea.

From the Cape of Good Hope, Britain might include tribe after tribe in the interior, within her influence, prevent them from prosecuting their destructive forays, and induce them to cultivate the arts of peace. Their superstition hangs so lightly about them, that they would readily adopt the profession of the religion of Britain, as they would readily acknowledge, if that were desirable, the supremacy of the British king.

A certain degree of subjection is easily spread over a large surface in Africa. The kings of Abyssinia had long their supremacy acknowledged by very different tribes, far beyond the bounds of their actual and scanty power. A small army of blacks, with the advantage of European skill, might penetrate through the country with no serious obstacle, except from the climate, and that, with proper precautions, would do them little injury. Britain could be furnished with instructed blacks from the United States of America, if not also from the West India islands, and civilization might strike its roots along the coast, and under the influence of Britain; while the riches of an unexhausted continent would be laid open to English commerce and enterprise.

"Britain has long employed the natives of India as sepoys; but, though distinguished by their point of honour, and not deficient in courage, they are comparatively a feeble race, and their utility is much hindered by the shackles of caste. But in Africa we might raise some of the finest troops in the world. The inhabitants are the strongest and bravest, as well as the best-natured, the most patient and tractable, of the human race. Very few troops could be found who, in equal numbers, would stand a charge of bayonets from a regiment of picked blacks, officered by Englishmen.

"England also might have many advantages towards a moral renovation of Africa, by obtaining the possession of islands to the east and west of that continent, which would serve as training points either for peace or war.

"With a little determination on our part, we might at once put an end to the slave trade, and the cessation of that horrid traffic alone would lead the tribes of the interior to new sources of industry for the supply of their wants.

"The opening of the unexplored African mines might be a new era of prosperity to Britain. The supineness of the European powers with respect to Africa is remarkable. The Portuguese did more for bringing that continent under European influence, during the first year of its discovery, than all the powers of Europe have done since. They met with no serious obstacle in their progress, except from their own cruelty, ignorance, and bigotry; but, with all their faults, had the prosperity of Portugal continued longer, they would have produced a considerable change over a large extent of country. The new discoveries which Britain has made in Africa afford additional facilities for a maritime power extending its influence over the interior."

LADY FANSHAWE'S ADVICE TO HER SON.

THIS exemplary woman was the wife of Sir Richard Fanshawe, a gentleman particularly distinguished in the cause of Charles the First, and ambassador from Charles the Second to the court of Spain. Her very interesting Memoirs, written in a series of letters to her son, commence with the following affectionate advice.

"Endeavour to be innocent as a dove, but as wise as a serpent; and let this lesson direct you in the greatest extremes of fortune. Hate idleness, and curb all passions. Be true in all your words and actions, and let your opinions be just and well considered. Be charitable in all thought, word, and deed, and ever ready to forgive injuries; and more pleased to do good than to receive good. Be civil and obliging to all: keep your friendship sacred, as the greatest tie upon earth, and be sure to ground it upon virtue, for no other is either happy or lasting. Endeavour always to be content in that estate of life, to which it hath pleased God to call you; and think it a great fault not to employ your time either for the good of your soul or improvement of your understanding or estate; for a vicious youth never was seen to terminate in a contented cheerful old age. Remember the proverb, Such as his company is, such is the man; and have glorious actions before your eyes, and forget not that you must give God an account hereafter, on all occasions."

The world is compared to a sea: the sea is good for navigation, but bad for habitation.—*Philip Goodwin.*

MY SCRAP BOOK

LEAF XIII.,

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SENECA.

ANECDOTE OF THE DUKE OF ORMOND.

In the reign of Queen Anne, the noble BUTLER, duke of Ormond, was appointed lord lieutenant of Ireland; and when sailing with his attendants from Chester to Dublin, was overtaken by a violent storm, which drove them on the rocks of Anglesea, where they were wrecked. His Grace and part of his companions with difficulty saved their lives by swimming to the land.

The part of the island where they came on shore was cold, barren, and uncultivated; and the first home they arrived at, was the humble cottage of a poor curate, who, with his wife, kindled a generous fire, dried the garments of their weather-beaten guests, and set before them the best fare their house afforded, and lodged them as they were able, till the storm was over.

Ormond was much affected with the kind reception he had met with, and inquired the name of his host, which was *Joseph K*———. He asked respecting his circumstances, and on his departure promised to *remember* him: his secretary at the same time gave the curate directions where he might find his guests if ever he should come to Dublin.

The curate waited long to hear from the duke, but in vain. At length, roused by his wife, he resolved to push his fortune; and having equipped himself as decently as he could, set off for the Irish metropolis. Though obscurely stationed, he was known to the dean as a man of no contemptible abilities, and was introduced to preach at the cathedral, where the duke attended, with many other persons of distinction.

He had prepared a sermon to his purpose, and took for his text Gen. xl, 23, "*Yet did not the chief* BUTLER *remember* JOSEPH, *but forgat him.*" He discoursed, as his text naturally led him, upon the sin of ingratitude, which he painted in lively colours, especially the ingratitude of the great and affluent, in forgetting the friendly offices they might, one time or other, have received from persons in humble life. He observed, however, that this negligence might arise, not so much from an innate depravity of heart, as from particular causes: from deep engagement in business; from the amusements and dissipations of high life; perhaps from the many solicitations of mercenary sycophants ever pressing to be heard. When he came to his application, he asked his honourable audience, whether some *among them* had not, in the vicissitude of human affairs, received important offices of friendship from people in far humbler circumstances, but blest with generous hearts, and whether they had in no instance forgotten such kindness? He mentioned the case of shipwreck, where the affluent have often become dependent on the poor, and led his hearers each to put the question to himself? "Was I ever in my life exposed to the rage of the merciless elements, where all nature seemed to conspire my destruction? Did I ever see my companions buried in the devouring deep, and myself brought safely to land with a surviving few? And did any poor man, with his kind-hearted wife, receive me with my shipwrecked associates, and warm and comfort us to the utmost of their power; wishing to have done much more, and not suffering us to depart till serene skies and genial sunshine prepared our way? And have I suffered such benevolence to go unnoticed and unrewarded, and my benefactors to remain, perhaps to languish, under the pressure of friendless poverty?"

Ormond was all attention, and his heart smote him; when, on a closer examination of the features and countenance of the preacher, he recognized his generous landlord of Anglesea. Turning to his secretary, "Is not this our honest friend JOSEPH?" said the duke. "I believe it is," replied the secretary. Upon this, orders were instantly given to invite him to dinner.

When he came into the Duke's presence, he frankly confessed to him (though not without a modest blush or two) that he thought he had one opportunity in his life to put him in mind of his promise, and he had embraced it. "You are a deserving honest man," replied the duke, and ordered an immediate inquiry into the vacancies of the church. A living of 300*l.* a year was found; and to this his Grace at once advanced him.

Alas! how short-lived is human power; and often, how sudden the turns of Providence. At the accession of George I, Ormond was divested of all his honours; fled from a capital impeachment, and his whole fortune was seized by the crown.

His old friend JOSEPH now remembered *him*. This grateful man, hearing of the duke's misfortune, settled upon him, with the free consent of his wife, 200*l.* a year out of the 300*l.* which the duke in his better days had given him.

Surprised at this liberality, his Grace wrote a particular detail of it to a nobleman at court, who, though a zealous partizan of another faction, maintained with him an inviolable friendship. By the interest of this nobleman, JOSEPH was promoted to a living of 500*l.* a year; and he would now have rejoiced to make a generous addition to the duke's support; but Ormond in the mean time had entered that country

> "From whose bourn no traveller returns,"

and JOSEPH could no more alleviate the misfortunes of his noble patron.

KING CHARLES II, HIS CHAPLAIN, AND HIS COOK.

The witty Earl of Rochester, being in company with King Charles II, his queen, chaplain, and some ministers of state, after they had been discoursing on public business, the king suddenly exclaimed, "Let our thoughts be unbended from the cares of state, and give us a generous glass of WINE, THAT CHEERETH, as the Scripture saith, GOD AND MAN." The queen hearing this, modestly said, she thought there could be no such text in Scripture, and that the idea was little less than blasphemy. The king replied, he was not prepared to turn to chapter and verse, but was sure he had met with it in his scripture reading. The chaplain was appealed to, and he was of the same opinion as the queen. Rochester suspecting the king to be right, and being no friend to the chaplain, slipt out of the room to inquire among the servants if any of them were conversant with the Bible. They named David, the Scotch cook, who always carried a Bible about him; and David being called, recollected both the text, and where to find it. Rochester ordered him to be in waiting, and returned to the king. This text was still the topic of conversation, and Rochester moved to call in David, who, he said, he found was well acquainted with the Scriptures. David appeared, and being asked the question, produced his Bible and read the text (Judges ix, 13). The king smiled, the queen asked pardon, and the chaplain blushed. Rochester then asked the doctor, if he could interpret the text, now it was produced? The doctor was mute. The earl therefore applied to David for the exposition. The cook immediately replied, "How much wine cheereth MAN, your lordship knows: and that it cheereth GOD, I beg leave to say, that under the Old Testament dispensation there were meat-offerings and drink-offerings. The latter consisted of WINE, which was typical of the blood of the Mediator, which by a metaphor was said to cheer God, as he was well pleased in the way of salvation he had appointed; whereby his justice was satisfied, his law fulfilled, his mercy reigned, his grace triumphed, all his perfections harmonized, the sinner was saved, and God in Christ glorified."

The king was surprised at this evangelical exposition; Rochester applauded, and after some severe reflections upon the doctor very gravely moved, that his Majesty would be pleased to make the Chaplain his Cook, and this Cook his Chaplain.

S. J. B*****.

OUR HOPE OF IMMORTALITY.

The mighty future fills the mind
That pants for more than earth can give:
Man, in his narrow sphere confin'd,
Dies, when he but begins to live.

Oh! if there be no world on high,
To yield his powers unfetter'd scope,
If man be only born to die,
Whence this inheritance of hope?
Wherefore to him alone were lent
Riches that never can be spent?

Enough, not more, to all the rest
For life and happiness was given;
To man, mysteriously unblest,
Too much for any state but heaven.

It is not thus — it cannot be,
That one so gloriously endowed
With views that reach eternity,
Should shine, then vanish like a cloud.
Is there a God? All nature shows
There is, whom yet no mortal knows.

The mind that could this truth conceive,
Which brute sensation never taught,
No longer to the dust would cleave,
But grow immortal at the thought!

CALVARY.

'Twas man, vile man, uprais'd his impious hand,
And dragg'd the Saviour to an earthly bar:
Midst midnight gloom burst forth the murderous band,
With staves and glittering spears rais'd high in air,
Midst shouts of "Crucify him! Crucify!"
They forc'd him on to Calvary.

But hark! he speaks; and from the mountain's height
"*'Tis done!*" I hear, "*and Justice satisfied.*"
Nature stood still — the sun refus'd his light,
And sunk abash'd as the Redeemer died.
The heavens grew black and tempests roll'd on high,
While thunders burst o'er Calvary.

Earth seem'd to feel, and to its centre shook,
Like fallen leaf torn by the rattling storm;
Firm mountains trembled, and the flinty rock
Ope'd wide its caverns, by convulsions torn:
But *Man* beheld unmov'd the Sufferer die,
And proudly turn'd from Calvary.

Death hurl'd his dart, and glutted his desire;
The *devils* shouted as the Saviour fell;
Whilst *angels* in amazement dropp'd the lyre,
Or tuned it low, the mournful tale to tell;
Then downward flew the spectacle to see,
And drop a tear o'er Calvary.

And did he die? — the dear Redeemer die —
The surety bleed, that I, *a worm*, might live?
Yes, cloth'd in blood, drench'd deep in agony,
With his expiring gasp he cried, "Forgive!"
Then, dearest Lord, shall I forgetful be,
And ne'er remember Calvary?

No, Lord! on earth thou hast a *Table* spread,
With emblems of thy dying, saving love;
Hast bid thy longing children come and feed
On dainties kindly scatter'd from above:
Thy blest command I gladly would obey,
And *here* remember Calvary.

Thus, Jesus, I'd commemorate the day
When thou for me, for all wast crucified:
Let atheists mock, let sceptics turn away,
Here "*refuge safe*" my trembling soul shall hide;
And whilst the bread I taste, O meet with me!
Dear Lord, remember Calvary.

Then at the solemn, the decisive day,
When the archangel tall shall sound his blast,
Triumphant may I rise, and soar away
To meet thee in the air in joyful haste.
May the descending Judge then smile on me,
While he remembers Calvary.

W. F.

ESSAY ON THE DIVINE AUTHORITY OF THE NEW TESTAMENT.

By David Bogue, D. D. 18mo. cloth, pp. 270. Tract Society.

We wish every mechanic and artisan in Great Britain possessed a copy of this invaluable volume. Infidel boasters, denying "the immortality of the soul," which is "the glory of man," are insinuating themselves into the confidence of those classes of the community, in our large towns and cities, "promising them liberty, while they themselves are the servants of corruption." We have not the slightest objection to the claims of the New Testament being examined; our great solicitude is, that every individual of the community may *rigorously*, *scrupulously*, and *diligently* scrutinise them; and if its doctrines are found unfriendly to personal and social happiness, to liberty, to prosperity, let them be rejected. But if their *purity*, *reasonableness*, *benevolence*, *philanthropy* should be manifest — and confident we are that they will so be manifest to every honest inquirer — let them be embraced and prized as divine, and leading to a glorious immortality. We most earnestly entreat *masters* of manufactories, such as prize the doctrines of Divine Revelation, to purchase this inestimable little volume, for a present to their *workmen* and servants. In this way they will effectually contribute, under God's blessing, to improve their dependents and bless their country, while they are taking the likeliest means to secure their own property.

Dr. Bogue states in the Preface, — "The following Treatise was drawn up at the request of the London Missionary Society. That zealous and active body resolved, at their annual meeting in May, 1800, to print a very large edition of the New Testament, for the use of the people of France. On considering the wide spread of infidelity in that country, it was thought it would be for their edification to accompany it with an Essay on the Divine Authority of the Writings of the Evangelists and Apostles."

We know not in what terms sufficiently to recommend this volume.

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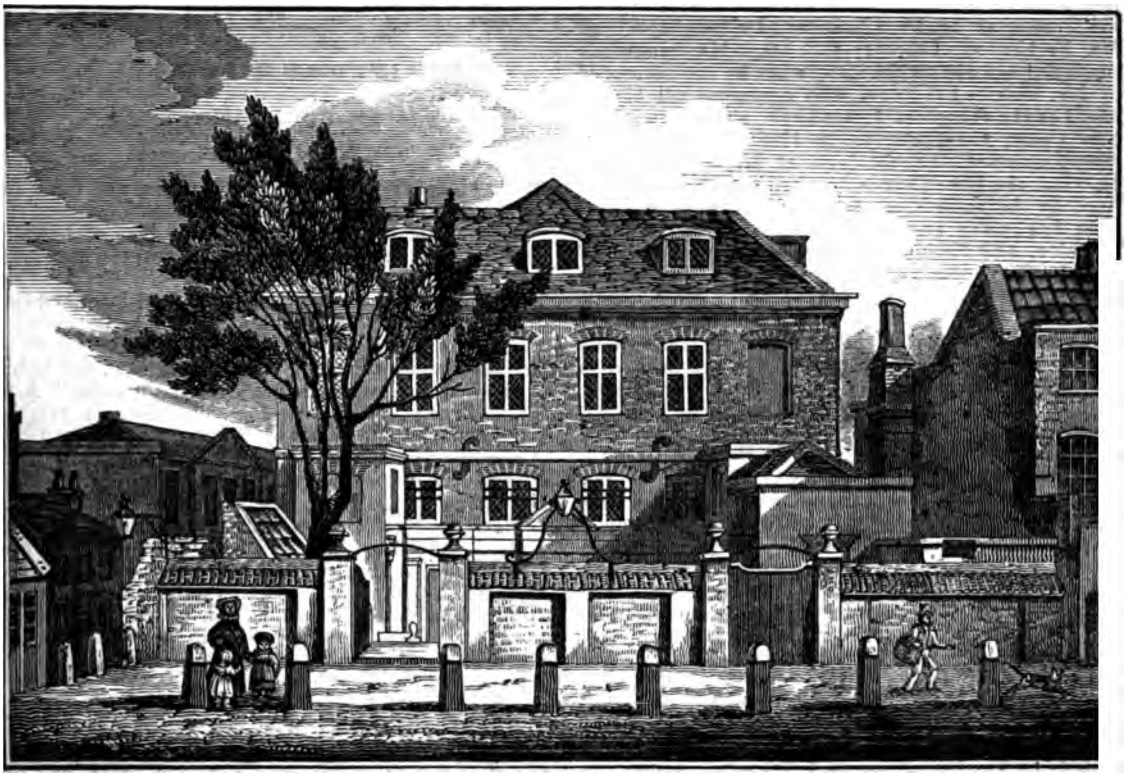

THE MEETING-HOUSE, STEPNEY.

DR. FLETCHER'S MEETING HOUSE

is an object of the deepest interest with thousands in he east of our metropolis. Blessings unnumbered, and those "which accompany salvation," have been mparted to many by means of the faithful preaching of the gospel in that place, from its erection down to he present time, and the charity and Sunday schools, connected with that congregation, have been the means of training many thousands in the ways of scriptural knowledge and Christian holiness. Every institution formed to promote the present and eternal interests of man, both at home and abroad, finds, in the large congregation attending Dr. Fletcher's ministry, generous supporters. In referring to the last Report of the London Missionary Society, we find 212*l*. 3*s*. 10*d*., as their conribution for the year ending March 1833, and we have reason to believe that others have shared the same proportion of liberality. We have pleasure therefore in giving a place to the following historical sketch of the cause of Christ at Stepney, drawn up by a gentleman of that congregation.

"The earliest records of the Christian Society meetng at Stepney, are dated 1644, at which time the Rev. Mr. Greenhill was incumbent of the parish church. The Society, it is understood, was first instituted by Henry Burton, an eminent sufferer in the days of Archbishop Laud, and who had formed a church after the Independent plan, in Friday Street, in the city. The church, according to tradition, met near a place called "the Walnut Tree," after the passing of the act of uniformity, in 1662. In 1668, Mr. Matthew Mead was chosen assistant to Mr. Greenhill, and after his death, which took place September 27, 1671, Mr. Mead was chosen pastor, and ordained, December 14, 1671, by Dr. Owen, Mr. Caryl, Mr. Griffiths, and Mr. Collings. On the 10th of May, 1674, the foundation of the meeting-house was laid, and opened for worship the 13th of September following. During the persecution, Mr. Mead fled to Holland, and preached at Utrecht, where he gained the respect and esteem of the government, and, as a token of their regard, the States General presented the four large pillars which support the roof of the edifice. So little confidence was placed in "the Indulgence," grant by Charles, that the building was so formed as to be easily converted into dwelling-houses. But the Lord determined that the waves of persecution should be stayed, and "go no farther."

In 1675, Mr. Mead commenced the May-day lecture to young people, which has been continued to the present time, and which the Lord has rendered so eminently useful during the ministrations of successive pastors. In the memorable year 1688, the galleries were erected, and "the pews set up." October 16, 1669, Mr. Mead died, and was interred near the south-west door of Stepney church. The tomb is still kept in repair by the members of the church. His funeral sermon was preached by the Rev. John Howe, and is contained in his works. Mr. Symmonds had been chosen assistant to Mr. Mead in 1698, and officiated till 1700, when the Rev. John Galpine was chosen pastor. The ordination was conducted by Dr. Chauncey, Dr. Singleton, and Mr. Nesbitt, on February 6, 1700. Mr. Symmonds continued as assistant till 1704, when he was succeeded by Mr. Thomas Bradbury, who continued till his removal to the church at Fetter Lane, and afterwards at New Court, Carey Street. In 1708, Mr. Shollet was chosen assistant. On the death of Mr. Galpine, Nov. 24, 1712, the Rev. Thomas Mitchell was chosen pastor. And, by the records of the church, it appeared that none but "the brethren" voted. Messrs. Clarke, Ridgeley, and Nesbitt officiated at the ordination of Mr. M., September 24, 1713. Mr. John Hubbard was appointed assistant on the resignation of Mr. Shollett, December 4, 1718, and pastor, on the death of Mr. Mitchell, January 9, 1720, whose funeral sermon was preached by the Rev. Matthew Clarke, from Acts xiii, 36. At the ordination of Mr. Hubbard, Messrs. Nesbitt, Ridgeley, Bragge, and Bradbury, engaged. Mr. Hubbard was one of the tutors of the Mile End Academy, held at Grove House. He died July 13, 1743, and the funeral sermon was preached by Dr. Guyse. The church and congregation appear at this time to have been much reduced in numbers, but upon the appointment of Mr. Samuel Brewer as pastor, on June 8, 1746 (he was ordained, October 23, 1746, by Dr. Marriot, Dr. Guyse, Messrs. Jennings, Hall, and Andrews), the cause again revived, and continued to flourish for fifty years, during which he laboured here. He preached his fiftieth May-day sermon in 1796, and died on the 11th of the following month. Mr. George Ford, who had been his assistant from August, 1793, and was appointed as co-pastor and successor in October, 1794, preached the funeral sermon. During the ministry of Mr. Brewer, several important institutions were formed and endowed by the liberality of the church and congregation. Among these are the alms-houses for aged members of the church; the charity schools for clothing and educating one hundred poor children, &c. &c. Mr. Ford continued to labour among an affectionate people till April 4, 1821, when he was suddenly removed from his labours on earth to his rest in heaven. He preached on the Sabbath preceding his death, in the morning, from Rom. viii, 18, and in the afternoon, from Isa. xlv, 25. His ordination service was conducted, September 14, 1796, by Mr. Knight, Dr. Fisher, Mr. Kello, Mr. Clayton, and Mr. Towle. His funeral sermon was preached by Dr. Collyer, from Psalm xl, 9, 10. The remains of the two last-mentioned pastors were interred in the meeting burial-ground, adjoining the alms-houses.

"The church presented an invitation to the Rev. J. Fletcher, D.D. of Blackburn, September 6, 1821, to accept the office of pastor among them, which was declined. The invitation was renewed, July 8, 1822, and accepted, and Mr. F. commenced his stated labours on the second Sabbath in January, 1823. The public recognition took place February 19, 1823, when the Rev. Dr. J. P. Smith, Dr. Winter, Mr. Burder, sen., and Dr. H. F. Burder, engaged in the service. 'The hand of the Lord' has been most strikingly manifested in this appointment, 'by signs following.' Many an aged disciple, while he recollects the fervour and piety of a Brewer and a Ford, is constrained to exclaim, 'What hath God wrought!' when he views the greatly extended church and the overflowing congregations, as well as the enlarged and efficient institutions formed for the welfare of Zion at home and abroad. It is the earnest and sincere desire of the compiler of this article, that this prosperity may continue and extend until it shall be no longer necessary for any to say to his neighbour, 'Know the Lord,' but when all shall know him, from the least unto the greatest."

SCRIPTURE BIOGRAPHY.

ABRAHAM.

The Sojourning of Abraham.

With almighty Providence for his guide, and the word of the Lord for his consolation, Abraham obeyed the Divine command, and came into the land of Canaan. But the actual enjoyment of it as his own territory, was not granted to him in person. Stephen the Deacon, in his memorable defence before the Jewish Sanhedrim, remarks, that "God gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts vii, 5. The patriarch, therefore, lived by faith, relying on the immutable truth of a covenant-keeping God. According to the statement of the apostle, "By faith Abraham sojourned in the land of promise, as in a strange country, dwelling in tabernacles." Heb. xi, 9.

Having entered Canaan, Abram passed the land unto Sichem, unto the plain of Moreh. "And the Lord appeared unto Abram, and said, Unto thy seed will I give this land." Gen. xii. 6. The Canaanite was then in the land: but although he could find no city or house to dwell in, blessed with the gracious presence of God, and sensible of the value of that unspeakable privilege, "he pitched his tent" in Sichem, and there "he builded an altar unto the Lord."

It is abundantly manifest, that the sacred and delightful power of religion can be cherished and maintained only by the appointed means of grace, and no good can be reasonably expected in our changing circumstances of life, unless we seek the Divine blessing and direction, setting up "an altar to the Lord," after the example of the patriarch, wherever we fix our habitation.

Abram continued but a short period in the vicinity of Sichem. "And he removed thence unto a mountain on the east of Bethel; and there he builded an altar unto the Lord, and called upon the name of the Lord." Again removing, "Abram journeyed, going on still toward the south;" the rich benediction of Heaven largely resting upon him.

But the greatest favourite of Heaven is not exempt from the ordinary calamities of the present life: he suffers in common with others. "There was a grievous famine in the land," and Abram experienced a measure of its evils. Impelled by necessity, he seeks an asylum in the neighbouring fertile country: "and Abram went down into Egypt to sojourn there." But on entering that kingdom with a large household in his retinue, he was aware that much inquiry would be made respecting such a body of foreigners; and the fears of Abram were many and distressing, respecting the safety and honour of his beloved wife. Sarah was, at this time, about sixty-five years of age, appearing, probably, very beautiful in the bloom of life; and coming from a country a thousand miles north, she was much fairer han the tawny Egyptians. Cherishing affectionate solicitude for his endeared partner, he forgot the ever-present and omnipotent care of their covenant God, and adopted an expedient for his own safety, as imprudent in itself, as it was unworthy of his general chaacter. His criminal policy was virtually to deny the act of their marriage! And by his recommendation, Sarai acquiesced in this culpable dissimulation! "And t came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, know that thou art a fair woman to look upon: therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee." Gen. xii, 11—13.

What a lamentable spectacle do we here behold in the "father of the faithful!" How exceedingly is he fallen! He appears to have totally lost sight of God; to have forgotten his gracious promise, and to have made shipwreck of his own faith. "And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. The princes also of Pharaoh commended her before Pharaoh: and the woman was taken into Pharaoh's house." Ver. 14, 15.

The deceitfulness and hardening nature of sin are impressively evident in this whole transaction. It seems difficult to perceive, how an affectionate husband could be induced, in this manner, to surrender a beloved wife: sacrificing, not only his honour as a man of piety, but his tender sensibilities as a husband. But it is probable that Abram retired to Egypt without consulting the will of God; and he was therefore permitted to fail in his faith, to lose his confidence, and to fall into sin, by trusting to his own wisdom and prudence. Sarai also must have fallen exceedingly, to be silent when separated from her husband; and though Pharaoh "entreated Abram well for her sake," and sent valuable presents to him, as the brother of Sarai, it must have been a poor consolation to him for so grievous a loss. But the God of Abram watched over his dejected servant, and preserved the honour of his wife, rebuking the monarch for her sake. "And the Lord plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife." Ver. 17.

To ascertain the cause of their extraordinary sufferings, the priests and magicians were consulted; and they were led to declare, that it was on account of the king taking the wife of another man, a servant of the Most High God. Idolatry prevailed in Egypt, but the rites of hospitality were still held sacred; and the king, shocked at the decision of the priests, "called Abram, and said, What is this that thou hast done unto me? Why didst thou not tell me that she was thy wife? Why saidst thou she is my sister? So I might have taken her to me to wife: now therefore, behold thy wife, take her, and go thy way. And Pharaoh commanded his men concerning him; and they sent him away, and his wife, and all that he had." Ver. 18—20.

We are constrained to admire the upright conduct of Pharaoh. His remonstrance was at once dignified, appropriate, and piercing; and "*the prophet of the Lord*" must have been deeply affected with a penetrating sense of shame, on being reproved thus by an idolatrous heathen. Conscious of wrong, yet grateful to the generous monarch for his noble behaviour, Abram was silent and departed!

The Divine blessing removed the famine, and by his command, plenty immediately succeeded. "And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. And Abram was very rich in cattle, in silver, and in gold. And he went on his journey from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai, unto the place of the altar, which he had made there at the first." Gen. xiii, 1—4.

As Abram measured back his steps to Bethel, repenting of his prevarication, his mind was renewed by the Spirit of grace to its former state of spiritual health and vigour. He recollected the merciful tokens of the Divine favour which he had there enjoyed, and delighted to reflect upon the manifestations of God's loving-kindness, which he had experienced in former days. Beholding the consecrated spot, on which his altar had been erected, he would feel shame for his backslidings, and be resolved, in the strength of God, to honour his profession by unlimited confidence in the Divine care. He settled again near Bethel; "and there Abram called on the name of the Lord." Ver. 4.

How amiable does the venerable patriarch now appear! Surrounded by his numerous household, he officiates as priest of the Most High God, teaching by his act of sacrifice, the only way of access to the throne of mercy, through the blood of atonement, proclaiming the infinite perfections of Jehovah, and rendering to him solemn thanks for delivering and preserving mercies.

The household of Lot seems to have been nearly equal to that of Abram, "and the land was not able to bear them, that they might dwell together: for their substance was very great, so that they could not dwell together." Ver. 6. Frequent strifes also arose between their herdsmen; by which the benevolent mind of Abram was sincerely grieved. On his proposition, therefore, they separated, after dwelling together from their infancy, about fourscore years. Lot chose the fertile plain of Jordan; and, the Lord having again renewed his promise to Abram, he "removed his tent, and came and dwelt in the plain of Mamre which is in Hebron, and built there an altar to the Lord." Ver. 18.

Excepting a short period, in which he sojourned in the neighbouring country of the Philistines, Abram appears to have dwelt in the country of Mamre the whole remainder of his life, which, during the long course of more than ninety years, must have embraced many important events. Among those occurrences must be reckoned the invasion of the adjoining country by five confederate kings, and his temporary residence in Gerar. The former of these events will be considered in the following chapter, the latter shall be briefly noticed in this place.

After contemplating pious Abraham in Mamre, walking with God before all his house, every Christian reader must be truly distressed with what the inspired writer records of him in the land of the Philistines. "And Abraham journeyed thence toward the south country, and dwelt between Kadesh and Shur, and sojourned in Gerar. And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah." Gen. xx, 1, 2. "But God came to Abimelech in a dream by night," and by his merciful interposition, the honour of Sarah was again preserved. Abraham apologized to the king for his dissimulation, and by prayer, God was intreated to pardon and bless both Abimelech and Abraham. But how seriously humiliating to find Abraham and Sarah a second time in circumstances of criminal weakness and duplicity! Especially was their conduct guilty, after having received such signal mercies from the Lord, the names of both having been changed, and a son having been promised to Abraham by Sarah! What an affecting view does it present of the infirmity of human nature! May we be more sensible of our need of the special grace of Christ, and every one be more earnestly imploring, in the language of the Psalmist, "Uphold me according to thy word, that I may live; and let me not be ashamed of my hope." Psalm cxix, 116.

A DESCRIPTIVE ACCOUNT OF BRITISH INDIA.

Of all the countries on the Asiatic continent, India has, from the earliest ages, excited the greatest interest. The exploits of conquerors who made it the object of their expeditions, as also its splendid productions both of nature and art, procured for it a great name in the remotest eras of antiquity.

It has ever been imaged by the western world, as adorned with all that is splendid and gorgeous, glittering as it were with gold and gems, and profuse of fragrant and delicious odours. Though there be in this something romantic and illusory, still India forms unquestionably one of the most remarkable regions of the globe. The varied grandeur of its scenery, with the rich and copious productions of its soil, are not equalled in any other country.

It is also extremely probable that it was, if not the first, at least one of the earliest seats of civilization, and all the improvements of social life.

The great interest which India itself thus excites, must be greatly increased by the fact of its having so completely been rendered a province of our empire. This connection is peculiarly strengthened by the great number of our countrymen who are constantly going out to administer its affairs. We thereby form closer personal ties with our eastern settlements, than with the different counties of England itself.

India has very grand natural boundaries. On its northern frontier are the Himmaleh mountains, of an equal height at least to any others on the globe; the western and eastern limits are the lower course of two great rivers, the Indus and the Brahmapoutra. The southern boundary is a very extensive peninsula surrounded by the ocean. India thus defined, extends something above 1,800 miles from north to south, and at its greatest breadth nearly 1,500 miles; it is, as it were, an epitome of the whole earth: it has regions beneath the brightest rays of a tropical sun, and others, than which the depths of the polar world are not more dreary. We do not in India, as in Africa or Europe, see nature under one uniform aspect, we have to trace her gradual yet rapid transitions, between the most opposite extremes.

The main body, as it were, of India, the chief scene of her matchless fertility, and the seat of her great empires, is composed of a plain extending along its entire breadth, between the Brahmapoutra and the Indus, and reaching across from the great chain of mountains to the high table land of the south. With the exception perhaps of China, it may be considered the finest and most fertile on the face of the earth; the whole of its immense surface, with but one exception, forms one continued level of unvaried richness, over which majestic rivers diffuse their sea-like expanse. The province of Bengal is not diversified with a rock or a hillock; the Ganges rolls through it, and in the rainy season covers a great extent of land with its fertilizing inundation. From this rich, well-watered soil, the sun calls forth an almost unrivalled power of vegetation, and makes it one entire field of waving grain. Its staples consist of solid, useful articles, rice, the eastern staff of life, sugar, opium, indigo, and in the drier tracts, cotton. North of the Ganges, the provinces of Oude, sloping up to the mountains, enjoy a more cool and salubrious climate; here the Ganges is succeeded by the Jumna; to the south of the Jumna, the surface is broken by eminences, while insulated perpendicular rocks form those almost impregnable hill forts, so much celebrated in Indian history.

To complete the survey of the great Indian plain, there only remains to be described a feature dissimilar to the rest. Immediately west of the Jumna is a desert region, about 600 miles long and 300 broad, presenting a similar aspect to the most dreary tracts of Arabia and Africa; according to the observations of a recent traveller, it consists of sand hills interspersed with coarse grass and stunted prickly shrubs. At wide intervals are clusters of mud huts, while on more smooth and level parts the traveller is tantalized by the phenomenon of the mirage, producing the appearance of immense lakes that even reflect the surrounding objects.

North of this great plain towers the mountain region of the Himmaleh, with summits wrapped in perpetual snow. At the foot of these mountains is an immense swamp, the pestilential vapours exhaling from which make it, at certain seasons, the region of death. On ascending from this dark pestilential place, a more pleasing scene opens to the view. The path lies through smiling and fruitful valleys, overhung by romantic steeps covered with the noblest forests. The views in the foreground of cultured vales, hills behind crowned with natural plantations, and in the distance the snow-clad pinnacles of the mountains, form a combination of the most sublime and enchanting scenery. The Himmaleh, as it ascends higher, assumes a much bolder aspect; the lofty ridge and the dashing torrent resemble our own Highlands, while steep sides, sometimes wooded, sometimes only naked rocks, form dark chasms and ravines, at the bottom of which there is barely room for the torrent to force a way. So generally irregular is the surface of this territory, that it is supposed, in the whole extent of country surrounding Serinagur, there could not have been found another spot whereon to have erected that small city. At Nahn the traveller mounts through the principal street by a stair cut in the rock. The streets and houses of Rampore rise in tiers above each other, while the river foams and dashes beneath, and awful crags and precipices overhang it from above. But notwithstanding the gloomy and uninviting aspect of these mountain scenes, there are a few places where they open out into cultivated plains of considerable extent. The most extensive of these is the kingdom of Cashmere, which, beyond any other spot on earth, seems to merit the appellation of a terrestial paradise. In the distance, amid perpetual snows, is seen the central mass of this enormous chain of mountains; it has been estimated to be more than a thousand miles in length, and about eighty in breadth, forming one continued desert of precipices, rocks, and ice. Yet through all these mighty obstructions the daring industry of man has contrived to form passes, narrow indeed as well as fearful and perilous, but by means of which Thibet and India find it possible to exchange their respective commodities. Rude staircases are constructed along the precipices, while in other parts the road is made of branches of trees and earth, suspended at an awful height, and shaking beneath the tread of the passenger.

The Deccan, or southern peninsula, which alone remains to be described, presents none of those singular features distinguishing the greater central plain, and its northern boundary. Hills of moderate elevation diversify its surface, and its scenery is beautiful and picturesque; the greater part is cultivated, though it has a large portion of jungle, rock, and sandy waste.

India, in the view of the ancients, appeared an almost inaccessible region, its extensive seas were nearly impassable by infant navigation. Yet its wealth and populousness rendered it the object of ambition. Its fabrics, the most beautiful productions of human art, were sought after eagerly; and the manners of its people, and the maxims of its sages, strongly excited philosophical inquiry.

For these reasons, India, from the moment its existence was known, held a great and conspicuous name. No statement is made in the sacred volume, from which we can conclude that the Jews had any knowledge of India; the river Euphrates and its territory, they described as the ends of the earth: yet we cannot but believe that the spices and precious cloth, formed part of the Indian trade.

Of the several expeditions to subjugate this country, that of Alexander the Macedonian gives us the most ample information, for one of his greatest qualities was an ardent thirst for knowledge, and especially for geographical discovery. He is said to have first discovered the phenomena of the tides; in descending a river his troops were alarmed by the waters receding and leaving their ships on dry land, the rising however of the stream allayed their fears, and confirmed the discovery. But it was not till the year 1498, that India was known to Europe; a Portuguese monarch, fired with the discoveries of Columbus, equipped a fleet to explore the Eastern world; and the way having been opened, other European nations followed up the enterprise.

COMMUNION WITH GOD.

(From the Diary of a departed Christian.)

How many especial seasons have I been favoured with, in which the very light of heaven has shone into my soul! When *realizing* the promises of God, through faith in Christ Jesus, I have felt the inward testimony of God's love, and an assurance that my iniquities were all forgiven, when, by the Spirit's teaching, the Scripture has appeared all light, and an evidence far above all merely outward demonstrations has pervaded my spirit, of the blessedness of God's revelation, and the certainty of all its promises. When by faith I could say, I *know* that *my* Redeemer liveth; I feel that the everlasting God is *my* Father, and will be with me in life, and support me in death, and be my portion for ever. That the blessed Spirit is with my spirit, to teach me and guide me into truth, and with his gentle but powerful influence to lead me upwards to God, to purify my heart, and to enable me through grace to bring forth his fruits in my life. Oh! blessed seasons! Oh! most desirable visits of love! What can earth offer to be named in the comparison! How utterly, how unspeakably insignificant are all things earthly in the contrast! But it is not always thus in my experience.

How often, alas! has all been dark and dreary within. No comfort in the soul; no going forth of the affections towards God! Temptations besetting the mind, and the flesh prevalent over the spirit. The Sun of Righteousness hidden behind a cloud, and the sweet influence of the Spirit not found moving over the mind.

But anon, perhaps in a moment, the whole darkness seems to remove, and light and love spring up together, and I wonder at the folly which could have prevented me from the enjoyment of that blessed presence which God bestows. I despise the miserable thoughts of him, which kept my soul away from that source of blessedness, which could tempt me for a moment to doubt either his revelation or his love; — and again faith springs up on the wings of love; and in the enjoyment of this blessed state, the soul can exclaim with truth, It is the very foretaste of heaven!

As *I know* from *my own experience*, from the *word of my God*, and the *statements* of *other Christians*, that we shall and do fluctuate in either a greater or less degree while here below, in our feelings and enjoyments,—I have written this, that by the goodness of God I may turn to it under such changes, not considering them as any strange thing happening, but earnestly praying more and more to be keeping the eye of faith more intensely fixed on Christ the great object of faith, and growing up more and more into his likeness, until by his mercy I shall come to the fulness of the stature of a man in him. P. N.

THE STATE OF BRITISH SAILORS ABROAD.

"*The state of British sailors abroad*," says the Rev. Mr. Croggon, a Wesleyan missionary at Zante, "*is awful beyond description*." The British and Foreign Sailors' Society are surely aware of this; and we trust that the servants of Christ of all denominations in the country will render that institution efficient aid. British commerce, influence, and honour, are deeply involved in the character of our sailors. But how much more so British religion! Our missionaries are sent forth to almost every shore; but instead of their instructions being recommended by the purity of life exhibited by our sailors, who for commercial and other purposes visit those shores, their habits of life have the most pernicious influence upon pagan foreigners! Surely every thing which can be done, ought to be effected for our sailors in British ports, and every ship ought to be furnished with religious books and tracts. Mr. Croggon says in his letter to which we have referred, "I am happy to say, my Sunday morning congregation is much increased lately: when the weather permits many come from the port as well as the town, so that the room is filled with attentive hearers: the masters of vessels also frequently come with some of their crew, but *the state of British sailors abroad, is awful beyond description*. It grieves me to the heart, to behold them *so given up to intoxication*; but frequently a serious soul finds his way to the house of prayer, and in a foreign land, how profitable to wait upon God!"

REVIVAL OF THE ORDER OF THE JESUITS.

Popery is founded upon human impositions, having no basis for its peculiar doctrines and ceremonies in the testimony of the Holy Scriptures. Jesuitism is the perfection of popish priestcraft: but as it had proceeded in its career of iniquity until it had become dreadful in its aspect and operations, even to the popedom itself, its extinction was pronounced in 1773, by a bull of Pope Clement XIV.

Since the restoration of the monarchy in France, the order of the Jesuits has been revived; and in 1833, at the breaking up of the Jesuit establishment at Montrouge, among their archives was found the following statement respecting the society. The government is divided into 5 assistances, which comprehend 39 provinces, 24 professed houses, 669 colleges, 61 noviciates, 176 seminaries, 335 residences, 223 missions, 22,787 Jesuits, of whom 11,010 are priests. In England, 19 noviciates, 299 Jesuits, 28 priests.

Many entertain the idea that their power increases in England; and this opinion is probably correct. It is also said that multitudes of Jesuits are being trained on the continent, by whom our country will soon be overspread. We are confident that Jesuitism cannot prevail in the clear light of the word of God: let our pastors, therefore, be more diligent, imparting sound scriptural knowledge, and ecclesiastical history, especially to our youth.

SCRIPTURE GAZETTEER.

(Continued from p. 326.)

Cyprus *(fair,* or *fairness)*, a famous island in the Mediterranean sea, between Cilicia and Syria. It is distant, according to Dr. Wells, about a hundred miles from the main-land of Syria, and about sixty from Cilicia; is extended in length from east to west about two hundred miles, and in breadth sixty. The ancients were of opinion it took its name from the cypress tree, which grows there in great abundance. They celebrate it much for its fertility, as being sufficiently provided with all things within itself; for which reason they call it the rich and happy island: but so infamous was it for luxury, and all kinds of debauchery, that it gave the name Cypris, or Cypria, to Venus, who was the chief goddess of it in the time of heathenism, when they used to consecrate their women to prostitution, and by a law compel them to cohabit with strangers, as did the Babylonians. The apostle Paul and Barnabas departed from Antioch, embarked at Seleucia, and landed in the isle of Cyprus. Acts xiii, 4, 5, 6. While they continued at Salamis, they preached Jesus Christ in the Jewish synagogues, and from thence they went and visited all the cities in the island, preaching the Gospel everywhere. At Paphos they met with the pretended prophet Bar-jesus, whom St. Paul struck with blindness. St. Barnabas is considered as the principal apostle and first bishop of this island, where it is said he suffered martyrdom.

Cyrene *(a wall)* a city of Lybia in Africa, which, as it was the principal city of that province, sometimes gave it the name of Cyrenean, which, by St. Luke (Acts ii, 10), is paraphrastically called Libya, about Cyrene. This was a city of great note, and one of such power as even to contend with Carthage for pre eminence. It is famous in profane writers for being the birth-place of Eratosthenes the mathematician and Callimachus the poet; and in holy writ as being the birth-place of Simon, whom the Jews compelled to bear our Saviour's cross. Matth. xxvii, 32. There were a great many Jews near Cyrene, and great numbers of them embraced the Christian religion (Acts xi, 20, and xiii); but others opposed it with much obstinacy.

D.

Daberath (a *word* or *thing)*, a town belonging to the tribe of Zebulon, or at least in the confines of this tribe (Josh. xix, 12). But Joshua shows very clearly (xxi, 28), that there is a town of this name in the tribe of Issachar, this tribe having made a cession of this town to the Levites for their habitation. Josephus frequently speaks of this place under the name of Daburitta or Darabitta, situated in the great plain at the extremity of Galilee and Samaria.

Dalmanutha *(a bucket)*. St. Mark (viii, 10) says, that our Saviour embarked with his disciples upon the sea of Tiberias and came to Dalmanutha. St. Matthew (xvi, 59) says that he went to Magdala. Some copies read Magedan; and many MSS of St. Mark read it thus. The Syriac, Arabic, and several old copies, read Magedan. The place to which our Saviour came at this time, says Dr. Wells, lay between or in the neighbourhood of Magdala and Dalmanutha; and these were seated on the eastern side of the sea.

Dalmatia *(deceitful lamps)*, a part of old Illyria, lying along the Gulf of Venice. Titus preached the Gospel here. 2 Tim. iv, 10.

Damascus *(a sackful of blood)*, a celebrated city in Syria, and one of the most venerable for antiquity in the whole world, being the birth-place of Eliezer, the steward of Abraham. Nor has it been less considerable on account of its strength and greatness, being for a long time the capital of Syria, and the residence of the Syrian kings mentioned in the Old Testament. To pass by other titles, it is styled by Julian the Eye of the East, and stands in every respect in one of the most delightful situations of the whole world. Maundrell acquaints us, that no place can promise the beholder at a distance greater voluptuousness; insomuch that the Turks have a tradition, that their prophet coming near Damascus, took his station upon a certain precipice for some time, in order to view the city; and considering its enchanting beauty and delightfulness, he would not tempt his frailty by entering into it, but instantly departed with this reflection, that there was but one Paradise designed for man, and for his part he was resolved not to take his in this world. The city is situate in an even plain, so that the eye can but just discern the mountains that encompass it on the farther side. It stands on the west side of the plain, at not above two miles distance from the place where the river Barrady breaks out from between the mountains, its gardens extending almost to that very place. At about five hundred paces from Damascus on the south side, upon the highway, the place is shown where St. Paul was thrown upon the ground, and heard a voice saying unto him, "Saul, Saul, why persecutest thou me?" Here a church was built, which at present is entirely ruined. In the same city is still to be seen the house which is said to be that of Ananias, who baptized and instructed St. Paul; it was changed into a church, but the Turks have made a mosque of it. Several writers have been of opinion, that Cain and Abel dwelt near Damascus, and that this city took its name from the blood of Abel, Dam, in Hebrew, signifying blood, and Sachi, a righteous person; and they still show in these parts, Abel's monument, which is said to be forty feet in length. The Jews and Christians have a tradition, that Paradise was situated in the valley of Damascus. The beauty and fertility of this place induced the inhabitants to be of this opinion, though it is at a considerable distance from the Tigris and Euphrates. They also assert that Adam was created near Damascus, of a certain red earth, which is to be seen at the same place, and which to them seemed more proper than any other to form flesh. For a further account of this delightful place, we refer our readers to Maundrell's Journey from Aleppo to Jerusalem.

Debir, otherwise called Kirjath-sepher, or the city of letters, or Kirjath-arba, a city in the tribe of Judah, very near Hebron. The first inhabitants of it were giants, of the race of Anak. Joshua (x, 39) took it, and put the king to death, who commanded in it. Debir fell by lot to Caleb; and Othniel going first to the assault, and entering the place, Caleb gave him his daughter Achsah in marriage. Debir was one of the cities belonging to the Levites.

Decapolis *(place of ten cities)*, a country in Palestine, so called because it contained ten principal cities, situated some on this, and some on the other side Jordan. There is mention of this country in Matth. iv, 26, and in Mark v, 20.

Derbe *(a sting)*, a city of Lycaonia, whither Paul and Barnabas retreated after having been driven from Iconium (Acts xiv, 6) in the year of Christ 41.

Dar, or Dora, the capital of a country in the land of Canaan, called in Hebrew Nephat-Dor. Joshua (xii, 2, 3) conquered it, and killed its king. He gave the city to the half tribe of Manasseh, on this side Jordan. Josh. xvii, 11. Dor is situated upon the Mediterranean sea, with a very bad port belonging to it. It lies near Cesarea, in Palestine, and near Mount Carmel. Antiochus besieged Tryphon, the usurper of the kingdom of Syria, in this city.

MY SCRAP BOOK.

LEAF XIV.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—Seneca.

Old Mr. Thomas Bradbury was remarkable for a strict punctuality in family devotion. One evening, when the bell had rung, his servants ran hastily up to prayer, and forgot to shut the area door, next the street. Some fellows seeking an opportunity to commit a robbery, happened to observe the door open, and one of them getting over the palisades, entered the house. Creeping up stairs, he heard the old gentleman at prayer, that God would preserve his house from thieves. The man was thunder-struck, and unable to persist in his design. He therefore returned and told the circumstance to his companions, who abused him for his timidity. But the man himself was so affected, that some time after, he related the event to Mr. Bradbury, and became an attendant on his ministry.

Illustration of Malachi iv. 2.—The late *Mr. Robinson*, of Cambridge, called upon a friend*, just as he had received a letter from his son, who was surgeon on board a vessel then lying off *Smyrna*. The son mentioned to his father, that every morning about sun-rise, a fresh gale of air blew from the sea across the land, and from its wholesomeness and utility in clearing the infected air, this wind is always called the *Doctor*. "Now," said Mr. Robinson, "it strikes me, that the prophet Malachi, who lived in that quarter of the world, might allude to this circumstance, when he says, 'The Sun of Righteousness shall arise with healing in his wings.' The Psalmist mentions '*the wings of the wind*;' and it appears to me, that this salubrious breeze which attends the rising of the sun, may be properly enough considered as the *wings* of the sun, which contain such healing influences, rather than the *beams* of the sun, as that passage has been commonly understood."

Apologue.—Having in my youth notions of severe piety, says a Persian writer, I used to rise in the night, to watch, pray, and read the Koran. One night, wholly engaged in these exercises, my father, a man of practical virtue, awoke while I was reading. "Behold," said I to him, "thy other children are lost in irreligious slumber, while I alone wake to praise God." "Son of my soul," replied my father, "it is better to sleep, than wake to remark the faults of thy brethren."—Sadi.

Christian Liberality, an Anecdote.—Many persons contract their liberality, if by any providential occurrences they suffer losses in their secular affairs. That some good men, however, have been of another mind, and that they have not been afraid to trust God under such circumstances, will fully appear from the following incident, which is related by Mr. Tong, in his Life of Mr. Shower, p. 3. A religious and wealthy merchant in Derbyshire, having heard of the loss of a ship near Hull, in which he had effects to the value of 1,500*l.* presently called to his cash-keeper, and ordered him to distribute 100*l.* amongst such poor ministers and Christians as he should direct: "*for*," said he, "*if it be going by* 1,500*l. at a lump, it is time to make sure of some part of it before it be all gone!*" What is given *for the sake of Christ*, shall be amply and certainly recompensed.

A gentleman of very little seriousness, being once in company of Mr. R. Rogers, an old nonconformist minister, said to him, "Mr. Rogers, I like your company, *but you are so precise.*" "O Sir," replied he, "I serve *a precise God.*"

Mr. Bunyan having once preached with particular warmth and liberty, one of his hearers observed to him, what a *delightful* sermon he had delivered. "Ay," said the good man, "you need not remind me of that, for the devil told me so before I left the pulpit."

Spanish Proverbs.

We can say nothing of the day till the sun is set.

Be slow in choosing a friend, but slower in changing.

Companionship and good-fellowship, must not be mistaken for true friendship.

Content in the humblest dwelling, is better than care in a splendid palace.

Consider well before you tie a knot you can never undo.

He who makes an idol of his interest, makes a martyr of his religion.

Actions deliberated upon, are seldom embittered by repentance.

Let not thy heart be upon the world, when thy hands are raised in prayer.

The Christian's Wants.

I want—that sacred flame of love to God,
Which every evil passion shall subdue,
That like the sun diffuses all abroad,
And leads spectators to admire him too.

I want—a full release from every sin,
From all its guilt, and captivating powers,
From all that keen distress I feel within,
That racks my waking and my sleeping hours.

I want—the smiles of his beloved face,
On which my hopes and comforts only live,
The sacred influence, the saving grace,
Which he hath purchas'd, and alone can give.

I want—the blessed Spirit near my heart,
To purify and change that loathsome waste:
O that my God would energy impart,
And let my soul his new creation taste.

I want—that wisdom which is from above,
To teach me when to speak, and what conceal;
The serpent well attemper'd with the dove,
And pious prudence mix'd with fervent zeal.

I want—more gratitude for what I have;
O that my God would *this* desire fulfil!
And when he dooms my comforts to the grave,
Grant me more resignation to his will.

I want—affections that have larger scope,
To render every service more devout:
I want a stronger faith, a brighter hope,
To silence and to banish every doubt.

I want—alas! I want I know not what;—
Establish'd grace, and consequent delight:
My wants exceed the stretch of human thought;
How I may live, and how expire aright.

But if my suit in part must be denied,
May sorrows well prepare for joys on high;
Thus every want shall more than be supplied,
And every wish in full fruition die.

S. J. B*****.

"Sincerity has a certain steady dignity in itself, that always obtains respect; and though it may sometimes not be very pleasing to vanity, it is never liable to the disapprobation attendant on fickleness and levity."

"They have reason to be well pleased with their lot in life, who can distinguish the hand of God in their misfortunes."

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* The late Rev. William Button.

ON THE PORTRAIT OF A KNEELING CHILD.

"Or lisps with holy look his evening prayer."—CAMPBELL.

MOTHER! teach thy child to pray,
In the morning of life's day:
Then direct his heart and eye,
Far above the bright blue sky,
To his Father's throne on high.
Tell him of a Saviour's love;
Say that Saviour reigns above;
Tell him *He* can always see
Little children bend the knee,
And has promis'd to bestow
Every good they need below.

Mother! teach thy child to kneel,
And to make his own appeal;
Pleading his Redeemer's name,
Who to save young children came,
Ere pollution grows with years,
Sin produces doubts and fears;
Ere the world shall frown or smile,
Or with empty show beguile;
And ere many a flaming dart
From the tempter reach his heart;
Teach, oh! teach thy child to fall,
And on his Heavenly Parent call.
He will need a sword and shield,
To prepare him for the field;
For a conflict hard and long
He must venture with the strong;
And will often be distrest,
But may not a moment rest.
Prayer will prove both shield and sword,
Certain conquest will afford.

Mother! teach thy child to pray,
In the morning of life's day;
Long ere evening he may die;
Point him to a home on high:
Father, Son, and Spirit there,
Wait to grant the infant's prayer;
To receive the infant's breath*,
Ransom'd by a Saviour's death;
Made by Him as fit for heaven,
Pure as when in Eden given.
He may be but lent to thee,
Teach him then to bend the knee.

S. HOPKINS.

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* Gen. ii, 7.

"ESCAPE FOR THY LIFE."—GEN. XIX, 17.

SINNER, rise! with ardour rise,
Seek the things above the skies,
Be unto salvation wise,
Nor longer dare delay.
See the crown of life in view,
Jesus holds it out to you;
Now the glorious prize pursue,
While it is call'd to-day.

Clouds will soon o'erspread your skies,
Death in darkness seal your eyes,
When in ceaseless agonies
Repentance will be vain.
Now is the day, now is the hour;
God on you will his Spirit pour;
You are weak, he'll grant you power:
Seek, and you shall obtain.

Think not to yourself to say,
"Why should I repent to-day?
When death comes, then will I pray:
Religion I despise!"
Say, poor sinner, dost thou know,
That to-night thy soul may go
Up to God, then sink in woe,
Never again to rise?

Stay not then in all the plain,
Haste a refuge to obtain,
Ere God's wrath, like burning rain,
Comes rushing from the sky.
Fly to Jesus crucified,
Shelter in his open'd side;
Here in safety you may hide,
And wrath will pass you by.

Sinner, rise! with ardour rise,
Seek the things above the skies,
Be unto salvation wise,
Nor longer dare delay.
See the crown of life in view,
Jesus holds it out to you;
Now the glorious prize pursue,
While it is call'd to-day.

G. M.

EVANGELICAL BIOGRAPHY.

MEMOIR OF THE REV. ALEXANDER WAUGH,

18mo. cloth, pp. 72, with a portrait, Simpkin
shall, London.

Christianity embodied was scarcely ever seen to
advantage, than in the benevolent and heavenly
and the holy life, of the late Dr. Waugh. This
biography is small and unpretending; but it
beautiful miniature portrait of that great, and
and useful man.

FOX'S ESTIMATE OF THE BENEFITS
PRINTING.

Christianity was restored at the Protestant Refor
Humanly speaking, this could not have been
plished, but for the glorious invention of Pri
Fox, the martyrologist, remarks on this subject:—
printing tongues are known, knowledge groweth,
ment increaseth, books are dispersed, the Scriptures
seen, the doctors are read, stories are opened, ti
compared, truth discerned, falsehood detected, an
through the benefit of printing. Wherefore I supp
that either the pope must abolish printing, or he
seek a new world to reign over; for else, as this w
standeth, printing will doubtless abolish him. But
pope and all his college of cardinals must underst
that through the light of printing the world begin
now to have eyes to see, and heads to judge: he ca
walk so visible in a net, but he will be spied. Altho
by power he before stopped the mouth of John
and of Jerome, that they might not preach, thinkin
make his kingdom sure; yet, instead of John Huss
others, God hath opened the press to preach, w
voice the pope is never able to stop, with all the
sance of his triple crown. By this printing, as by
gift of tongues, and as by the singular organ of
Holy Ghost, the doctrine of the Gospel soundeth t
nations and countries under heaven; and what
revealeth to one man is dispersed to many, and wh
known to one nation is opened to all."

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THE EAST INDIA HOUSE, LEADENHALL STREET, LONDON.

THE EAST INDIA COMPANY, AND THEIR EMPIRE.

HE British Empire in India has been described as the ost extraordinary spectacle "which the political world ver saw:" as nearly equalling in extent that which e Romans once established in Europe; while it has rpassed and differs from theirs in the celerity and inerior agency, numerically considered, by which it has een acquired; in the benevolent character and efficincy of its administration; and in its remoteness om the seat and source of the ruling power and inuence.

The empire thus subjected to the dominion of Great ritain comprehends more than 500,000 square miles of erritory in the peninsula of India, inhabited by not ess than 100,000,000 of human beings; and is at a istance from Great Britain of 5,000 miles by land, nd 12,000 miles by sea. Not the least remarkable ircumstance connected with this empire is, that it was equired, and its government has been administered, by joint-stock company of merchants, whose high and overeign commands upon all points connected with overnment are issued without observation from their ommercial hall in Leadenhall Street, London.

At no former period in the history of the world has such a spectacle been presented to the contemplation of mankind; and it now derives additional interest from the consideration, that Christianity in its imperishable interests is deeply involved in the future conduct of this corporation.

The trade with India first commenced in 1599. In 1600, Queen Elizabeth established a company to conduct it; but this company appears to have been a shipping company; the adventurers sending their goods at their own risk. In 1612 the funds of individuals were combined into a common capital or stock, of which each person held a share or shares, according to the sum which he had subscribed for the purposes of trade. The value of a share was 50*l*, and the capital formed by these shares amounted to 740,000*l*. The traffic appears to have been at that period lucrative, and to have afforded a considerable profit to the first adventurers, notwithstanding many losses which they sustained through the rivalry and malice of the Dutch.

Hitherto the Company had traded under a royal charter, unsupported by parliamentary authority, which gave them an exclusive prisilege. The profits which the Company thus acquired, induced others to inquire into the validity of their claims; and it was decided, that, without the sanction of every branch of the legislature, no charter could convey the privilege of an exclusive trade; accordingly, many adventurers engaged in the Indian trade, independently of the Company; and the profits of those who had supposed themselves to be possessed of an exclusive privilege, were greatly injured by the competition.

In this situation the Company's affairs continued until 1698, when, to obtain a charter conferring an exclusive privilege of trading to India, a number of subscribers, unconnected, with the old Company, offered to King William 2,000,000*l.*, at 8 per cent. interest: whereupon, the old Company, to maintain their privileges, offered to government 700,000*l.* at 4 per cent. Necessity induced the administration to accept the larger sum, though at the higher interest. A new Company was thus erected: but the old Company was not abolished. Rivalry was the consequence, and the interests of both parties were injured by it: besides, the new subscribers were not obliged to unite in a joint stock. A few of them insisted upon carrying on the trade separately, and mutual jealousy arose, highly prejudicial to all the chartered adventurers.

In 1702, by what was called an "Indenture Tripartite," of which Queen Anne formed the third party, the two companies were in some measure united; and, in 1708, they were, by act of parliament, formed into one company, under the denomination of The United Company of Merchants of England, trading to the East Indies, a name which they have ever since retained. The individuals, indeed, who had insisted upon a separate trade, were not immediately deprived of their privileges, but the Company was authorized, after three years' notice, to purchase the capital of those individuals, and thus to convert the whole capital into a joint stock. The Company's capital stock, which is vested in the British funds, has been subsequently augmented, and amounted, in 1812, to 6,000,000*l.*

On the renewal of the East India Company's charter, in 1813, a new era in Indian commerce commenced, the trade being thrown open to the enterprise of individuals, under certain restrictions and regulations, as specified at large in the Act of the 53 Geo. III, cap. 55. The following abstract is from Colquhoun:—

"By this Act the territorial acquisitions in India, with the late acquisitions on the continent of Asia, or in any island north of the Equator, are to remain in the government of the East India Company for 20 years, from the 10th of April, 1814. The Company have also the exclusive monopoly of the trade to and from China, for the like term of years. Private traders, subjects of His Majesty, in the United Kingdom, may export goods to any port or place within the limits of the Company's charter, provided the return cargoes are sent to such ports only in Great Britain and Ireland, as shall be specified by an order of His Majesty in Council in Great Britain, and by the Lord Lieutenant and Council in Ireland.

"By this Act, the East India Directors are hereafter required to keep separate and distinct accounts of their territorial, political, and commercial affairs, which have been heretofore so amalgamated as to render it impossible, with any degree of accuracy, to ascertain the profit or loss on their trade.

"In the same year, the Acts of the 54 Geo. III, cap. 34, 35, 36, make further regulations with respect to the East India trade. By the *first* Act, British subjects may trade between the United Kingdom and the limits of the Company's charter, and to any *intermediate port or place* situate in North and South America (British Colonies in America excepted), either directly or circuitously, provided they do not trade in tea; excepting also the dominions of the emperor of China. The *second* Act allows trade to be carried on in India in ships not British built, until the 1st of January, 1815. The *third* Act makes various regulations with respect to duties, drawbacks, manifests, &c. These four Acts of Parliament regulate the whole of the trade to India, in conformity to the new system which has been established."

By the act recently passed, the East India Company are altogether divested of their commercial character, and remain incorporated for the purpose of governing India only; concerning which, we shall give some important information in a future Number.

SCRIPTURE BIOGRAPHY.

ABRAHAM.

Abraham's Conduct towards Lot.

The conduct of Abraham towards his nephew Lot, finely exhibits to us the amiable character of the patriarch. Lot had accompanied his uncle from Haran, and during three years, attended him in his sojourning in Canaan and Egypt. But it became indispensably necessary that they should separate, their households were so large, and their cattle became so numerous.

It has been common to represent Lot as a very young man, entirely dependent upon Abraham, and as having received from him all the property which he possessed. But this arises from a serious mistake: for though Abraham was his uncle, and might be his senior, it could be but very little, as Lot's father was the elder brother of Abraham, and sixty years older than he. It is evident also, that Lot had considerable possessions in Haran, doubtless left him by his deceased parent.

The riches of Lot might not be equal to those of Abraham, but the sacred writer observes, "And Lot also, who went with Abram, had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together: for their substance was very great, so that they could not dwell together." Gen. xiii, 5, 6.

Sincere friendship, founded upon religious principle, united the hearts of these two excellent men, and a separation must have been truly painful to both of them. But "there was a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle." And what rendered the appearance of strife the more disreputable was, the masters were worshippers of the true God: it was even dangerous to them, as foreigners, for "the Canaanite and the Perizzite dwelled then in the land." The fire thus kindled might possibly be inflamed, until the masters should be led take part with the servants, and thus their friendship would cease. This was perceived by Abraham, and with a noble magnanimity, equal to his prudent sagacity, he proposed a separation to his nephew. "And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen. Is not the whole land before thee? Separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." Ver. 8, 9.

Language fails justly to characterize the disinterested proposition of Abraham. A thousand sermons preached, and as many volumes written, to recommend a spirit of peacefulness, benevolence, and condescending politeness, were far short of the expressive and persuasive lesson which we are taught by this act of the patriarch. Lot being younger than Abraham, and certainly under many obligations o him, ought to have declined the proposal, and to have referred the choice to his uncle. But, forgetting the convenience of his generous relation, and, as it seems, somewhat influenced by a covetous spirit, "Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, even as the garden of the LORD. Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked, and sinners before the LORD exceedingly." Ver. 10—13.

For Abraham, so good a man and so kind a relation, to part with his nearest kinsman, a servant of God, must have been exceedingly painful. But he had the consolation of reflecting, that the loss was not sustained through any fault of his own; and whatever blank was made by the failure of creature comforts, was more than supplied by the presence of God the Creator, by the gracious promises of Him "who sticketh closer than a brother." "And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward. For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered." Ver. 14—16.

While Abraham dwelt in the plains of Mamre, enjoying fellowship with his God, "Lot, vexed with the filthy conversation of the wicked," was involved in the miseries of a dreadful war. Chedorlaomer and Amraphel, the kings of Persia and Chaldea, with their allies, invaded the land, defeated the kings of Sodom and Gomorrah, and ravaged the country. "And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed." Gen. xiv, 11, 12.

The news of this calamity soon reached the ears of Abraham: "for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram." Calling in the aid of these three brothers, "he armed his trained servants, born in his own house, three hundred and eighteen," and pursued the host of marauders. He overtook, surprised, and destroyed them. "And he brought back all the goods; and also brought again his brother Lot, and his goods, and the women also, and the people."

In courage and energy, Abraham is here seen by no means inferior to those heroes of antiquity, Alexander and Cæsar; but the motives by which he was induced to engage in this military expedition, had no place in the bosoms of those imperial scourges of the world. The fear of God and the love of man ruled in the mind of Abram; and he was prompted in this affair by justice, benevolence, and sacred friendship. The battle was of the LORD, who honoured him to succour the afflicted, and to be the avenger of oppression against ruthless barbarity.

Lot and his family, the captives and their property, being all recovered, together with considerable spoils, Abraham returned in triumph. With exultation, his neighbours came forth to greet the conqueror, and among them is distinguished Melchisedek, a venerable personage, a royal priest. But little is here said of that excellent person, yet that little must not be passed over. "And Melchisedek, king of Salem, brought forth bread and wine," to refresh the weary army. "And he was the priest of the Most High God, and he blessed him, and said, Blessed be Abram of the Most High God, possessor of heaven and earth: and blessed be the Most High God, who hath delivered thine enemies into thy hand. And he gave him tithes of all" the spoils captured from the enemies.

"And the king of Sodom went out to meet him, after his return from the slaughter of Chedorlaomer and the kings that were with him." Filled with gratitude to his deliverer from so merciless a tyranny, and admiring the noble-mindedness of the patriarch, who laid out the recovered property before all, "the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself." With a spirit of generosity worthy of the religion of Abraham, and unparalleled in the records of the heroes of profane antiquity, he refuses to retain a single article. He replies to the proposition of the king of Sodom, in language the most solemn and devout, commanding the admiration of all ages. "I have lift up mine hand unto the LORD, the Most High God, the possessor of heaven and earth, that I will not take any thing that is thine, lest thou shouldst say, I have made Abram rich; save only that which the young men have eaten, and the portion of the men who went with me, Aner, Eshcol, and Mamre; let them take their portion." Ver. 21—24.

The conduct of Abraham in this affair was truly generous; but at the same time it was strictly just; and while he nobly relinquished his own right to an interest in the recovered property, he would not require that his confederates should make the same sacrifice. Aner, Eshcol, and Mamre might still take their share: but possibly, after the example of their friend, they also might forego their claim upon the recovered goods of their neighbours. The king of Sodom led back his people to their city, and Lot accompanying him, continued to sojourn in his land.

The Sodomites continued "wicked, and sinners before the LORD;" and Lot was dwelling among them. On account of their abominations, God, in righteous judgment, resolved utterly to exterminate them from the earth. But he remembered Lot, and revealed his awful purpose to Abraham. The tender affection of the patriarch for his unhappy kinsman, is beautifully illustrated by his conduct on that memorable occasion.

"And the LORD appeared unto Abraham in the plains of Mamre: and he sat in the tent door in the heat of the day; and he lifted up his eyes and looked, and lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself to the ground, and said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant. Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your hearts, after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said." Gen. xviii, 1—5.

Genuine hospitality and pious benevolence reigned in the heart of Abraham; and this lovely picture is drawn from the habitual practice of his kindness to the weary traveller, and the unknown stranger. To this the apostle refers, as a worthy example to us, when he exhorts, "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." Heb. xiii, 2.

Two of the apparent strangers were angels, and the third was "the angel of the LORD," the Lord of angels, the Son of God. He rewarded the hospitable patriarch, with the renewed promise of a son by his beloved Sarah.

These extraordinary visitors rising to depart, their delighted host accompained them part of the way. "And the LORD said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him." Ver. 17—19.

The dreadful purpose of a sin-avenging God being thus communicated to the patriarch, the two celestial messengers "turned their faces from thence, and went towards Sodom: but Abraham stood yet before the Lord." Filled with compassion for his fellow-men, and all the pious sympathies of his soul moved on behalf of his nephew Lot, "Abraham drew near, and said, Wilt thou destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from Thee to do after this manner, to destroy the righteous with the wicked; and that the righteous should be as the wicked, that be far from Thee. Shall not the Judge of all the earth do right?" Ver. 23—25.

The merciful mediation of Abraham was accepted of the Lord, and he assured the intercessor, that if he found the number proposed, he would spare the whole on their account. The intercession of the holy man was encouraged, and prolonged until the number was reduced to ten. "And the Lord said, I will not destroy it for ten's sake." Ver. 32.

The patriarch dared not to proceed further. Admiring the condescension of the Divine Majesty to sinful "dust and ashes," and penetrated with a consciousness of his own unworthiness, he ceased to plead for a further extension of the forbearance of God. Yet so long as the pious patriarch persevered in his supplication, God in mercy yielded to his request. "And the Lord went his way, as soon as he had left communing with Abraham; and Abraham returned unto his place." Ver. 33.

What encouragement is here afforded to us to plead for sinners in the all-prevailing name of Christ our advocate with the Father. We see that "the effectual fervent prayer of a righteous man availeth much;" for "it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt." Gen. xix, 29.

ON THE DIVINE ATTRIBUTES.

No. VII.—THE HOLINESS OF GOD.

Licentiousness and vice are the features which characterize the deities of heathen worship, and the accounts that are furnished to us of the course of conduct they pursued, are alike disgusting to reason and destructive of morality. Now every nation in which the light of revelation has not shone, in a greater or less degree is addicted to the adoration of beings such as these, and we shall find that their conceptions of the Ruler of all, having no firm basis to proceed upon, very much resemble their own wickedness and vice, with the addition, however, of greater power and more extensive opportunities of indulging in gross and sensual pleasures. This being the case, the inhabitants of the realms of peace being made to resemble those of the lower creation, it follows as a natural consequence, that those who are striving to become sharers in immortal bliss will feel no need of piety or virtue as preparatives for their future state. It can only be explained on the principle of universal depravity, how men come to form such erroneous ideas of their Maker, who in no age or country has left himself without a witness. And when we reflect on the mistaken notions of so many, it should be with feelings of unaffected gratitude that we endeavour to find out what the sacred Scriptures reveal on this subject, convinced that in them alone we shall be able to understand what the true nature of God's holiness is.

Perhaps it is impossible to furnish an accurate definition of a term so little understood, and so difficult of explanation; and since it will be the business of eternity to address God under the appellation of *Holy!* it will be well, while we continue here below, to fill our minds with such representations of it as are recorded for our instruction, without striving to reduce it into any given form of words.

I. *Holiness is essential to the very nature of God:* so that we cannot form the idea of God without including that of perfect holiness. This it is that gives Revealed Religion such an infinite superiority over all the idle imaginations of fallen and untaught men; and the differences of opinion concerning the holiness of God which civilized and Christian people entertain, will be found all to hinge upon the *nature* of that holiness, but not at all on the fact whether God possesses it in an infinite degree. Let us for a moment contemplate what would be the state of the universe, if in its Ruler there should happen to be the least variableness or shadow of turning. That he wields the sceptre of unbounded power, is clear from the manifestations of it which everywhere abound; and thus we might expect the poor and trembling creatures of earth to be crushed beneath a despotism more horrible than ever has disgraced the annals of the most barbarous nations on the globe. On the holiness of God, and on that alone, our safety depends. Could it be proved that the Judge of all the earth could do otherwise than right, then might the very heavens themselves put on sackcloth, and the inhabitants of the earth mourn and howl, at beholding themselves placed for ever beneath the government of one, whose power could accomplish all that his malevolence might suggest. True it is that infinite benevolence may be traced in each production of the Almighty's hand; and this renders it therefore antecedently probable, that infinite holiness is an attribute of his nature; for since the object of religion is to reduce us to the frame of mind necessary for the full exercise of such benevolence, the manifestation of this benevolence by any one in an unbounded degree, goes very far to prove that the excellencies of religion abound in his heart. It will now therefore be useful to point out, that—

II. *Holiness is impressed on all the works of God.* By these we are to understand, not merely the material structure of our world, but likewise the systems which he has adopted for its government, and those institutions of which he has been the author. Let us glance briefly at a few.

1. *The Creation,* in itself presents us with the full assurance that its author was the Holy One of Israel. Now, in order to establish this declaration, I must call attention to the invariable effects of evil dispositions. If we look into the distribution of worldly honour and renown, we shall find in too many cases, that the motive which influenced the mind of the giver was some prejudice in favour of the person on whom the gift is bestowed, and not any peculiar fitness in him to receive such an appointment. And even in the more restricted circles of domestic life, we find that fatal preference of one child to another, which darkened the character of the early patriarchs, and has ever been abhorrent in the sight of God. We find also, that the possession of power is frequently coveted in order to revenge some real or fancied injuries, and that the benefits which result from being endowed with superiority, are but too frequently overbalanced by the dangers it is sure to entail. But how different is the aspect of things under the Divine government. He who could have exerted

his unbounded power in torturing his creatures, and causing all their limbs to move with pain, and the actions necessary for the sustenance of life to be accompanied with excruciating anguish, has evidently laboured with the greatest assiduity to produce as large an amount as possible of happiness and contentment. This I apprehend to be a proof of great importance; for though most frequently cited to prove the goodness of the Deity, it will be seen to establish the absence of all malevolent dispositions, and consequently the presence of holiness. I have only space just to quote the words of Jehovah himself. "And God saw *every thing* that he had made, and behold it was *very good*."

2. *The Moral Law.* Whether we view this as the revelation made by God on Sinai, or as the inward monitor implanted in every bosom, it will alike establish our point. There is no requirement of the Decalogue which does not approve itself to the mind as reasonable and good; and when we bear in mind that it has reference to the thoughts as well as the actions of men, and forbids the indulgence of evil desires, we shall feel the full force of the apostle's declaration, "The law is holy, and the commandment holy, just, and good." Rom. vii, 12. But I search not the records of Scripture to tell me that there is in man a monitor, whose admonitions are ever on the side of virtue. I read it in the care-worn countenance and haggard eye of him who has forsaken the paths of virtue, and chosen those of iniquity. I read it in the specious arguments of him who is labouring hard and striving much to quell the tumult and the storm, which the indulgence of vice has occasioned within him. I hear it in the awful exclamations of the dying man, who feels that he will soon be in the presence of his Maker. I charge each man to deny its existence, if he dares; and I forewarn him, that though by much iniquity and many crimes he may have lulled the secret counsellor, so that its admonitions are faint and few, yet he shall feel its sharpest stings, he shall endure its bitterest reproaches, and it shall arise like a gigantic stature in the twilight, besetting his path and filling him with terror. "The wicked are like the troubled sea, whose waters cast up mire and dirt."

3. *The Mosaic Economy.* The apparently cumbrous and unmeaning ceremonies of the Mosaic ritual, will, on inspection, be found to be well calculated to impress the minds of the Jewish people with the conviction, that He, before whom all things are unclean, must himself be infinite in purity. The peculiar laws concerning cleansing, the absolute necessity that every thing connected with the Tabernacle service should undergo frequent ablutions, and the numerous causes (to us insignificant) which were considered enough to render a man unclean, must have been directed with reference to some greater object than the apparent one. It will be remembered, as an illustration that these requirements were observed, that our Lord ridicules, or rather rebukes the Pharisees, on account of the numerous times they washed their hands; and also, when at the marriage of Cana in Galilee, the large water-pots, which were provided doubtless for the use of the guests, and which were competent to hold about 123 gallons, are said to have been placed there after the manner of the purifying of the Jews. We find nothing disgusting though tedious in the Mosaic ritual; nothing of the impurity and blasphemy which characterized the ceremonies of the heathen world: but all eminently calculated to produce an abhorrence of sin, and a sincere and anxious desire to avoid it on all possible occasions. I conceive this of itself to be a good and decisive argument in favour of its divine origin; for it seems quite absurd to suppose that the Jews were competent of their own wisdom to invent a system so infinitely preferable to that of every surrounding nation.

4. *The Christian Dispensation,* is the greatest possible display of this attribute of the Divine nature. Its fundamental doctrine, we are well aware, is that of the atonement made for our sins by the death of Jesus Christ; and I should think it impossible for more decisive testimony to be furnished of the abhorrence in which God holds every thing that is sinful. Had it been possible at a less price to secure our forgiveness, we may be sure that the Eternal Father would not have consented to what we have every reason to believe was the greatest sacrifice that could possibly be made. And yet we find that the death of the Saviour was the only terms on which an infinitely holy God could provide redemption for his sinful people. But it is not only in this, but in every doctrine, that the same distinguishing features may be traced. The Holy Spirit is offered to our acceptance, and we are repeatedly urged to pray for his abundant influence, that we may abound in all good works. The fruits of this Spirit are represented in the most inviting descriptions of virtue and benevolence; and it is expressly declared, that without them no man can properly call himself a servant of Christ. The world is represented as sinful, and Christians are commanded to be separate from it; by which we are to understand the habitual pursuance of a course of rectitude and virtue, from the high principle of love to God, which is as much opposed as possible to the time-serving expediency of the mere man of the world. Herein therefore we behold the holiness of God distinctly manifested. B. Z.

(*To be continued.*)

Letters to a Mother, upon Education.

LETTER XL.

Religion.

Dear Madam,

In considering how I shall best render any advice I may have to offer upon the subject of religion available to you, I perceive that the most eligible method will be to set down in order the chief topics connected with the subject, and to offer you, in a few observations under each, my latest and best sentiments, both theoretic and practical. This I shall endeavour to effect in *one* continued Letter, upon which I now enter, intending to add to the whole three or four additional Letters upon the chief peculiarities which ought to distinguish the education of females; and with which my advice to you, by letter, upon the subject of Education, will have terminated.

Since the time at which a parent ought to begin to teach religion to her child, and the time at which each separate doctrine ought to be taught, and each precept put into practice, will be different in different children, being regulated by their circumstances, and by their natural and acquired ability, I shall leave the question of time entirely to be decided by the circumstances of your own individual instance.

The first of these lessons is the *existence* of God. "The most valuable of all our habits of observation," says Paley, "is that of referring all the external phenomena of nature to the Supreme Intelligence. The world thenceforward becomes one temple, and life a continued act of adoration." It is then of the greatest importance that your child should acquire this habit; and you can communicate it. You are, I know, a reader of Dr. Paley's Natural Theology: you understand the argument, and you are familiar with the instances. Your own observation will suggest to you a multitude of others, and will render interesting many a walk into the country, and many a winter evening.

Point out then to your child the nature of the argument for the being of a God, as derived from the design evinced in the works of nature. Explain to him the difference between organized and unorganized matter; that the former consists in a complication of parts, put together with a view to produce a purpose, a valuable use, such as is exhibited in the bodies of all organized beings, and especially of animals; and that the latter consists in the mere existence of matter, without any useful purpose through this adaptation. Of the former, a watch is a proper instance, a stone of the latter. Explain to your child, that specimens of the former nature, as far as they occur among the works of men, can never be referred to any thing short of an intelligent mind as their origin; and that the same origin can alone be assigned for the organized beings which abound in the natural world. Illustrate your argument by the wondrous mechanism exhibited even in his own *hand*, its adaptation to its office, the increased sensibility given to the ends of the fingers, the defence afforded by the nails, the flexibility produced by the different joints of the fingers, the station of the hand at the end of the arm, the flexure of the arm at the elbow, so convenient for the achievement of innumerable purposes, the position of the hands to work in the same condition as the eyes look and the feet walk. You will not scruple to entrust him for an afternoon to some intelligent and pious surgeon of your acquaintance, and whom you will have desired to explain to him the mechanism of the human skeleton, with a view to the illustration of this argument. But your acquaintance with Paley will enable yourself to do much. The wings of an insect, the legs and feet of animals, and the relation of one part to another in the construction, will afford you a boundless source of profitable, and in the best sense amusing conversation.

It is related by one biographer of the inestimable writer whom I have quoted, that he would often take a bone of a fish or animal which had been picked at the table, into his study, and examine and reflect upon it for the hour together. I mention this to show how abundant the opportunities will be for you to furnish his mind with illustrations of the argument. The results will have a value literally infinite: you will thus strengthen immensely all the truth of the being of a God, in his mind, by enabling him to understand the overwhelming power, both as to number and clearness, of the proofs by which it is attended. In the course of a short space of time you may initiate him into the knowledge of the book to which I have alluded.

The *unity* of God, the great truth of Judaism and of Christianity, should frequently be a topic of your instructions; and the proofs of which, as derived from the sacred Scriptures, should by you be so frequently repeated, as that he may soon be able to know where to find them in the Scriptures, and apply them to the subject for himself.

It will be proper to explain to him the *eternity* of the existence of the Supreme Being, which means, that there never was a period when he did not exist, and that there never will be a period when he will not exist.

You will have abundance of opportunity of illustrating the *immutability* of God, as taught not only in the Scriptures, but by the appearances of nature, which are inflexibly uniform; that is to say, that the same precedent events are ever followed by the same consequents, except in the case of miracles, which your prior explanation as to the immutability of God will enable you more clearly to illustrate.

I am fully of opinion, that much mischief has been produced by wrong statements respecting the *omnipresence* of the Deity. That the Deity acts and perceives everywhere is most true, and is all that is generally meant by the doctrine of the Divine omnipresence. But the doctrine too often taught amounts to the Pantheism held by some ancient philosophers, which dogma, you are aware, goes to establish the doctrine that *every thing is God*. Teach your child that God in essence resides in heaven, and that heaven is *above* him, and that it is so vast a region, as that from whatever quarter of the globe the inhabitants of the earth look up, they look towards it; and that God from heaven, which is his throne, operates and perceives universally; of which capacity of the Creator, your child's own faculty of sight will afford an accurate though a very limited illustration. The writers of Scripture universally inculcate this doctrine, and our blessed Redeemer continually spake of "our Father who *is in* heaven."

The *omniscience* of God must be taught as meaning the consciousness of the Infinite Mind of every thing that exists or is done everywhere.

His *omnipotence*, as the capacity of doing every thing, which does not involve a physical impossibility or a moral impropriety.

His *independence*, as not being obligated for existence to any being.

His *benevolence*, as his disposition to communicate the greatest measure of happiness to his creatures of which they are capable. This truth will need all your ability in order to inculcate correctly. You will need clearly to understand yourself, that it is impossible that creatures like mankind *can*, in the infancy of their being (and such is our present state), be capable of *moral* happiness, which is the most exalted species of it; that the only method whereby they can be prepared for it is the acquisition of *habits*, and which necessarily involve the pain and suffering consequent upon acquiring those habits; and that such being the condition of mankind in the present life, all that is suffered by any of them is plainly benevolent, when contemplated with a view to the *end*. Still you will do well to point out the peculiar instances of happiness already apparent; such as, for instance, the happiness of young children, so evidently provided for them; the happiness of the vast proportion of all the inferior creatures; and the unquestionable preponderance of ease and pleasure in the vast majority of mankind, over those portions of their life which have been spent in suffering. Next to the habit of recognizing the Divine hand in every object, I could desire for your child that he should be taught to recognize the Divine love in every event. You will find in Butler's admirable book, entitled, The Analogy between Natural and Revealed Religion, every consideration stated which tends to the establishment of this inestimable principle. I could wish every mother acquainted with it, and able, after that invaluable method by which a mother alone can teach, to simplify the argument and to teach it to her infant.

The *Divine justice* must be taught as meaning the dictate of his nature to render to every being the exact desert which his moral conduct may have demanded.

His *fidelity*, as his inviolable disposition to the performance of every engagement, promise, and covenant.

His *mercy*, as the quality of his nature which induces him to extricate miserable beings out of every degree of disadvantage (rather than inflicting it), to which their own misconduct may have reduced them.

His *wisdom*, as his capacity of perceiving the best ends and purposes, and of adopting the best means for their accomplishment.

(To be continued.)

The word of God is the nurse of faith.—*Romaine.*

Death-Bed Testimonies.

COLLECTED BY THE LATE REV. WILLIAM BUTTON.

No. X.

REV. ROBERT HALL *,

Thirty-seven years Pastor of the Baptist Church, at Arnsby, Leicestershire. Died March 1791.

SPASMS, or fits of the cramp, attended him for some time before his death. In his last letter to his son-in-law (the late excellent Mr. Isaac James, of Bristol), he says, "In point of health, when my fits are off, I am as well, almost, as I could wish, and as to my state generally, rather happy in my mind.

'The Gospel bears my spirits up;
A faithful and unchanging God,
Lays the foundation of my hope,
In oaths, and promises, and blood.'

This verse is, and long has been, precious to me. I have you all more in remembrance than ever. May the Lord say to each, '*Thou shalt not be forgotten by me.*'"

In a letter a few days after to Mr. Evans, of Northampton, he expresses himself thus: "Sometimes I preach with much difficulty, and on the last Lord's day but one, not at all, having a fit upon me from morning till night. I have many that are soon over, but several have of late baffled all means for a long time. The few last have been very different from what they used to be. My head has not been affected, nor my breast in much pain, but I have been very sick, and inclined to swoonings. I have generally been very happy in my mind. Last Lord's day I had a very severe fit, but of four hours' continuance only. They called my son John out of bed. I was happy beyond expression in my mind. It was a night of sorrow deluged with joy. What my dear wife and son feared, that I in a measure longed for. I say in a *measure*, because though greatly afflicted, yet my comforts were so much superior, that I thought and said, I cared not how long I lived, though I had fits every day, if the Lord continued me his heart-melting, heart-strengthening presence. I had general pain, but I could not forbear saying, *Pain was pleasant, and sickness sweet, when the Lord is near.* I thought of you, brother Ryland, and others, with great delight, and that if the Lord spared me, I would write a few lines on God's behalf, *viz.* To request you not to dread any thing but sin. I am sure the Lord can make you most *happy*, when afflictions are most *heavy*. He has really done so to me, poor me. And if so, can *you* distrust? One time (a while ago) those words, '*Fear not, worm Jacob,*' &c. were so much to me, that I told the Lord it was enough, I wished, I wanted no more. But last Lord's day night my cup ran over. O take care, dear brother, and never dishonour God as I have done, by slavishly dreading old age, sore diseases, devils, and death. But here it becomes me to stop. I am yet in the body, have an evil heart, and I know not how I may be yet; I therefore almost repent having written what I have. However, I must and will say, if the Lord be with me I will fear no evil. After all, I know not the day of my death; the Lord may spare me to drag on for years. But none of these things move me, so that I may (be when it will) finish my course with joy."

In one of these violent fits of the cramp, about two or three weeks before his death, he and others thinking it would end in his dissolution, he gave very particular directions concerning all the circumstances of his funeral. And he made a new will, with some alterations, much to his own satisfaction, and that of his family, about ten days before his decease.

On the Lord's day wherein he was taken to rest, he appeared very well in the morning, went into the meeting at the usual time, and preached from John iv, 10. He had been on the former part of the verse the preceding Sabbath; "*If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldst have asked of him.*" He now considered the latter clause: "*He would have given thee* LIVING WATER." It was a pleasing circumstance to some, that this subject led him to mention what they had never been told before, *viz.* that the first text he preached from at Arnsby was, Prov. xxv, 25, "*As cold waters to a thirsty soul, so is good news from a far country.*" Many thought he spoke that morning with uncommon vigour, beyond what they had remembered for years; and at the close he gave out the hymn, "The fountain of Christ, Lord help us to sing," &c. He ate his dinner as usual, and then lay down for some time (as he had been accustomed to do of late years), and slept so soundly as not to be awakened by Mrs. Hall going into the room. About five he arose, drank his coffee and ate his toast as well, or rather better than usual. At six he retired into the little parlour and stayed nearly half an hour; when he came out again, Mrs. Hall first perceived him to be indisposed, he asked for some camomile tea, being very sick. Just at this time his son and daughter-in-law came in, not knowing of his illness. He seemed to be no worse than he had frequently been before under similar attacks of his disorder. He had given notice at noon, that he should preach in the evening, so that a considerable number of persons were assembled in the meeting, where they engaged in prayer. His wife, son, and daughter, stayed with him. A friend coming in to inquire how he did, he seemed at first not disposed to say much, but wished him good night, when he was going away; but presently, as if suddenly recollecting himself, he called him back, and said, "Friend *Looms*, fear nothing. Do not be afraid of trouble, trials, nor even death. If the Lord is but with you, you will do." This he said in a very animated manner, and cheerful tone of voice; then wished him good night again, and let him go. Two other of his people then came in and stayed some time. One of them wished him to have medical advice again, as his disorder seemed to be different lately from what it had formerly been. He however signified that he was not inclined to try fresh medicines; "But," added he, "I have not lived so long in the world as to be weary of it; nor am I afraid to die. I do not care whether I live or die." About eight, he wished to go into the parlour again. Mrs. Hall took the candle to go before and light him, and his friends took hold of him as he rose, to lead him along more safely; when he said, "*I shall swoon;*" and sunk down to the ground, and expired without a groan or a struggle.

Make use of time, if thou lovest eternity: know, yesterday cannot be recalled, to-morrow cannot be be assured; to-day is only thine; which if thou procrastinate, thou losest; which lost, is lost for ever. *One to-day*, is worth *two to-morrows*.

Quarles' Enchiridion, chap. xcv, cent. 4.

Let the ground of all thy religious actions be obedience: examine not why it is commanded, but observe it because it is commanded. True obedience neither procrastinates nor questions.

Id, chap. xxix, cent. 4.

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* Father of the late eminent Rev. Robert Hall, of Bristol.

TO THE DEITY.

O Thou, the great all-moving cause,
Who in creation's self appears,
Who gave to countless systems laws,
And plac'd them in their glorious spheres;

Great Guardian of our mortal race,
Our first, our best, unchanging friend,
Who fill'st infinity of space,
And hast nor origin nor end;

Inspire us with a sacred awe
At every mention of Thy name,
A sense that Thine and nature's law
Are fix'd immutably the same.

So by the orb of day we'll learn,
So by the lesser lights be taught,
That Thou art wheresoe'er we turn
To every action, word, and thought.

J. J. W.

"THY WILL BE DONE."

Parent of Good, Almighty Power supreme,
Nature's unchanging, universal theme,
To Thee I bow at this appointed hour,
My heart's warm tide of gratitude to pour.
I ask Thee nought, for I have liv'd to see
Thine unask'd bounties shower'd around me free.
Father, I give, with grateful sense imbued,
All Thou requir'st, my warmest gratitude.
Thine omnipresence nature doth reveal;
Thy goodness, Lord, I daily see and feel:
And shall I dare, by self and av'rice taught,
Breathe Thee a prayer with plaint and murmur fraught?
No, while with ceaseless song the universe
Thy vast unchanging bounty shall rehearse,
This be my prayer,— my first, my only one,—
Father of Light and Life, "Thy will be done."

J. J. W.

SOLILOQUY ON LIFE.

Oh, Earth! in maiden innocence,
Too early fled thy golden time!
Oh, Earth! Earth! Earth! for man's offence,
Doom'd to dishonour in thy prime!
Of how much glory then bereft;
Yet what a world of bliss was left!

The thorn, harsh emblem of the curse,
Puts forth a paradise of flowers;
Labour, man's punishment, is nurse
To halcyon joys at sunset hours.
Plague, famine, earthquake, want, disease,
Give birth to holiest charities.

And Death himself, with all the woes
That hasten, yet prolong his stroke,
Death brings with every pang repose,
With every sigh unbinds a yoke:
Yea, his cold sweats and moaning strife,
Wring out the bitterness of life.

Religion our Compass in the Voyage of Life.—Religion is our compass; the only instrument for directing and determining our course: and though it will not save the trouble of working the vessel, nor diminish the necessity of vigilance in guarding against rocks and shoals, yet it constantly points to that star, which by ascertaining our course ensures our safety.

WILBERFORCE'S PRACTICAL VIEW OF CHRISTIANITY.

A Practical View of the Prevailing Religious System of Professed Christians in the Higher and Middle Classes in this Country, contrasted with Real Christianity. By W. Wilberforce, Esq., Member of Parliament for the County of York. A new Edition, to which is prefixed the Life of the Author, including a succinct account of the Slave Trade, and its Abolition. 18mo. pp. 316, cloth. London, Wood and Son.

We sincerely rejoice in seeing this valuable work published in this neat manner, and at a price so unusually low, and give it our unqualified recommendation. The "Life" of Mr. Wilberforce we have read with unusual pleasure, and have no doubt of its being prized as an interesting appendage to the volume. Mr. Wilberforce's work embraces most of the grand peculiarities of the gospel, as held by most denominations of Protestant Christians; and it deserves a place in every family library. Mr. Wilson (the present Bishop of Calcutta) in his Essay on Mr. Wilberforce's treatise, gives it the following just character: "The design of the author was to rouse the nation, and especially the higher orders, to a just view of the subject of real Christianity. It is a manly, and yet conciliatory exposure of the false principles and defective practice of professed Christians, accompanied by a powerful exhibition of what true religion is, as it is delineated in the Bible, and displayed in the spirit and temper of sincere Christians. It is a contrast between Christianity lowered, misapprehended, obscured, falsified, by the prevailing doctrine and morals of the day; and Christianity as it came from heaven, as it remains in all its freshness in the Sacred Records, as it is loved and obeyed by those in every age, who, like the primitive Christians, or our Reformers of the sixteenth century, come out from the world, and live unto God by the faith of a crucified Saviour. It is a book of first principles, displaying the Christian religion as it ought to exist in the case of every Christian, and then contrasting this with the low and defective standard of the prevailing religion around us." "Love is stamped on every page."

INTEREST IN THE PERFECTIONS OF DEITY.

Omnipotence is our shield, unerring wisdom our guide, boundless goodness our present joy and future hope, infinite holiness and rectitude the example we should imitate according to our poor capacity, and a light to show us our own unworthiness; infinite majesty inspires us with awe and reverence, and infinite justice with a high sense of the importance of righteousness and obedience; omniscience and omnipresence strike us with terror when we do evil, and fill us with joy when we do well. God's natural and moral government of the world give peace and security to our mind, as it satisfies us that the Divine providence can and always will bring order out of confusion, and make every event conducive to our temporal or eternal welfare.

'Tis foolish in us to muse on vanity, when we have the love of God to think of: to let the mill grind chaff, when there is plenty of corn at hand.—*Dr. Manton.*

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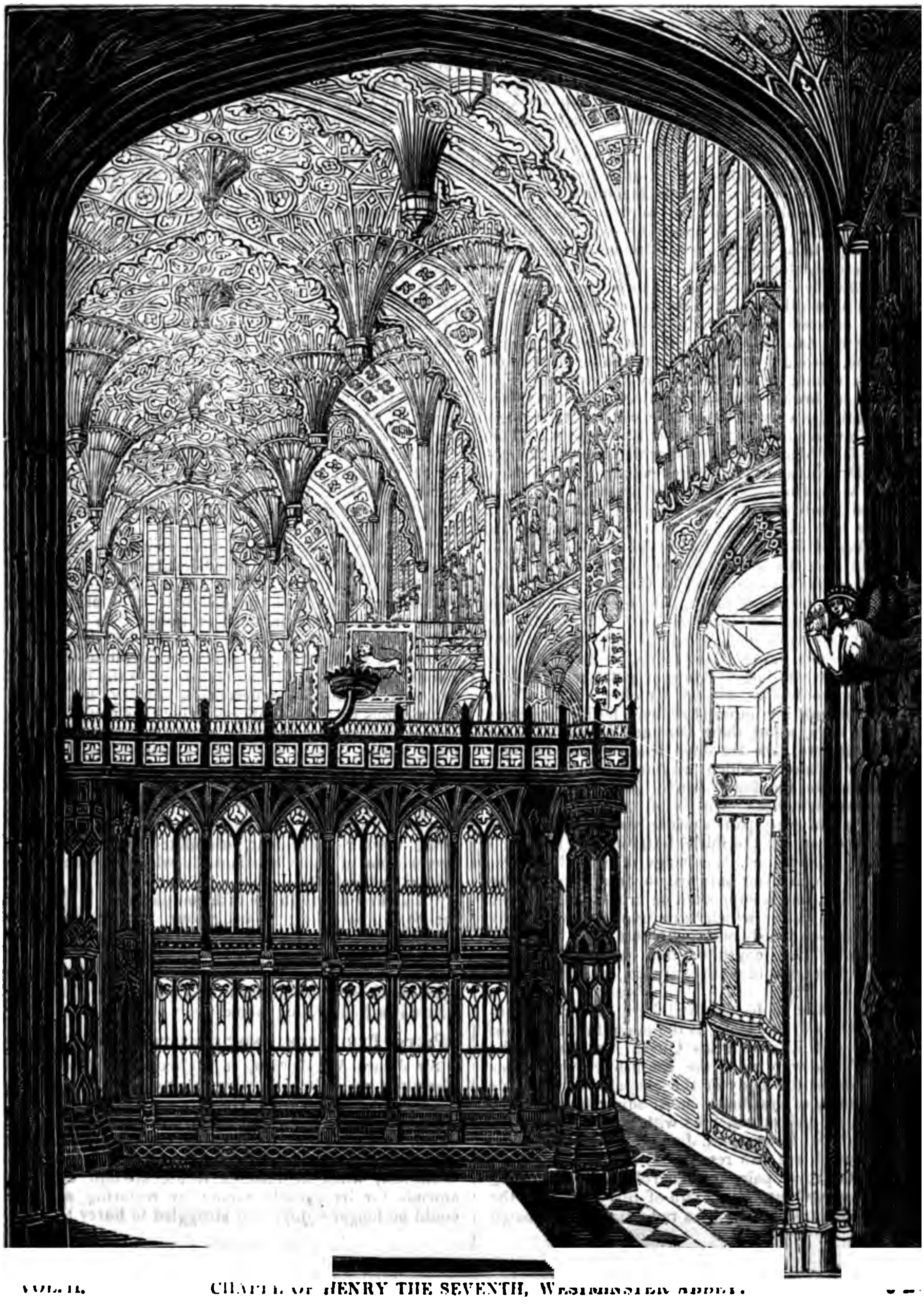

CHAPEL OF HENRY THE SEVENTH, WESTMINSTER ABBEY.

CHAPEL OF HENRY VII, WESTMINSTER ABBEY.

Westminster Abbey and Henry the Seventh's Chapel, are deservedly among the chief attractions of the metropolis to strangers visiting London.

Elegance and art have been so combined in the architecture and ornaments of the latter edifice, that an author of some note a few years ago expressed his sense of its beauty in these terms: "It is the admiration of the universe, such inimitable perfection appears in every part of the whole composure; which looks so far exceeding human excellence, that it appears knit together by the fingers of angels, pursuant to the direction of Omnipotence."

This "wonder of the world," as it may well be styled, is externally adorned with sixteen Gothic towers, beautifully ornamented with admirable ingenuity, and jutting from the building in different angles. It is situated to the east of the Abbey, to which it is so neatly joined, that at a superficial view it appears to be all one building. It is enlightened by a double range of windows, which throw the light into such a happy disposition, as at once to please the eye, and inspire reverence.

Having entered this beautiful sanctuary, the eye of the visitor will naturally look to the lofty ceiling, which is of stone, wrought with such astonishing variety of figures, as cannot be reached by any description. The stalls are of brown wainscot, with Gothic canopies, most beautifully carved, as are the seats, with strange devices, to which nothing in wood is now equal. The pavement is of black and white marble, done at the expense of Dr. Killigrew, once prebendary of the Abbey. The east view from the entrance presents the *brass chapel* and tomb of the royal founder; and round it, where the east end forms a semicircle, are the chapels of the dukes of Buckingham and Richmond. The side aisles were open to the nave at the east end, on each side the founder's tomb; and at the east end of the south aisle is the royal vault; and of the other, the monuments of the murdered princes. The walls, as well of the nave as of the south aisles, are wrought into the most curious figures imaginable, and contain one hundred and twenty large statues of patriarchs, saints, martyrs, and confessors, placed in niches, under which are angels supporting imperial crowns, besides innumerable small ones, all of them esteemed so curious, that the best masters have travelled from abroad to copy them. The windows, which are fourteen in the upper, and nineteen in the lower range, including the side aisles and portico, were formerly of painted or diapered glass, having in every pane a white rose, the badge of Lancaster, or an 𝕳, the initial letter of the founder's name, and portcullises, the badge of the Beauforts, crowned, of which a few only are now remaining. The roof is flattish, and is supported on arches between the nave and side aisles, which turn upon twelve stately Gothic pillars, curiously adorned with figures, fruitage, and foliage. The length of this chapel within, is ninety-nine feet, the breadth sixty-six, and the height fifty-four.

What is chiefly to be admired here, as well for antiquity as fine workmanship, is the magnificent tomb of Henry VII and Elizabeth his Queen, the last of the house of York who wore the English crown. This tomb stands in the body of the chapel, enclosed in a curious chantry of cast brass, most admirably designed and executed, and ornamented with statues, of which those only of St. George, St. James, St. Bartholomew, and St. Edward, are now remaining. Within it are the effigies of the royal pair, in their robes of state, lying close to one another, on a tomb of black marble, the head whereof is supported by a red dragon, the ensign of Cadwallader, the last king of the Britons, from whom King Henry VII was fond of tracing his descent, and the foot by an angel. There are likewise other devices, alluding to his family and alliances; such as portcullises, signifying his relation to the Beauforts by his mother's side; roses twisted and crowned, in memory of the union of the two royal houses of Lancaster and York; and at each end a crown in a bush, referring to the crown of Richard III found in a hawthorn, near Bosworth Field, where that famous battle was fought for a diadem, which turning in favour of Henry, his impatience was so great to be crowned, that he caused the ceremony to be performed on the spot, with that very crown his competitor had lost. There are six compartments, three on the north, and as many on the south side of its base. The first compartment, on the south side, contains the figures of the Virgin Mary with our Lord in her arms, and that of the archangel St. Michael. The figures in the scales, though now mutilated, were meant for personal representations of moral good and evil; the saint is weighing them in his balance; the good preponderates; but the devil, who is represented by the figure under his feet, is reaching, with one of his clawed feet, at the scale which contains the figure of evil, in order, by the addition of his own force, to render that the heaviest. The first figure in the second compartment is, doubtless, intended for St. John the Baptist, he having a book in his left hand, with an Agnus Dei impressed upon it. The other is the figure of St. John the Evangelist and the figure of the eagle.

"The first figure in the third compartment is intended for St. George; the other figure in the same compartment, from the pig's head visible near him, the frequent symbol by which he is denoted, intended for St. Anthony of Vienna.

"The first figure in the fourth compartment, north side, is meant for Mary Magdalen, supposing to hold the box of ointment. The other figure represents St. Barbara, who was the daughter of a pagan, and dwelt with her father in a certain tower. To this tower adjoined a garden, in which the father had determined to build a bath, with the necessary accommodation of rooms, and therein to make windows to the number of two only. Being to undertake a journey, he left his instructions with the artificers, which his daughter presumed to vary, by directing them, instead of two, to make three. Upon her father's return, he inquired into the reason of this deviation from his orders; and being told, that in allusion to the three persons of the Holy Trinity, his daughter had directed it, he found that she was become a convert to Christianity; and being exasperated thereat, stimulated the emperor to a persecution of the Christians, in which she became a martyr to the faith.

"The first figure in the fifth compartment is intended for St. Christopher, bearing our Saviour upon his shoulder. The other figure in this compartment is thought to be St. Anne.

"In the sixth and last compartment, the first figure is intended for King Edward the Confessor. The other figure is a Benedictine monk."

Piety, Penitence, and Superstition of Henry.

Sir James Mackintosh, in his excellent History of England, gives the following character of Henry the Seventh's Christianity: "His religion, as far as we are informed, never calmed an angry passion, nor withheld him from a profitable wrong. He seems to have shown it chiefly in the superstitious fears which haunted his death-bed, when he made a feeble attempt to make amends for irreparable rapine by restoring what he could no longer enjoy, and struggled to hurry through the formalities of a compromise with the justice of Heaven for his misdeeds."

Henry's "will" appears to have been drawn up by some of the most distinguished prelates of that age, a few days before his death; and the contents of that remarkable document justify the statement of Sir James; and the services which the dying monarch, by the advice of his royal chaplains, commanded to be used for the repose of his soul after death, will serve to exhibit the manners, customs, and superstitions of those times. They have been taken from a very rich volume now in the British Museum, and inserted by Malcolm in his "LONDINUM REDIVIVUM," with his observations.

"The first article binds every monk in the monastery to assist at high mass at the high altar, to pray for the king's prosperity and welfare during his life. Then follows the service, to be pronounced *while the world shall last*, at high mass, at the high altar, after the king's decease.

"These priests, after the king's decease, addressed the congregation thus: 'Sirs, I exhorte and moeve you specially and devoutly of your charitie to praye for the soule of the most christen Prince, Kyng Henry the 7th, late Kyng of Englonde, founder of thre daily masses, perpetually to be sayed at this altier, whosys body restesth here buried.' At a quarter of an hour before each mass, the great bell of the Abbey was tolled forty strokes. As this altar was intended only for a temporary purpose, it was removed on certain days of ceremony to the south aisle, facing the chapel of St. Benedict.

"On the 12th of February, annually, the *hearse* for the king, and his *altar*, were adorned with 100 tapers, each weighing twelve pounds, and nine feet in length; twenty-four almsmen were arranged round it with torches, twenty-four pounds in weight. After those were prepared, the bells began to toll, as for the anniversary of Richard the Second.

"A procession then commenced through the choir to the high altar, formed by the monks, prior, and abbot; the lord chancellor, lord treasurer, chief justice, master of the rolls, chief baron of the exchequer, and five other justices, together with the lord mayor, recorder, and sheriffs of London. The abbot then proceeded to the high altar, and began the mass of requiem, while the monks kneel before it. The officers of state kneeling before the hearse said the psalm *De profundis*, with the prayers belonging to the office.

"The hearse had four tapers, eleven feet in length, placed on the middle of each side (to burn perpetually), and thirty to be lighted only during the obit, mass, and even song. The sockets were set in crests of roses and portcullises; and the tapers never consumed lower than four feet, when they were replaced.

"We have little reason to wonder at his thus besieging heaven, after perusing the prelude to his will, which he made in March 31st, 1509:—'We saye at this tyme, as sithence the first yeres of discresonne we have been accustomid, theis wordes, Dne Ihu Xe, qui me ex nihilo creasti, fecisti, redemisti, et predestinasti ad hoc quod sum, tu scis quid de me facere vis; fac de me sdm voluntatem tuam cum misericordia[*]. Therefore doe of mee thy will; with grace, pitie, and mercy, most humbly and entirelie I beseeche thee. And thus unto the I bequeth, and into thy most mercifull handes my soule I committe. And howbeite I am a sinful creature, in sinne conceyved, in synne have lyved, knowing perfectlie that of my merites I cannot attaine to the lyfe everlastinge, but onlie by the merits of thy blessed passion, and of thy infinite mercy and grace; nathlesse, my moste mercyful Redeemer, Maker, and Saviour, I trust that, by the speciall grace and mercy of thy moste blessed mother, ever virgin, our ladie St. Mary, in whom, after thee, in this mortall lyfe hathe ever byne my moste singuler truste and confidence: to whom in all my necessities I have made my continuall refuge, and by whome I have hitherto in all my adversities ever hadd my speciall comforte and reliefe; will now in my most extreame neede, of her infinite pitie, take my soule into her handes, and it presente unto her most dere sonne; whereof sweetest ladie of mercie, verie mother and virgin, wel of pitie, and surest refuge of all needfull, most humblie, moste entirelie, and most hartile, I beseech the; and for my comforte in this behalfe, I trust also to the singuler meditacon and praiers of all the holie company of Heaven: that is to saye, angeles, archangeles, patriarks, profits, apostles, evangelistes, masters, confessours, and virgines; and especiallie to mine accustomed avours I calle and erie, St. Michael, St. John Baptist, St. John Evangelist, St. George, St. Anthony, St. Edwarde, St. Vincent, St. Anne, St. Mary Magdalen, and St. Barbara; humblie beseechinge not onlie at the hower of death soe to aide, socore, and defend me, that the aunciente and gostlie ennemye, nor non other evell or dampnable sperete, have no power to envade me, nor with his terribleness to anoy me,' &c."

FUNERAL OF HENRY VII.

Henry gave particular directions for his funeral, charging his executors to avoid "'dampnable pompe, and outrageous superfluities;' a piece of advice little consistent with other parts of his will, which indicate the excessive grandeur of his establishment, and from which we further learn, that the high altar, dedicated to our lady, was to be adorned with the large image of her in his possession; a cross plated, with gold and silver gilt candlesticks; the vestments for the priests officiating were to be of gold tissue; and on solemn feasts was placed a fragment of the real cross, set in gold, and resplendent in jewels, with golden and silver chalices, cruets, candlesticks, embroidered altar cloths, vestments, &c.

"Lest his soul might not rest in peace, although every precaution certainly was taken by him that poor sinner could take, he requested 10,000 masses should be said in the monastery, London, for its repose; 1,500 in honour of the Trinity; 2,500 in honour of the five wounds of the Lord Jesus Christ; 2,500 to the five joys of our Lady; 450 to the nine orders of angels; 150 to the honour of the patriarchs; 600 to the twelve apostles; and 2,300 to the honour of all saints; and all those to be sung in a little month after his decease.

"He directed that a statue of himself kneeling, three feet in height from the knees, should be carved in wood, representing him in armour, with a sword and spurs, and holding the crown of Richard III, won by him at Bosworth Field.

"This figure was to be plated with fine gold, and enamelled with his arms, to be placed on a table of silver-gilt, on the shrine of Edward the Confessor, and dedicated to God and the Virgin.

"Henry died on the 22d of April, and on the 9th of May, 1509, his body was placed in a chariot, covered with black cloth of gold, which was drawn by five spirited horses, whose trappings were of black velvet, adorned with quishions of gold. The effigies of his majesty lay upon the corpse, dressed in his regal habiliments. The carriage had, suspended on it, banners of arms, titles, and pedigrees. A number of prelates preceded the body, who were followed by the deceased king's servants; after it were nine mourners; 600 men bearing torches surrounded the chariot.

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[*] O Lord Jesus Christ, who hast created me from nothing, who hast made, redeemed, and predestinated me to what I am, thou knowest what thou wilt do with me, deal with me in mercy according to thy will.

"The procession was met in St. George's Fields by all the priests and clergy of London and its neighbourhood, and at London Bridge by the lord mayor, aldermen, and common-council, in black. To render this awful scene sublimely grand, the way was lined with children, who held burning tapers; those, with the flashes of great torches, whose red rays darting in every direction upon the glittering objects, and embroidered copes, showing the solemn pace, uplifted eyes, and mournful countenances, must have formed a noble picture. The slow monotonous notes of the chant, mixed with the sonorous tones of the great bells, were not less grateful to the ear. When the body had arrived at St. Paul's, which was superbly illuminated, it was taken from the chariot, and carried to the choir, where it was placed beneath a hearse, arrayed with all the accompaniments of death. A solemn mass and dirge were then sung, and a sermon preached by the Bishop of Rochester. It rested all night in the church. On the following day the procession recommenced in the same manner, except that Sir Edward Howard rode before on a fine charger, clothed with drapery, on which was the king's arms.

"We will now suppose him removed by six lords from his chariot to the hearse prepared for him, formed by nine pillars set full of burning tapers, inclosed by a double railing; view him placed under it, and his effigies on a rich pall of gold close to him; the nine mourners, near them knights bearing banners of saints, and surrounded by officers of arms. The prelates, abbot, prior and convent, and priests, in measured paces silently taking their places; when, breaking through the awful pause, Garter, king at arms, cried with an audible voice, 'For the soul of the noble Prince King Henry the Seventh, late king of this realm.' A deep peal from the organ and choir answers in a chant of *placebo* and the dirge; the sounds die away, and with them the whole assembly retires."

ON THE DIVINE ATTRIBUTES.

No. VII.—THE HOLINESS OF GOD.

(Continued from p. 364.)

III. *God's manifestations of himself will also be found to establish the doctrine now attempted to be illustrated:* but as space will not permit me to refer to all these wondrous displays that are recorded, I must content myself with selecting one, though at the same time it will be convenient to mark some of the passages for the perusal of those who are disposed fully to examine the subject: Exod. xix; Job xl, xlii; Isa. vi; Ezek. i; and the various visions of Daniel, ch. vii. The one which I shall select is from Isaiah, wherein the prophet describes the appearance of the Lord, who gave him his commission to preach to the stiff-necked Israelites. The personages said to surround the throne of God, are the very highest in the scale of created beings, the dominions and principalities of heaven, of whose lofty and exalted nature we know but little, save only, that they are far superior to ourselves: and yet, great and mighty as they are, they *stand* before the throne of Jehovah, veiling their faces from the beams of uncreated glory, too bright for the seraphim themselves to endure; but they are not mute spectators of the glorious scene, their time is occupied in chanting the praises of their Maker; and the language they employ is of the most fervent and devout description, ascribing to Him that sitteth on the throne the marvellous appellation, "Holy! Holy! Holy!" The effect of these august sounds is commensurate with their greatness, for the posts of the door shake, the ponderous and magnificent pillars of brass tremble as a leaf before the blast of the desert, and the whole temple is involved in that cloud of smoke, wherein God is said to make his pavilion. To which of the deities of Greece and Rome shall we refer for similar accounts of their manifestation? What human mind ever conceived such surpassing splendour? Who does not feel ready to join in the shout of those spotless beings who surround the Almighty's throne?

IV. *God's requirements of his servants and people, show his holiness.* The revelation which he has written does not consist merely in lofty descriptions, and wondrous manifestations of his greatness: oh! no, it appeals to the heart and life of all who profess to believe in it, and is throughout full of entreaties to cease to do evil, and to learn to do well. I am the more anxious to enforce this on the attention of our readers, as men of the present day are apt to insinuate that Christianity is a cloke for licentiousness. The only effectual reply to this unfounded slander is "to live it down."

The *thoughts*, which men are disposed to regard as sacred to themselves, come under the scrutiny of the Gospel, and are regarded by him who is to be the future Judge of mankind in the light of actions worthy of reward and punishment. Let therefore those who imagine that there can be no harm in indulging sinful thoughts, provided they never practise them, beware of the wickedness and sorrow they are entailing on themselves. The habit is one of a most pernicious character, and like all other sinful dispositions, when unchecked grows with amazing rapidity. And for their caution I would advise them to remember, that all those actions, the commission of which has excited the horror and amazement of mankind, have originated in that secret recess of thought which is hidden from every human eye. Cleanse then, O God, the thoughts of our heart, by the inspiration of thy Holy Spirit.

Our *words* also must be regulated with a strict regard to the requirements of Christianity. That religion which breathes nothing but love, is perfectly inconsistent with the slander and detraction that is daily going on in the world. Let it then be impressed on the remembrance of all, that evil-speaking, lying, and slandering, are expressly prohibited; that henceforth they are bound to keep their mouth as it were with a bridle; and that the language of insult, of falsehood, of blasphemy, or folly, is an open violation of His commands with whom we have to do.

Our *actions* likewise are subjected to the same standard. So that whatever be the scene of life in which we are placed, whatever may be the duties that are exacted of us, we must ever bear in mind our responsibility to a higher tribunal than any which the princes of this world can establish. We have before our eyes a pattern of purity and excellence, a resemblance to which we are required to cultivate. Whatever therefore may be our sphere of action, there let this virtue shine; and while we thus grow in grace and the knowledge of Christ Jesus, we shall be reading to the world a lesson which the scoff of ridicule can neither gainsay nor deny: "That the grace of God which bringeth salvation hath appeared to all men, teaching them to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present world."

V. *The society of heaven, proves the Divine holiness.* The dwelling place of God is ever represented as pure, spotless, and holy. The ideas which men form of heaven are altogether imperfect, if they do not make it a fundamental principle, that sin is excluded from its regions for ever. The declarations of Scripture on this point are most explicit, and are so well known to all, that illustration would be unnecessary. What is it, Christian, which cheers thee in thy rugged path, and urges thee to renewed exertions and unceasing diligence? Is it not the anticipation of that glorious day when corruption shall put on incorruption, and mortal be clothed in immortality? Yon fair world which woos thee persuasingly to its coasts, is peopled with a race of beings whose cheeks are never furrowed by anxiety and care, and who have no inward struggles with sin, and strivings with temptation. And dost thou not feel the greatest satisfaction in reflecting, that thy Saviour, who has so long borne with thy infirmities and supported thy fainting virtue, will there appear in his spotless character, and that thou shalt be enabled to do him willing service? Oh! where is the heaven of idolatry? What shall now be said of the licentious paradise of the great prophet of Ishmael's tribe, whose religion bears something like that contrast to the doctrines of the Saviour, which the son of the bondwoman did to the son of the free? All these are filled with licentiousness and folly; but the heaven to which we hasten is an abiding city, where God will reign over his people in righteousness.

VI. *The society of hell, illustrates the holiness of God.* That place of outer darkness bears a horrible contrast to the scenes above described. There sits, scowling with unsatisfied revenge and boundless cruelty, the prince of darkness, and around him are gathered the wretched spirits of those whom he has deluded and misled. There the murderer thirsts for blood, or groans for ever in remembering the crimes wherewith he stained the theatre of earth: thieves, robbers, adulterers, false witnesses, are mingled there in sad copartnership, and vent their quenchless fury in most awful execrations against the author of their mischief, and their insulted God. Deeply there does the negligent man bewail those false and worthless joys which drew him from the contemplation of religion: and horrible is the experience of the formalist, that it is not the uttering or the speaking of certain words, which constitute the worship of the Almighty. But my heart sickens at the awful scene which imagination places before me, and I draw a veil over its horrible blackness: deducing from it, however, the strongest of all arguments in favour of the holiness of God.

Let a review of all that has been thus exhibited make a deep impression on the hearts of all. Let us be careful how we read with inattention; and let us resolve henceforth to aim at more extensive holiness and piety. Let us choose the Saviour for our guide through the scenes and temptations of life, and while around us we behold the unthinking and the gay, let us remember, that yet a few days, and the grave shall have closed on all the sons of revelry; yet a little while, and the banquetting room shall resound no more with the voice of mirth and laughter, while the solemn words of God himself attest the awful fact, "Without holiness no man shall see the Lord."

B. Z.

Do good while thou mayest, lest thou do evil when thou wouldest not: he that takes not advantage of a good power, shall lose the benefit of a good will.

Quarles' Enchiridion, chap. xliii, cent. 3.

Hath any wronged thee? Be bravely revenged: slight it, and the work's begun; forgive it, and 'tis finished. He is below himself, who is not above an injury.—*Id.* chap. lxxxvi, cent. 2.

If thou art rich, strive to command thy money, lest she command thee: if thou know how to use her, she is thy servant; if not, thou art her slave.

Id. chap. lv, cent. 2.

Letters to a Mother, upon Education.

LETTER XL.

Religion.

(Continued from p. 365.)

WITH regard to the works of the Creator, it appears to me to be important to teach, that creation, as far as it relates to the existing scene of it, was the organization of pre-existent matter into the various objects which constitute the furniture of the visible universe; that it was suggested in all its varieties by the intellect of the Supreme; that these suggestions were carried into effect through the agency of "the Word, who was in the beginning with God, and was with God, and was God," who gave being to organized forms; and that the Holy Spirit of God endued with life such of them as are gifted with vitality: that the origin of the creation therefore is God; and the agents in it, the Word, who afterwards took our nature, and dwelt in the world, and the Holy Spirit.

Teach your child the true doctrine of the Scriptures respecting the heavens; namely, the first heaven, comprising the atmosphere, "above" which is spread "the firmament of waters;" then the starry heavens; and highest of all the residence of the Deity, the metropolis of the universe, whence angels are commissioned in their ministry, and where innumerable happy beings exult in the vision of God.

It will be important that you should clearly teach the doctrine of the Scriptures respecting the highest orders of intelligence, the gradations into which they are divided, the amazing extent of their attributes, and the grandeur of their employments. Avoid as much as possible all use of *pictures*, &c. for the illustration of this or of any other topic of Revelation. Thus you will avoid the pernicious mischief of lowering the angelic character from that of glorious beings, rising in the scale of existence from man up towards the Deity, and presiding over occupations which require attributes inconceivable by man in the vast empire of immensity.

Without proper ideas of the angelic orders, the system of Christianity is scarcely intelligible; and the extent of it as a mere system can only be imperfectly comprehended. Without these proper ideas, the system will appear simply as a transaction confined to the present globe; but under their influence it will be seen as having had in view every order of beings throughout the universe; and the church of God, instead of seeming intended merely to instruct and save mankind, will be thenceforth viewed as a supreme manifestation of the immensely variegated wisdom of God to principalities and powers.

With regard to the purposes proposed in creation, it will be proper to teach to your child that they were, the manifestation of the existence and attributes of God to innumerable orders of rational creatures, and to erect an arena upon which the amazing event of the redemption, and the moral constitution derived from it, might be exhibited to every order of being.

With regard to the *world* in which we live, I could wish you to avoid the common erroneous representations of its minuteness and insignificance, by which means a sceptical sentiment may be induced in his mind, and which may incapacitate him for the perception of those glorious purposes which the Scriptures represent as *yet* to be accomplished in its regions.

With regard to *man*, it will be ever proper to speak of him as the Scriptures do, in his threefold composition of body, soul, and spirit; which doctrine corresponds to the latest and best views of the physiologists; and with which all the statements of the Scriptures harmonize. Teach him then to restrict the term body to the material vehicle, the spirit to the animal life, and the soul to the intellectual nature. This threefold composition is taught and recognized in all the varied details of the Holy Scriptures.

You will above all things furnish him from the Scriptures with the various proofs that the soul exists after the body is dead, in a state of consciousness, and capability of pleasure and of pain.

It is highly important that you should thoroughly acquaint him with the great purposes for which man was created; namely, to become prepared by discipline and experience in this life, for the occupations and pleasures designed for him in the life to come.

The doctrine of the Divine *providence* should, I think, be stated to him as *general;* as consisting of the administration of those laws by which the universe is regulated, while he should be also taught, that in the instance of every person who pleases God, that person is, through the ministration of angels, placed under a system of *minute* and constant superintendance.

In reference to fallen spirits, he should be taught, that, under circumstances which are at present unknown, some individuals of perhaps every order of the angelic world, have become sinful, miserable, and malignant; and that as there is *an* archangel, so there is also a prince of the unhappy portion of angelic intelligences. Teach him, however, that these spirits are *demons*, who are never represented as tempting to sin, but which occupation is ascribed to Satan only, and who, by the greatness of his faculties, is, as far as the globe is concerned, literally omniscient.

It is of the greatest importance that he should be instructed, that Satan cannot compel, though he may persuade; that by prayer to God for help against his crafts and assaults, in the name of Jesus Christ, it will be bestowed through the influences of the Holy Spirit; and that, next to the guidance of the Holy Spirit, our safety depends upon avoiding all circumstances tending to suggest the thought of sin, and upon repressing the first rise of evil thoughts.

You will have occasion to read with him the account of the *introduction of evil* through means of the moral probation and apostacy of man. Be careful to read all this and to represent it to your child in its true light. Do not *strain* the statements of the Scripture upon this or any other topic. The great point to be considered is as often what the Scriptures do *not* say as what they *do*. Follow the plain statements of *The Book*, wherever they may lead you, utterly disregarding all systems of human origin, by whatever good or learned men invented.

You will probably have reason to perceive that our first parents were the *victims* of the craft and malignity of a superior spirit; that their misery was of such a character, therefore, as admitted of the exercise of mercy towards them; and that the whole event was permitted with a view to the development of new attributes, and the extent of the Divine compassion, which would otherwise have remained for ever unknown.

You will have reason to teach your child, that the curse consisted in the doom to an intenser degree of labour, and bodily death; that every descendant of Adam was fairly tried in his first representatives, and according to the result was equitably *constituted* a sinner. You will also have occasion to see, that the moral weakness of man results from the varied consequences of his hard labour and mortality, transmitted to the enfeebled constitution of all; that evil circumstances develope the *capacity* of depravity; and that depravity consists in evil habits.

You will perhaps perceive, that though all men are by nature thus weakened, and could not of themselves obey the will of God, yet that there is a vast diversity of natural disposition among us, one man being naturally disposed, through a vast variety of circumstances, to one sin, and another to another. You will have abundant reason to teach that all men are *depraved*, though you will not fall into the error of teaching that all are *equally* depraved; and your whole object in the education of your child will be, that he may avoid becoming so as much as possible.

(To be continued.)

SCRIPTURE BIOGRAPHY.

ABRAHAM.

Abraham's Children.

THE promise of a numerous posterity was repeatedly made to the "father of the faithful," and "Abraham believed on the LORD." But before he was honoured to become a father, he had attained the age of eighty-five, and his beloved wife was only ten years younger than himself.

The first-born son of Abraham was by Hagar, the Egyptian maid-servant of Sarah. Hagar conceived: but being thus favoured, she despised and insulted her indulgent mistress, who, in return, treated her with harshness, and she fled from her presence into the wilderness. The God of Abraham beheld her in mercy. He gave her reproof, directed her to return, and charged her to submit to the will of her mistress, promising her that she should bear a son; and added, "Thou shalt call his name Ishmael; because the LORD hath heard thy affliction." It was also foretold respecting her son Ishmael, "He will be a wild man; his hand will be against every man, and every man's hand against him: and he shall dwell in the presence of his brethren." Gen. xvi, 10, 12.

Abraham inculcated upon Ishmael the truths and ordinances of God: but it seems little regard was paid by him to the "things of the Spirit of God." At the weaning of Isaac, "Abraham made a great feast:" but while the family were rejoicing in Isaac, as the heir of promise, Ishmael turned it into ridicule, scoffing at their pious joy, and sneered at the covenant of mercy. He held Isaac in derision, and his mother appears to have encouraged his persecuting spirit. On this account, they were expelled the house of Abraham, at the suggestion of Sarah. The measure was grievous to the benevolent soul of the patriarch, and he hesitated to comply; but the thing was of the LORD, and he having determined the matter, it was executed under the Divine command.

His mother took him a wife from Egypt; and the promise of God to Abraham was fulfilled in Ishmael. He was honoured with a large family: his sons were "twelve princes according to their nations." The singular prediction delivered to his mother has been remarkably accomplished in his descendants. They were heads of Arab tribes. The people called Ishmaelites, Hagarenes, Nabatheans, Itureans, Saracens, and Wahabees, are the posterity of Ishmael, the son of Abraham. They have been in all ages a fierce and warlike people: the most powerful nations have vainly attempted to bring them into subjection; and they still subsist in Arabia, living monuments of the truth and inspiration of the Christian Scriptures.

Isaac was, in an exalted sense, a child of promise, born when his father was a hundred years old, and his mother ninety. The soul of the patriarch was bound up in the life of his son Isaac, and by the grace of God, he proved worthy of such a father as Abraham. His holy life and excellent character require a distinct consideration.

But besides Ishmael and Isaac, Abraham had several other children. After the death of Sarah, as it is observed by the inspired historian, "Then again Abraham took a wife, and her name was Keturah." By her the patriarch had six sons, of whom, however, the sacred historian gives only very brief notices, nothing being recorded of their characters or habits of life. During his life-time Abraham gave them handsome portions for their comfortable settlement in life, and dismissed them to choose convenient habitations in the world; but the chief part of his property he reserved for his son Isaac, the heir of the Divine promise.

SACRED SEALS, AND MOTTOS OF THE ENGLISH NOBILITY.

Signets, seals, and mottos, have been common from a very high antiquity. Tribal distinctions, it appears, were used in the form of signets and seals, even in the time of the patriarch Jacob: for Judah's signet is mentioned in Gen. xxxviii, 19. The Hebrew word here rendered signet, denotes a ring-seal, with which impressions were made to ascertain property; and from Jeremiah xxii, 24, it seems they were worn on the hand, though it might also be suspended from the neck by a riband, as it is still worn by the Arabs. The *bracelets* of Judah, appear to have been ornamental bandages worn round the wrists, to which the signet was suspended.

Signets were engraven with names and devices: and hence Moses says, the onyx stones of memorial placed on the shoulders of the ephod worn by the priests, were "graven, as signets are graven, with the names of the children of Israel," Exod. xxxix, 6. The twelve precious gems in the sacred breast-plate for the high-priest, were engraven with the names of the children of Israel, "twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes." Ver. 14; see ver. 30.

Judah's signet is the earliest mentioned instance of a seal, as being the property of the wearer, known by an appropriate inscription. This was about the year 1730 before the advent of Christ, so that writing and engraving signets have been in existence 3563 years, about 250 years before Moses wrote the book of Genesis: but we cannot penetrate the height of its antiquity, and these arts probably might exist before the deluge.

What inscriptions the signets contained we find intimated in the passages of Scripture referred to. Among the representations of seals collected by Mr. Taylor, is one from the traveller Tavernier, and which is that of the prime minister of some Oriental prince. The seal, in the original, is set on the back of the patent, no man daring to affix his seal on the same side as that on which the king's is placed; and this, in the judgment of Mr. Taylor, gives a correct illustration of the apostle's expression, 2 Tim. ii, 19, "*The foundation of God standeth sure, having this seal* (or motto), The Lord knoweth them that are his; *and*, Let every one that nameth the name of Christ depart from iniquity." The motto around the seal on the side of the patent enclosed and not visible to us is this inscription, "*The Lord knoweth them that are his:*" but on the *open* and *exposed* side of the patent divine is the counter inscription, to every one conspicuous, "*Let every one that nameth the name of Christ depart from iniquity.*"

Oriental seal inscriptions consisted not only of the initials of the owners' names; they contained, especially when they belonged to a person of consequence, a description of his office, residence, &c. And, as a long line of ancestry is reckoned to increase the honour of an individual, this, in the East, is displayed on some of their seals with a parade, which we should call ostentation or affectation. Some of them have additions, which seldom occupy our cypher seals; such as inscriptions, mottos, sentences, apophthegms of moral wisdom, and both political and pious sentiments, which correspond in some measure with the mottos of our coats of arms, but extended to such lengths as custom among us forbids. The mottos of the king of Great Britain, the nobility, and the gentry, are generally short: but some of them contain sentiments of the noblest character, worthy not only of the true patriot, but of the devoted Christian. For the edification of our readers we shall give a selection of the mottos of our nobles, with the dates of their creation.

1. Duke of Norfolk, 1483. *Sola virtus invicta*—"Virtue alone is invincible."
2. Duke of Somerset, 1546. *Foy pour devoir*—"Faith for duty."
3. Duke of Cleveland, 1670. *Secundis dubiisque rectus*—"Upright in prosperous and in doubtful affairs."
4. Duke of Grafton, 1675. *Et decus et pretium recti*—"The ornament and the reward of integrity."
5. Duke of Beaufort, 1683. *Mutare vel timere sperno*—"I disdain to change or to fear."
6. Duke of St. Alban's, 1683. *Auspicium melioris ævi*—"The appearance of a better age."

(To be continued.)

MRS. H. MORE'S APPEAL TO THE BORDERERS.

"The Borderers," as ingeniously described by Mrs. Hannah More, consist of a large class of undecided professors of religion, who labour to keep on good terms with both the pious and the gay. I was lately very much struck with her judicious appeal to them, in her valuable work, and therefore forward it for the readers of the Christian's Penny Magazine.

Aletheia.

"Be assured, that whatever serves to keep the heart from God, is one and the same spirit of irreligion, whether it appear in the shape of coarse vice, or whether it is softened by the smoothness of decorum, and the blandishments of polished life. We are far from comparing them together, as if they were equally injurious to society, or equally offensive to decency; but we *must* compare them together as equally drawing away the heart from the worship and the love of God. Courteousness, which is unaccompanied by principle, will stand the most courteous in no stead, with Him who is a discerner of the thoughts and intents of the heart.

"Some of these well-bred persons, who exercise this large and liberal candour towards practical offences, and treat with tenderness certain vices, not thought disreputable by the world, and who even put a favourable construction on things very unjustifiable in the sight of God, lose all their kindness, put no favourable interpretation when sound religion is in question. They are, indeed, too discreet to reprobate it under its own proper name, but the ready appellation of enthusiasm presents itself—is always at hand, to vindicate the hastiest judgment, and the most contemptuous construction.

"But though we think far better things of you whom we are addressing, yet may you not, in this society, be tempted to disavow, or at least to conceal, even the measure of piety you actually have, for fear of exciting that dreaded suspicion of 'being righteous overmuch?' May not this fear, strengthened by this society, keep you back till your pious tendencies, by being suppressed, may gradually come to be extinguished?

"We are ready to acknowledge, and to love, all that is amiable in you; but we must not forget, that the fairest and most brilliant creature, the most engaging manners, and the most accomplished mind, stands in the same need of repentance, forsaking of sin, redemption by the Son of God, and renovation by His Spirit, as the least attractive. The more engaging the manners, and the more interesting the acquirements, the more is it to be lamented, that those very attractions, by your complacency in them, may have stood between you and heaven; may, by your resting in them, have been the cause of your not pressing towards the mark for the prize of your high calling of God in Christ Jesus.

"Bear then in mind, that you may be pleasing to others, while you have an unsanctified heart; that politeness, though it may put on the appearance of humility, is but a poor imitation of that prime grace; that good-breeding, though the beautiful decoration of a pious mind, is but a wretched substitute for the want of it.

"Be assured, however, at the same time, that true religion will in no wise diminish your natural or acquired graces; so far from it, those graces will be more estimable; they will be even more admired, when they are known not to be the best things you have. When you set less value on them yourself, they will be more pleasing to others; who, though they will not estimate them above their worth, will not depreciate them below it.

"We are persuaded that you are too reasonable to expect that Christianity will change its character, or lower its requirements, or make the strait gate wider, or the narrow way broader, or hold out false colours, in order to induce you to embrace it. It is not that easy and superficial thing which some suppose, as requiring little more than a ceremonious attendance on its forms, and a freedom from the gross violation of its commands. This may be nominal, but it is not saving Christianity. It is not that spiritual, yet practical religion, for which the Son of God endured the cross, that he might establish it in the hearts of his followers,—which he is pleading with his Heavenly Father to establish in your heart. He did not suffer that his children might be excused from self-denial; nor that, because he was holy, they might be negligent. He suffered, that 'the women that are at ease might rise up; that the careless daughters might hear his voice, and give ear unto his word.'"

ON THE IMPROVEMENT OF SOCIETY BY THE DIFFUSION OF KNOWLEDGE;

Or, an Illustration of the Advantages which would result from a more general Dissemination of Rational and Scientific Information among all Ranks. Illustrated with Engravings. By Thomas Dick, LL.D. author of the Christian Philosopher, &c. &c. Small 8vo. boards, pp. 544. Edinburgh, Waugh & Innes.

Dr. Dick is extensively known by his admirable and popular works. His "Christian Philosopher," especially, has contributed in no small degree to the "improvement of society by the diffusion of knowledge." Science and religion have found in him an able advocate; and his various treatises are happily adapted to excite in the youthful mind a thirst after that knowledge, which, while it enlarges and ennobles the soul, prepares it for fellowship with God even on earth, and qualifies it for a glorious immortality. Without extending our observations, we shall give a few extracts from this truly interesting volume.

"Every species of rational information has a tendency to produce pleasing emotions. There is a certain gratification in becoming acquainted with objects and operations of which we were formerly ignorant; and that too, altogether independent of the practical tendency of such knowledge, of the advantages we may expect to reap from it, or the sensitive enjoyments with which it may be accompanied. A taste for knowledge, a capacity to acquire it, and a pleasure accompanying its acquisition, form a part of the constitution of every mind. The Creator has implanted in the human mind a principle of curiosity, and annexed a pleasure to its gratification, to excite us to the investigation of the wonders of creation he has presented before us, to lead us to just conceptions of his infinite perfections, and of the relation in which we stand to him as subjects of his government. We all know with what a lively interest most persons peruse novels and romances, where hair-breadth escapes, mysterious incidents, and tales of wonder, are depicted with all the force and beauty of language. But the scenes detailed in such writings produce only a momentary enjoyment. Being retraced as only the fictions of a lively imagination, they pass away like a dream or a vision of the night, leaving the understanding bewildered, and destitute of any solid improvement. In order to improve the intellectual faculties while we gratify the principle of curiosity, it is only requisite that we direct the attention to *facts* instead of *fictions*; and when the *real scenes* of the universe are presented in an interesting aspect, they are calculated to produce emotions of wonder and delight even superior to those excited by the most highly-wrought tales of fiction and romance." P 122, 123.

"In the universe we find all things constructed and arranged on the plan of *boundless and universal variety*. In the animal kingdom there have been actually ascertained about *sixty thousand different species* of living creatures. There are about 600 species of mammalia, or animals that suckle their young, most of which are quadrupeds; 4,000 species of birds; 3,000 species of fishes; 700 species of reptiles; and 41,000 species of insects. Besides these, there are about 3,000 species of shell-fish, and perhaps not less than 80,000 or 100,000 species of animalcules, invisible to the naked eye; and new species are daily discovering, in consequence of the zeal and industry of the lovers of natural history. As the system of animated nature has never been thoroughly explored, we might safely reckon the number of species of animals of all kinds, as amounting to at least three hundred thousand!

"Now it is a fact, that, from the elephant to the mite, from the whale to the oyster, and from the eagle to the gnat or the microscopic animalcula, no animal can subsist without nourishment. Every species, too, requires a different kind of food. Some live on grass, some on shrubs, some on flowers, and some on trees. Some feed only on the roots of vegetables, some on the stalk, some on the leaves, some on the fruit, some on the seed, some on the whole plant; some prefer one species of grass, some another. Linnæus has remarked, the cow eats 276 species of plants and rejects 218; the goat eats 449 and rejects 126; the sheep eats 387 and rejects 141; the horse eats 262 and rejects 212; and the hog, more nice in its taste than any of these, eats but 72 plants and rejects all the rest. Yet, such is the unbounded munificence of the Creator, that all these countless myriads of sentient beings are amply provided for and nourished by his bounty." P. 254—257.

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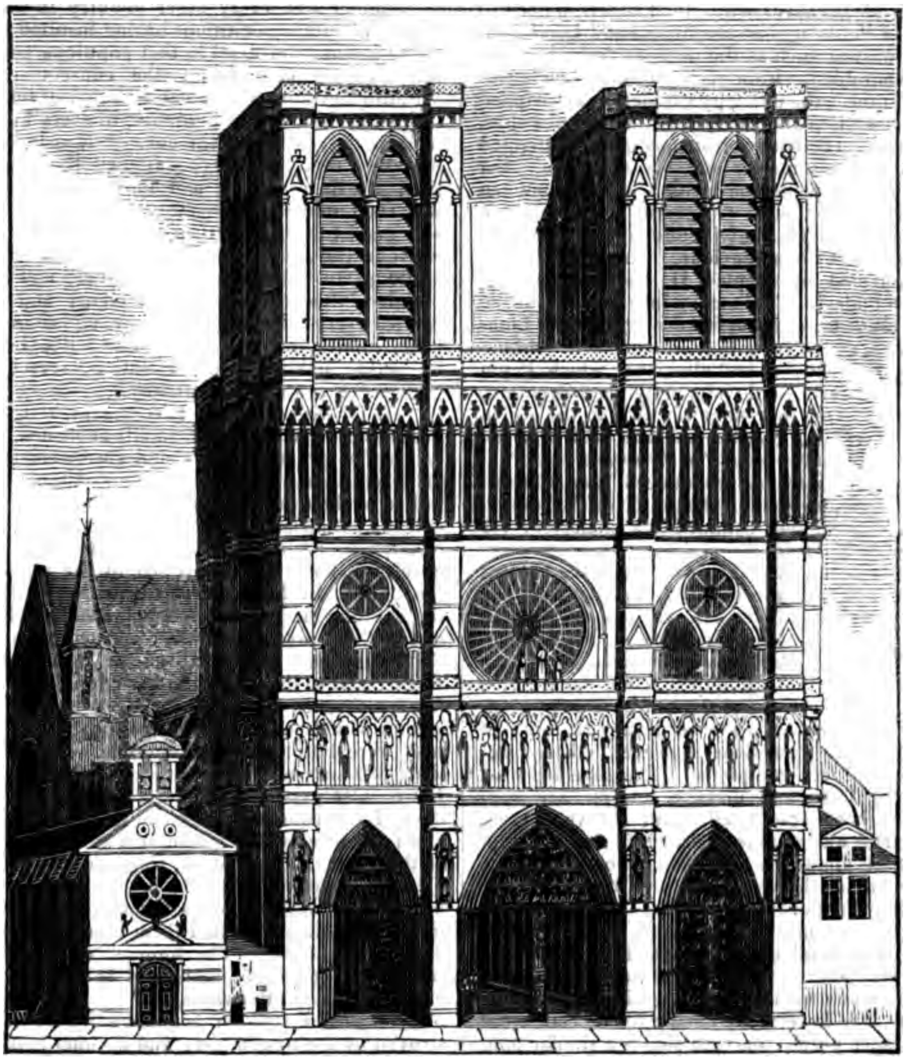

THE CATHEDRAL OF NOTRE DAME, PARIS.

RELIGION IN FRANCE.

PERY, though a gross corruption of Christianity, has t noble monuments of its worldly grandeur in every untry in which it prevailed. England contains many ost splendid evidences of the powerful influence which possessed over the public mind, and of the architec- ral skill which it encouraged and rewarded, in the tely cathedrals which adorn our cities.

France, in common with the other countries of rope, possesses many sumptuous edifices, which pro- im the long-continued power and wealth of the mish priesthood. Among its most celebrated temples st be ranked the cathedral of Notre Dame, or Our dy, at Paris, dedicated to the Virgin Mary. It was built originally in the form of a cross; and is said to have been founded by King Childeric III.

Dr. Mosheim, the ecclesiastical historian, remarks concerning this devoted servant of the papacy, "We see, in the annals of the French nation, the following shocking instance of the enormous power that was, at this time, vested in the Roman pontiff. Pepin, who was mayor of the palace to Childeric III, and who, in the exercise of that high office, was possessed, in reality, of the royal authority, not contented with this, aspired to the titles and honours of majesty, and formed the design of dethroning his sovereign. For this purpose, the states of the realm were assembled by Pepin, A. D. 751; and though they were devoted to the interests of this ambitious usurper, they gave it as their opinion, that the bishop of Rome was previously to be consulted, whether the execution of such a purpose was lawful or not. In consequence of this, ambassadors were sent by Pepin to Zachary, the reigning pontiff, with the following question: *Whether the divine law did not permit a valiant and warlike people to dethrone a pusillanimous and indolent monarch, who was incapable of discharging any of the functions of royalty; and to substitute in his place one more worthy to rule, and who had already rendered most important services to the state?* The situation of Zachary, who stood much in need of the succours of Pepin against the Greeks and Lombards, rendered his answer such as the usurper desired. And when this favourable decision of the Roman oracle was published in France, the unhappy Childeric was stripped of his royalty without the least opposition; and Pepin, without the smallest resistance from any quarter, stepped into the throne of his master and his sovereign. Let the abettors of the papal authority see how they can justify in Christ's pretended vicegerent upon earth, a decision which is so glaringly repugnant to the laws and precepts of the divine Saviour. This decision was solemnly confirmed by Stephen II, the successor of Zachary, who undertook a journey into France, in the year 754, in order to solicit assistance against the Lombards: and who, at the same time, dissolved the obligation of the oath of fidelity and allegiance which Pepin had sworn to Childeric, and violated by his usurpation, in the year 751. And to render his title to the crown as sacred as possible, *Stephen anointed and crowned him, with his wife and two sons, for the second time!*"

Gibbon states, "Zachary pronounced, that the unfortunate Childeric, a victim of the public safety, should be degraded, shaved, and confined in a monastery for the remainder of his days!"

Childeric's cathedral was taken down, and the present structure was commenced in 1163, in the reign of Louis VII. Pope Alexander III, then a fugitive in France, laid the first stone, Maurice de Sully being then bishop of Paris. Such zeal influenced those who prosecuted the work, that the high altar was consecrated in 1182; and in 1186, near the steps of it, was interred, Geoffry, duke of Brittany, son of Henry II, king of England. Two centuries more, however, elapsed before this cathedral was completed. The nave and west front, with its lofty and massive towers, are supposed to have been completed about the year 1223. The south portal was commenced in 1257, and that on the north not till about the year 1313. Some additions were made as late as the year 1447, by Charles VII.

The west or principal front of Notre Dame cathedral, with its towers and marygold window, is remarkable, not only for its general effect, but for its elegant simplicity, bold character of outline, and its uniformity of design. It may be described as being divided into four compartments, the lowermost having for its centre the principal entrance porch: on each side is a similar one, but smaller. They open with high pointed arches, and form deep recesses, gradually contracting to the doors, which are extremely beautiful, being richly decorated with alto-relievos. Above the door of the middle porch, there are fine sculptures representing the general judgment: within the porch to the left of the spectator, are various subjects from the New Testament, in sculpture, and on the right are figures of the prophets, evangelists, and saints: but the *polite* monsters of the French Revolution, vented their impious fury against the emblems of religion, so as even to decapitate these beautiful stones! "The Gallery of the Kings," is immediately above the porches: and is so called from its having been adorned with the statues of *twenty-eight* of the royal benefactors of the cathedral, commencing with Childeric, and closing with Philip Augustus. Infidel rage destroyed them in 1793, leaving not a vestige remaining. Above this gallery is the centre and splendid *marygold window*, 43 feet in diameter, still retaining some of the richly-stained glass of the *thirteenth* century. The towers rise about 221 feet above the casement; and the width of the façade is about 138 feet. The extreme exterior length of Notre Dame is about 449 feet, and its greatest width about 162 feet.

Popery, with its usurpations, having oppressed France, in common with every other country in which it prevailed, and its superstitions having insulted reason, infidelity became universal in that populous country, and, other causes concurring, the consequence was the dreadful Revolution. Roman catholicism suffered a total eclipse in France, and infidelity, in every hideous form, became the fashion of the day. "It may be observed, however, that the clergy hastened their own destruction, by their avarice and imprudent selfishness. It was their obstinacy, together with that of the nobles and magistrates, that ultimately compelled the king to convoke the states-general in 1789, where the democratic party being equal in number, and superior in popular influence to both the clergy and the nobles, carried every thing their own way, and soon annihilated king, nobles, and clergy." The Bible being almost altogether unknown to the nation, scarcely any one understood genuine Christianity.

"Under the republican government, religion, as a national establishment, was formally abolished; the wealth and landed property of the clergy were seized and sold; and even the scanty pittance, allowed them by the state in lieu of their former princely revenue, was withdrawn; and the enthusiasm of infidelity, for a time, persecuted religion in France with all the bitterness and all the cruelty that was ever exercised by the most intolerant fanaticism. In the mystery of Providence, the persecuting catholic clergy were doomed to suffer all those woes which their predecessors had inflicted upon the French Protestants and their brethren the Jansenists in former reigns, and to drink deep in the cup of judgment. Infidelity throned in power, wielded the sword of vengeance with dreadful efficacy against the Romish priests, who were butchered by hundreds. At Nantz no less than 360 priests were shot, and 460 drowned in the Loire: 292 priests were massacred during the bloody days of the 10th of August and 2d of September 1792; and 1,135 priests were guillotined under the government of the National Convention, from the 20th of September 1792, till the end of 1795; besides vast numbers who perished in different ways throughout France, as the infidel republicans hunted them like wild beasts up and down the country. The number of emigrant clergy till the end of 1795, amounted to 28,724, and many more emigrated afterwards.

"Scriptural religion had been persecuted and destroyed by the priesthood; and nothing better than the corrupt and superstitious ceremonies of popery being known to the people, the infuriated infidel rulers determined on the extermination of these, as Christianity. In order to obliterate every trace of Christianity, and every sense of religion, the decemvirs, as Robespierre, Carnot, and their colleagues, were called, abolished the old calendar, and employed men of science to make a new one. By this, each month was divided into three decades of ten days each, the Christian Sabbath was abolished, and the tenth day of every decade was fixed as a day of rest; evidently intending by this new political institution, to supersede the worship and ceremonies of that religion which they now wished to eradicate. But reflecting how prone the multitude are to superstition, they consecrated *Reason* as an object of worship: a festival was celebrated in honour of her in the cathedral, where she was personated by a woman, Madame Desmoulines, who was afterwards guillotined."

Most of our readers, it is probable, are unacquainted with the outrageous and shameless impiety, which attended the installation of this new divinity; and as it is without a parallel or precedent in the annals of mankind, we shall give a short account of the ceremonies observed on that occasion.

"The section of the Sans Culottes, declared at the bar of the Convention, Nov. 10, 1793, that they would no longer have priests among them, and that they required the total suppression of all salaries paid to the ministers of religious worship. The petition was followed by a numerous procession, which filed off in the hall, accompanied by national music. Surrounded by them, appeared a young woman of the finest figure, arrayed in robes of liberty, and seated in a chair, ornamented with leaves in festoons. She was placed opposite the president, and Chaumette said, '*Fanaticism* has abandoned the place of truth: squint-eyed, it could not bear the brilliant light. The people of Paris have taken possession of the temple, which they have regenerated: the Gothic arches, which till this day resounded with *lies*, now echo with the accents of truth: you see we have not taken for our festivals inanimate idols; it is a *chef d'œuvre* of nature, whom we have arrayed in the habit of liberty: its sacred form has *inflamed* all hearts. The public has but one cry, No more altars, no more priests, no other God but the God of nature. We, their magistrates, we accompany them from the temple of truth to the temple of the laws, to celebrate a new liberty, and to request that the *ci-devant church of* NOTRE DAME, *be changed into a temple consecrated to Reason and Truth*.' This proposal being converted into a motion, was immediately decreed; and the Convention afterwards decided, that the citizens of Paris, on this day, continued to deserve well of their country. The *goddess* then seated herself by the side of the president, who gave her *a fraternal kiss*. The secretaries presented themselves *to share the same favour;* every one was eager *to kiss the new divinity*, whom *so many salutations did not in the least disconcert*. During the ceremony, the orphans of the country, pupils of Leonard Bourdon (one of the members), *sung a hymn to Reason*, composed by Citizen Moline. The national music played Gosset's Hymn to Liberty. *The Convention then mixed with the people, to celebrate the feast of Reason in her new temple.* A grand festival was accordingly held in the church of Notre Dame, in honour of this deity. In the middle of the church was erected a mount, and on it a very plain temple, the façade of which bore the following inscription, '*A la Philosophie*.' The busts of the most celebrated philosophers were placed before the gate of this temple. The torch of Truth was on the summit of the mount, upon the altar of Reason, spreading light. The Convention and all the constituted authorities assisted at the ceremony. Two rows of young girls dressed in white, each wearing a crown of oak leaves, crossed before the altar of Reason, at the sound of republican music; each of the girls inclined before the torch, and ascended the summit of the mount. Liberty then came out of the temple of Philosophy, towards a throne made of turf, to receive the homage of the republicans of both sexes, who sang a hymn in her praise, extending their arms at the same time towards her. Liberty ascended afterwards, to return to the temple, and in re-entering it, she turned about, casting a look of benevolence upon her friends: when she got in, every one expressed with enthusiasm the sensations which the *goddess* excited in them, by songs of joy; and they swore, never, never, to cease to be faithful to her!"

(To be continued.)

SCRIPTURE BIOGRAPHY.

ABRAHAM.

Abraham Offering Isaac.

ISAAC, the child of promise, like his antitype Jesus, "grew in wisdom and in stature, and in favour with God and man." He was the delight of his aged parents; obedient, affectionate, and truly religious. He had attained to man's estate, and the mind of his venerable father was busily employed in contriving means and forming plans for his future welfare in the world. While Abraham thus beheld him with fond delight, as the father of many nations, as he through whom all the families of the earth were to be blessed, it was announced to him that he must be immediately slain.

"It came to pass after these things, that God did tempt Abraham." Gen. xxii, 1. God did not lay a snare for him, to draw him into sin; but called him to an especial trial of his faith. Many signal proofs of unlimited confidence in the faithfulness of God, and of cheerful obedience to his revealed will, had Abraham already given: but he was at length called to a far more difficult test of his principles. Isaac, the long-promised seed of Abraham, the son of his old age, the declared head of a new race, and of an innumerable posterity, the appointed fountain of unspeakable blessings to the world, and the dear object of extraordinary and merited affection,—this very Isaac is, by the LORD, commanded to be taken to a distant mountain, and there to be offered as a burnt sacrifice, and slain by the hands of his own father!

"And he said, Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Ver. 2. Every word is terrible, and the whole seems sufficient to chill the blood of the father in instant death.

We wonder that Abraham did not imagine this command to be a delusive dream; and that some malignant spirit had suggested such an inhuman and monstrous idea. "Who but Abraham would not have expostulated with God? What, doth the God of mercies now begin to delight in blood? Is it possible that murder should become piety? Or if thou wilt needs take pleasure in a human sacrifice, is there none but Isaac fit for the altar, none but Abraham to offer him? Shall these hands destroy mine own child? Can I not be faithful unless I be unnatural? or if I must needs be the monster of all parents, will not Ishmael be accepted? O God, where is thy mercy, where is thy justice? Hast thou given me but one only son, and must I now slay him? Why didst thou give him to me? Why didst thou promise me a blessing in him? What will the heathen say, when they shall hear of this infamous massacre? How can thy name and my profession escape perpetual blasphemy? With what face shall I look upon my wife Sarah, whose son I have murdered? How will she entertain the murderer of Isaac? Who will believe that I did this from thee? Shall not all the world abhor this deed, and say, There goes the man that cut the throat of his own son? Yet if he were an ungracious or rebellious child, his deserts might give some colour to this violence: but to lay hands on so dear, so dutiful, so hopeful a son, is incapable of all pretences. But grant that thou, who art the God of nature, mayest either alter or neglect it, what shall be said to the truth of thy promises? Can thy justice admit contradiction? Can thy decrees be changeable? Can these two stand together, 'Isaac shall live to be the father of many nations;' and 'Isaac shall now die by the hand of his father?' When Isaac is once gone, where is my seed, where is my blessing? O God, if thy commands and purposes be capable of alteration, alter the bloody sentence, and let thy first word stand!

"These would have been the thoughts of a weak heart: but God knew that he spake to Abraham; and Abraham knew that he had to do with God, even Jehovah. Faith had taught him not to argue, but to obey. In holy willingness he forgets nature, or despises her. He is sure that what God commands is good, that what he promises is infallible; therefore he is freed from care as to the means, and trusts to the end."—*Bishop Hall.*

Without communicating his intention to Sarah, "Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him." Ver. 3. Three whole days they must travel to the place of execution, and still must Isaac be before his eyes, appearing to his imagination as bleeding upon the fatal pile! The peculiar time of a trial makes no small addition to its severity, and Abraham must have felt it; yet had he repented, he had ample time to return.

Having arrived at the mountain foot, "Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again unto you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together." Ver. 5, 6. Doubtless they conversed upon the merciful appointment of sacrifices, and upon their typical design as the emblematical means of reconciliation and communion with God. But no consecrated victim appears, and Isaac knows not his father's reason for omitting to take it. At this distressing crisis, "Isaac spake unto Abraham his father, and said, My father:" this address was natural and melting, and Abraham could not fail to be deeply affected with it. He might have said, as he probably thought, "Call me not thy father, who am now about to be thy murderer." But he allows him to proceed with his intelligent inquiry: "Behold the fire and the wood: but where is the lamb for a burnt offering?" The father of the faithful is still fearful to reveal the whole affair to his son. He knows the strength of his own faith to act: but he knows not fully the power of Isaac to be resigned. "And Abraham said, My son, God will provide himself a lamb for a burnt offering." The patriarch gives an ambiguous answer, but which contains a remarkable prophecy. The Holy Spirit by his mouth seems to predict the "Lamb of God," which his mercy has provided, as a sacrifice to take away the sin of the world.

At length they arrive at the sacred place. The Divine command is plainly revealed to Isaac; and, after solemn prayer to the God of their covenant mercies, he yields in faith to the will of his father.

The inspiring Spirit has drawn a veil over the preliminary arrangements for the fatal act, and we are spared the pain of viewing the extraordinary scene. The altar is reared, the fuel is laid in order, and the young man bound is laid upon the prepared wood. All things being thus ready, again calling upon God and looking up to heaven, "Abraham stretched forth his hand, and took the knife to slay his son," his beloved Isaac, the heir of a world of promises. Enough is done! The mind was settled in its purpose. The sacrifice is virtually offered. God intended the trial only, not the actual shedding of blood. The eye of Omniscience had observed every step of these holy men, and scrutinized every motion of the patriarch's soul. He graciously interposes. "And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham, lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son, from me." Ver. 11, 12.

The voice of God, always inspiring to Abraham, was never so welcome, never so seasonable, never so sweet as now. The joyful transports of both father and son must have been overwhelming. With adoring gratitude, they bless the Father of mercies, and embrace each other in this more than resurrection from the dead. God provided himself a lamb, as Abraham had said: for behind him he saw "a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him for a burnt offering in the stead of his son;" and never was a sacrifice presented to the LORD by hearts more enlarged with thanksgiving, admiration, and love.

The memorable occasion called for a new name to the place, to the honour of God, and for the encouragement of all true believers to the end of the world; and the LORD having appeared in this extremity, and provided so marvellously for Abraham, he called the name of that place Jehovah-jireh, signifying, "*The LORD will provide.*" Again the LORD renewed his covenant with his servant, and condescended to confirm the gracious promise with his awful oath! Thus blessed and honoured of the Most High, the father and son returned to the servants, and hastened home with the liveliest satisfaction, unreservedly consecrated to God.

But the grand design of this extraordinary transaction must not pass unnoticed. It was intended to instruct Abraham and Isaac in the mysterious plan of human redemption, as well as to exhibit to all ages a worthy example of obedient faith. It has been thought probable, that Abraham had been imploring from God some brighter discoveries of the method of redemption, when God called him to this act of obedience as an answer to his prayer.

To the Jews our Saviour said, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." John viii, 56. The day of his crucifixion was eminently the day of Christ; but when did Abraham behold this day, unless in Isaac's sacrifice? And how could he behold it, unless he understood its purport? Our Lord assures us that Abraham not only saw it, but that he likewise rejoiced to see it. Now he might have seen it without understanding what it meant; but he could not have rejoiced to see it, unless he had been acquainted with its nature.

As typical of the redemption of Christ, it must be observed, "By faith Abraham when he was tried, offered up his only begotten son." Heb. xi, 17. And "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii, 16.

Isaac carried the wood for his own sacrifice; and Christ bore the cross on which he was crucified for our sins. Isaac, without a murmur, yielded to the will of his father, in obedience to God; Christ could say in truth, "Therefore doth my Father love me, because I lay down my life. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." John xi, 17, 18. Moriah was the mountain on which Isaac was offered; and on that mountain was situated the hill of Calvary, the place on which Christ gave himself a ransom for a lost world.

Depending upon the Holy Spirit of God, let us cherish the divine principles by which the venerable patriarch and his pious son Isaac were influenced: then shall we be prompt to make every required sacrifice, in obedience to the command of our covenant God; at the same time remembering, that "they who are of faith are blessed with faithful Abraham." Gal. iii, 9; and shall sit down with him in the kingdom of heaven.

Letters to a Mother, upon Education.

LETTER XL.

Religion.

(Continued from p. 373.)

In reference to the doctrines respecting the Lord Jesus Christ, which are to Revelation what the sun is in the firmament, you will find the necessity of acquiring and communicating accurate opinions.

Your child must be taught, that he is not the Father, but that he was with the Father, and that he was God; that the Father loved him from before the foundation of the world, and with a degree of esteem beyond that with which he regarded any or all beings.

Point out to him the glory of the person of Christ, derived from the names given to him, the attributes ascribed to him, the actions attributed to him, and the worship demanded by him.

Spare no pains to teach also the perfect *identity* of the nature assumed by the Redeemer with the nature of those whom he came to redeem, which, though fallen, he sanctified in taking, and preserved sanctified, and presented as such to God, in himself, by the aid of the Holy Spirit, as the new Adam, in whom, through his obedience, the whole human race stand redeemed.

In the instructions delivered by the Redeemer, you will have a boundless theme. In the things he taught, in the manner of his preaching, you will find abundance of subjects, which you must thoroughly inculcate into the mind of your offspring.

It will be ever needful for you to illustrate the perfect holiness in all respects of the Redeemer, without which doctrine his intended atonement must have been an utter failure.

The incomparable work entitled Archbishop Newcome's Observations on our Lord's Conduct as a Public Instructor, will furnish you with all the information upon these topics, distributed under the chief particulars of which they consist.

Coincidently with all the prior topics, and with all that follow, you will ever most clearly state to him the doctrine of the *atonement* for the sins of the world, offered through the sufferings of the Redeemer; and that it is solely through this *means* that the favour of God is enjoyed by any individual of the human race.

The miracles of Christ will often come under your notice, in which you will often take occasion to point out their unquestionable reality, and the proof thus afforded that the instructions taught by our Redeemer were agreeable to the will of God.

In this respect the final and most splendid miracle of all, namely, the resurrection of himself by our Lord from the dead, will occupy its due place in your representations. Make your son familiar with all the evidences and with all the circumstances of this event. You will find great assistance to this attempt from the admirable book of West on the Resurrection of our Saviour.

The doctrine of *justification* you will explain to be, the acquittal of a penitent person through means of his faith or reliance in the Gospel, of which the atonement and intercession of Christ are the cardinal truths.

The doctrines respecting the Holy Spirit occupy the next place in the enumeration. You will carefully represent to your son, that the Holy Spirit is not a mere influence, but that he is a person, and that he is God. Exhibit his agency in the Old and New Testament, not merely as the means whereby life was given to animate beings, and the human nature of Christ was upheld and assisted; but as also the one only channel of all Divine favours, whether ordinary or extraordinary. Let your child then be taught to expect *all* good through this one medium only.

Repentance will be readily explained as such a perception of the nature and consequences of sin, as produces the desire and effort to forsake it.

Love, as the infusion of sentiments of benevolence towards all beings; towards the ever-blessed Creator, and towards all beings as his creatures.

Coincidently with all the preceding, I entreat you to have a perpetual regard to the inculcation of the duties of universal morality. Explain these thoroughly: be yourself first assured that *these* are the great *end* of *all* religion; and that the religious character of every man is in the Divine view estimated by his acquirement of *these*.

From the beginning then establish a habit of reverence in your child's mind towards his Creator, and towards every thing related to him; his name, his word, his house, his day, his ministers.

Inculcate humility as the sentiment natural and becoming, upon views of our immense disparity in all respects to the Creator.

Resignation, as the tranquillity resulting from a perfect confidence in all His conduct.

Inculcate the observance of the Lord's day as consisting in a cheerful, rational obedience in attending upon public worship, moral and religious improvement, and rest from worldly engagements.

Inculcate obedience to every order of magistrates, as being of divine appointment, since they promote the welfare of society.

Inculcate the abhorrence of cruelty to man or animals, as injury done to the creatures of God.

Inculcate purity of mind, as essential to peace of conscience.

Inculcate honesty, universal honesty, to the exclusion of all idleness, prodigality, fraud, and gaming.

Inculcate the habit of truth, or of taking and communicating right apprehensions at all times and upon all subjects.

Inculcate the utmost kindness when your child is speaking of others.

Inculcate contentment with his station in life, as the appointment of God, who best knows by what circumstances an individual can be trained for future happiness.

With regard to the external means of grace, ever represent to him that the grand means of religious instruction is the perusal of the Scriptures, with an inquisitive mind, and a desire to acquire direction of conduct and consolation of hope. Habituate him to expect great benefit from the explanations of the word of God, which he will hear from the appointed ministers.

Thoroughly establish in his mind the conviction, that no good descends from God to man except in answer to prayer; that God will give, if man prays; and that God ceases to give, if we cease to ask.

I now proceed to give you a series of observations, not so much connected with each other, as with the general topics of the Letter.

1. In the first place, it will be advantageous for you to make use of some manual of instruction in your religious education of your child. You will not find any that are better adapted during the first year or two than Dr. Watts's Catechisms for Children, which you may cause your child at a proper age to commit to memory.

2. Allow me strenuously to advise, that you use every means to be derived from every source for gaining *correct* apprehensions on all the varied topics of religion; otherwise *you* cannot teach them, and incorrect notions are the source of proportionable mischief, ge-

nerally of unhappiness, and often of the more palpable forms of sin.

3. I hope that the public preaching upon which you attend is of the kind calculated to promote your own personal improvement; comprehensive, plain, ample, and perfectly scriptural. This will be one of the most valuable means of grace to yourself and to your offspring, and will enable you daily to correct your own opinions, and to inculcate truth upon his mind.

4. For this purpose I advise you to make yourself familiar with *one* Commentary upon the Old, and *one* upon the New Testament. This can only be done by frequent use of it. I recommend Dr. Adam Clarke or Matthew Henry for the former, and Dr. Doddridge for the latter. Train your child to an habitual acquaintance with these books; you will then take every human means to secure that he shall rightly understand the Scriptures.

5. Be most careful what kind of religious books you have in your house. It was said by a great writer many years ago, that half the books in the world were not worth reading: I have no hesitation in saying, that the effect of nine-tenths of the religious books now extant is *decidedly bad*. In any other branch of knowledge, mankind are solicitous to read the best books; but in religion, too many persons read every thing recommended to them, or that accidentally comes in their way. Hence their notions are inaccurate, false, defective; their minds unhappy, and their true duties neglected. Would that men would but exercise the same discretion as to the selection of the sources of religious knowledge, as they do with regard to science and literature in general, consisting both of books and teachers!

(To be continued.)

SACRED SEALS, AND MOTTOS OF THE ENGLISH NOBILITY.

(Continued from p. 375.)

7. Duke of Bolton, 1689. *Aymez loyaulte* — "Love loyalty."

8. Duke of Leeds, 1694. *Pax in bello* — "Peace in war."

9. Duke of Marlborough, 1702. *Dieu defend le droit* — "God maintains justice."

10. Duke of Rutland, 1703. *Pour y parvenir* — "To accomplish it."

11. Duke of Montague, 1705. *Spectamur agendo* — "We are seen in acting."

12. Duke of Newcastle, 1715. *Vincit amor patriæ* — "The love of country prevails."

13. Earl of Derby, 1485. *Sans changer* — "Without changing."

14. Earl of Huntingdon, 1529. *In veritate victoria* — "Victory is in truth."

15. Earl of Exeter, 1605. *Cor unum, via una* — "One heart, one way."

16. Earl of Denbigh, 1622. *Honor virtutis præmium* — "Honour the reward of virtue."

17. Earl of Chesterfield, 1628. *Exitus acta probat* — "The end proves the actions."

18. Earl of Sandwich, 1660. *Post tot naufragia portum* — "After so many shipwrecks, the port."

19. Earl of Essex, 1661. *Fide et fortitudine* — "By faith and courage."

20. Earl of Anglesea, 1661. *Virtutis amore* — "By the love of virtue."

21. Earl of Burlington, 1664. *Vivit post funera virtus* — "Virtue survives the funeral rites."

22. Earl of Lichfield, 1674. *Fide et constantia* — "By fidelity and constancy."

23. Earl of Berkeley, 1679. *Dieu avec nous* — "God with us."

24. Earl of Abingdon, 1682. *Virtus ariete fortior* — "Virtue is stronger than a battering ram."

25. Earl of Scarborough, 1690. *Murus æneus conscientia sana* — "A good conscience is a brazen wall."

26. Earl of Coventry, 1697. *Candide et constanter* — "Candidly and constantly."

27. Earl of Jersey, 1697. *Fidei coticula crux* — "The cross is the touchstone of faith."

28. Earl of Cholmondeley, 1706. *Cassis tutissima virtus* — "Virtue is the safest helmet."

29. Earl of Oxford, 1711. *Virtute et fide* — "By virtue and faith."

30. Earl of Dartmouth, 1711. *Gaudet tentamine virtus* — "Virtue rejoices in trial."

31. Earl of Halifax, 1714. *Otium cum dignitate* — "Ease with dignity."

32. Earl Stanhope, 1718. *A Deo et rege* — "From God and the king."

33. Countess of Coningsby, 1719. *Vestigia nulla retrorsum* — "No footsteps backward."

34. Earl of Harborough, 1719. *Hostis honori invidia* — "Envy is an enemy to honour."

35. Earl Ker, 1722. *Pro Christo et patria dulce periculum* — "Danger for Christ and one's country is sweet."

36. Earl of Effingham, 1731. *Virtus mille scuta* — "Virtue is a thousand shields."

37. Earl of Portsmouth, 1743. *En suivant la verite* — "In following the truth."

38. Earl of Leicester, 1744. *Prudens qui patiens* — "He is prudent who is patient."

39. Viscount Hereford, 1549. *Basis virtutum constantia* — "Constancy is the basis of virtues."

40. Viscount Lonsdale, 1696. *Magistratus indicat virum* — "The magistrate shows the man."

41. Viscount Falmouth, 1720. *In cœlo quies* — "Rest in heaven."

42. Viscount Folkestone, 1747. *Patria cara, carior libertas* — "One's country is dear, liberty is dearer."

43. Lord Petre, 1603. *Sans Dieu rien* — "Nothing without God."

44. Lord Arundel, 1605. *Deo data* — "Given to God."

45. Lord Clifton, 1608. *Finem respice* — "Regard the end."

46. Lord Teynham, 1616. *Spermea in Deo* — "My hope is in God."

47. Lord Cornwallis, 1661. *Virtus vincit invidiam* — "Virtue overcomes envy."

48. Lord Craven, 1665. *Virtus in actione consistit* — "Virtue consists in action."

49. Lord Bernard, 1699. *Nec temere, nec timide* — "Neither rashly nor fearfully."

50. Lord Conway, 1702. *Fide et amore* — "By faith and love."

51. Lord Foley, 1711. *Ut prosim* — "That I may do good."

52. Lord Bathurst, 1711. *Tien ta foy* — "Maintain thy fidelity."

53. Lord Onslow, 1716. *Semper fidelis* — "Always faithful."

54. Lord Romney, 1716. *Non sibi, sed patriæ* — "Not for myself, but for my country."

55. Lord Ducie, 1720. *Perseverando* — "By persevering."

56. Lord King, 1723. *Labor ipse voluntas* — "Labour itself is pleasure.

57. Lord Raymond, 1730. *Æquam servare mentem* — "Preserve an equal mind."

58. Lord Montfort, 1741. *Non inferiora secutus* — "Not following inferior things."

59. Lord Chedworth, 1741. *Justus et propositi tenax* — "Just and determined of purpose."

60. Lord Anson, 1747. *Nil desperandum* — "Despairing of nothing."

61. Lord Ravensworth, 1747. *Unus et idem* — "One and the same."

62. Lord Feversham, 1747. *Deo, rege, patria* — "For God, the king, and our country."

63. Lord Archer, 1747. *Sola bona quæ honesta* — "Those only are good things which are honourable."

"I AM FEARFULLY AND WONDERFULLY MADE."

Observers the most careless, with little knowledge of anatomy, are frequently struck with astonishment at the wonderful formation of the human frame. But men of piety, scientifically acquainted with that mysterious mechanism, have cherished the rational piety of the devout Psalmist, and adopted his language.

"O Lord, I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. How precious also are thy thoughts unto me, O God! how great is the sum of them!"

Dr. Paley, in his "Natural Theology," has done much to exhibit the illustrations of the infinite wisdom of God in the mysterious mechanism of the human body. Galen, the most celebrated physician of the second century, is said to have been converted from Atheism by a contemplation of the human frame: and indeed no machine, however complicated and extensive, will bear a comparison with this mystery of nature. Nor could the most skilful engineer, after the most careful study of anatomy, suggest the least improvement in any respect contributing to its greater perfection.

But if the perishable body be so wonderful in its formation, how much more so must be that immortal spirit by which it is inhabited! The capacious understanding, the powerful will, the retentive memory, the judicial conscience, and various affections! Who can fully describe, or even comprehend, himself? Who can compute the worth of his never-dying soul? And who can estimate the preciousness of that provision of sovereign mercy, by which it has been redeemed, and led to anticipate salvation and eternal glory by the mediation, suretyship, and death of the incarnate Son of God? By faith in the immutable promises of the Eternal, which are all "yea and amen in Christ Jesus," the pious servant of God, surveying the wonders of his nature and the sad catastrophe of death, he anticipates a glorious resurrection, and a world of immortal bliss. Inspired by the gospel of his salvation, he can say —

> "When ev'n at last the solemn hour shall come,
> And wing my mystic flight to future worlds,
> I cheerful will obey. There with *new powers*,
> Will rising wonders sing. I cannot go
> Where universal love not smiles around,
> Sustaining all yon orbs, and all their suns,
> From seeming evil still educing good,
> And better thence again, and better still,
> In infinite progression. But I lose
> Myself in Him, in Light Ineffable!
> Come, then, expressive Silence, muse His praise,
> Who died, and rose, and reigns, th' Incarnate God."

Wonders of the Human Frame.

Dr. Dick, in his "Improvement of Society by the Diffusion of Knowledge," makes the following observations on the wonders of the human frame.

"In the human body there are 245 bones, each of them having *forty* distinct scopes or intentions; and 446 muscles, each having *ten* several intentions; so that the system of bones and muscles alone includes above 14,200 varieties, or different intentions and adaptations. But besides the bones and muscles, there are hundreds of tendons and ligaments, for the purpose of connecting them together; hundreds of nerves ramified over the whole body, to convey sensation to all its parts; thousands of arteries to convey the blood to the remotest extremities, and thousands of veins to bring it back to the heart; thousands of lacteal and lymphatic vessels to absorb nutriment from the food; thousands of glands to secrete humours from the blood, and of emunctories to throw them off from the system; and, besides many other parts of this variegated system, and functions with which we are unacquainted, there are more than *sixteen hundred millions* of membraneous cells or vesicles connected with the lungs, more than *two hundred thousand millions* of pores in the skin through which the perspiration is incessantly flowing, and above *a thousand millions* of scales, which, according to Leuwenhoeck, Baker, and others, compose the cuticle or outward covering of the body. We have also to take into the account the compound organs of life, the numerous parts of which they consist, and the diversified functions they perform; such as the brain, with its infinite number of fibres and numerous functions; the heart, with its auricles and ventricles; the stomach, with its juices and muscular coats; the liver, with its lobes and glands; the spleen, with its infinity of cells and membranes; the pancreas, with its juice and numerous glands; the kidneys, with their fine capillary tubes; the intestines, with all their turnings and convolutions; the organs of sense, with their multifarious connections; the mesentery, the gall-bladder, the ureters, the pylorus, the duodenum, the blood, the bile, the lymph, the saliva, the chyle, the hair, the nails, and numerous other parts and substances, every one of which has diversified functions to perform. We have also to take into consideration *the number of ideas* included in the arrangement and connection of all these parts, and in the manner in which they are compacted into one system of small dimensions, so as to afford free scope for all the intended functions. If, then, for the sake of a rude calculation, we were to suppose, in addition to the 14,200 adaptations stated above, that there are 10,000 veins great and small, 10,000 arteries, 10,000 nerves*, 1,000 ligaments, 4,000 lacteals and lymphatics, 100,000 glands, 1,600,000,000 vesicles in the lungs, 1,000,000,000 scales, and 200,000,000,000 of pores, the amount would be 202,600,149,200 different parts and adaptations in the human body; and if all the other species were supposed to be differently organized, and to consist of a similar number of parts, this number multiplied by 300,000, the supposed number of species, the product would amount to 60,780,044,760,000,000, or above *sixty thousand billions* — the number of distinct ideas, conceptions, or contrivances, in relation to the animal world — a number of which we can have no precise conception, and which, to limited minds like ours, seems to approximate to something like infinity; but it may tend to convey a rude idea of the endless multiplicity of conceptions which pervade the Eternal Mind."

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* The amazing extent of the ramifications of the veins and nerves may be judged of from this circumstance, that neither the point of the smallest needle, nor the infinitely finer lance of a gnat, can pierce any part without drawing blood and causing an uneasy sensation, consequently without wounding, by so small a puncture, both a nerve and a vein; and therefore the number of these vessels here assumed may be considered as far below the truth.

FROM A FATHER TO HIS SON,

ON HIS BEING ARTICLED TO A SURGEON.

O youth! on whom are fix'd the anxious eyes
Of friends on earth, and spirits in the skies[*]:
Nor these alone, benevolent and kind,
Suggesting the rich culture of thy mind,
By frequent inspiration pure and wise,
To sanctify thy soul, and bid it rise
By faith, and hope, and love, and every grace,
To seek with them in heaven a resting-place.

But enemies malignant will conspire,
T' inflame thy breast with their unhallow'd fire;
To turn thy feet astray, corrupt thy ways,
And stamp dishonour on thy early days.

Be watchful, sober, — to be sing'lar dare
In Christian virtue's path, — for light as air
Are all objections to the laws of truth,
By which the "King of glory" governs youth,
Who seek his favour, as in every age
It has been sought, by PATRIOT, SAINT, and SAGE.

Make God thy friend: familiar with his Word,
In daily prayers acknowledge Him thy Lord:
Constant both morn and eve impress thy heart
With sense of obligation, and the part
To which thy duty calls: — be active, then,
That thy own conscience may approve, and men
Of worth and honour cannot disapprove,
For lovely virtue must command their love.

Act thus: and whether few or many years
Shall be thy portion in this vale of tears,
Thy father will have joy in thee his son,
While here on earth, and near th' eternal throne.

Lewisham. T.

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[*] Sister, mother, grandmother: — many think they are not only observers, but ministering spirits.

THE CHRISTIAN'S SEVEN LIBERAL SCIENCES.

Grammar.

It is an art, that teaches not to excel,
In writing, speaking, as in *doing* well.

Logic.

It is an art sometimes of plotting treason
Against the crown and dignity of reason.

Rhetoric.

It is an art whereby he learns to increase
His knowledge of the time to hold his peace.

Arithmetic.

It is an art that makes him apt to raise
And number out God's blessings and his days.

Music.

It is a potent science, that infringes
Strong prison doors, and heaves them from their hinges.

Astronomy.

It is an art of taking out the lead
From his dull brows, and lifteth up the head.

Geometry.

It is an art instructing him to have
The world in scorn, and measure out his grave.

QUARLES.

PLAIN ESSAYS ON IMPORTANT RELIGIOUS SUBJECTS.

By Thomas Wood, of Jewin Street Chapel, London. 18mo. cloth, pp. 216. London, Book Society.

"Systematic divinity" has always been prized by those who have made much progress in religious knowledge. It may be abused, we readily admit, and occasion a Christian to measure the Word of God by his narrow and imperfect platform of doctrine: but no abuse can possibly furnish a valid argument against a formulary of divine truth; because by the same mode of reasoning we might be compelled to abandon even the necessary blessings of providence. Few, especially members of the Church of England, will feel objection to a platform of Christian doctrine, as that would be opposing every Confession of Faith, the "Creed," and Catechisms. Brief and comprehensive outlines of scriptural truth are exceedingly valuable, especially to young person[illegible] and we give our cordial recommendation of Mr. Woo[illegible] Essays, as peculiarly suitable for inquirers after divi[illegible] doctrine, and as presents for villages and the poor. W[illegible] consider them worthy of a place with the standa[illegible] "Essays" of the late judicious and excellent Commentator, Mr. Scott.

THE COLLECTS OF THE CHURCH OF ENGLAND,

Catechetically explained, with References to the H[illegible] Scriptures. By the author of the "Twin Sister[illegible] "Jewish Boy," &c. 24mo. cloth, pp. 88. Lond[illegible] Hamilton and Adams.

MANY mothers and governesses require their child[illegible] to learn the Collect for the day, every Sunday. T[illegible] those who require a "help" in catechising their pu[illegible] on what they have thus learnt, the little volume ab[illegible] we recommend as truly valuable.

CONFUSION OF THE POPISH CLERGY ON T[illegible] INVENTION OF PRINTING.

Superstition and priestcraft dread the light of divine truth; and scarcely any thing in history will afford a more striking illustration of this than the alarm and confusion of the Popish Clergy on the wonderful invention of Printing. The first Latin Bible was printed in 1450, and thus laid open to the people. Complaints were carried to the pope, as Bishop Kennet states, in these terms: — "That his Holiness could not be ignorant what effects the invention of printing had produced; for men now began to call in question *the present faith and tenets of the church*, and to examine *how far religion had departed from its primitive institution*. What was particularly to be lamented, they had *exhorted the laity even to read the Scriptures, and to pray in their vulgar tongue*. That if these things were suffered, the common people might at last believe that there was not so much need of the clergy; for if men were once persuaded *they could make their own way to God*, and that prayers in their *ordinary language* might pierce heaven as well as those *in Latin*; how much would *the authority of the Mass fall?* and how prejudicial might this prove to all ecclesiastical orders?"

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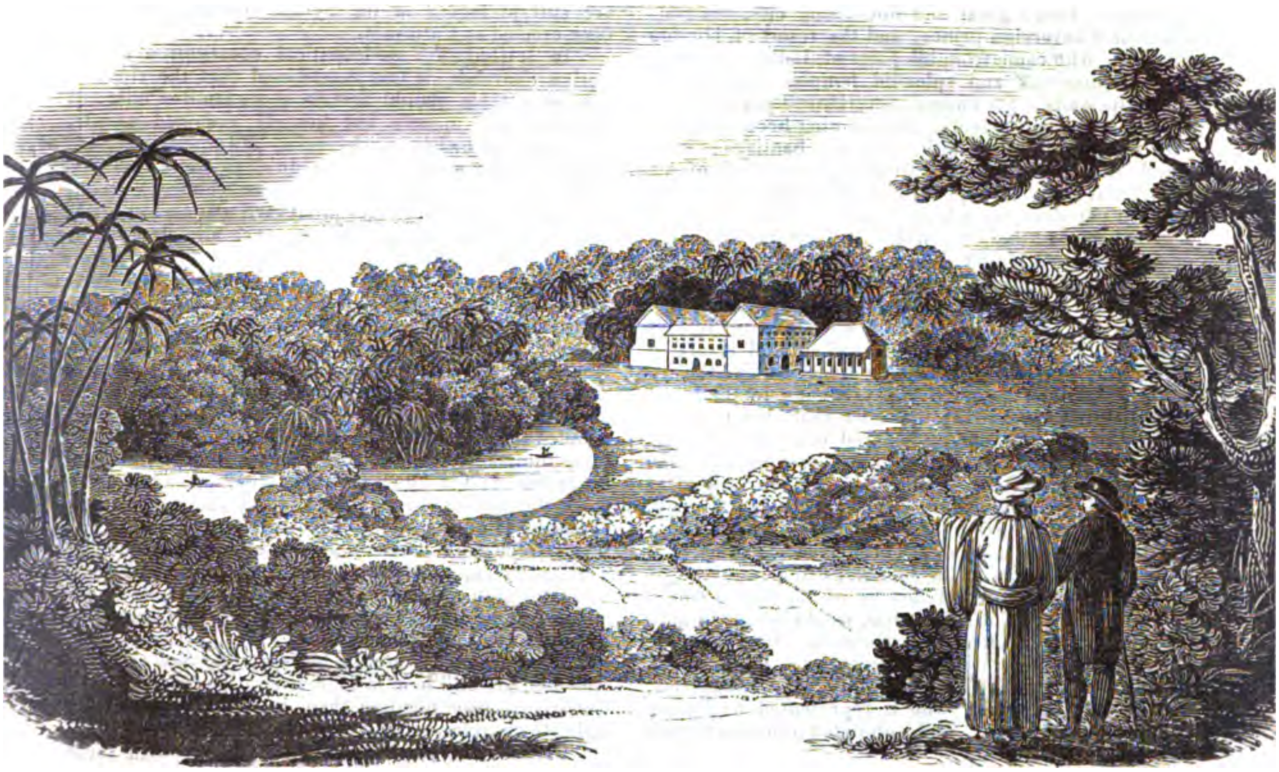

SYRIAN COLLEGE AT COTYM, IN TRAVANCORE.

SYRIAN CHRISTIANS OF ST. THOMAS.

INDIA presents immense and populous regions for the operations of Christian benevolence; and since the entrance of the Baptist Missionaries, in 1793, on that field of labour, incalculable good has already been done, and preparations for infinitely more by the different denominations of British Christians.

Our engraving representing the Syrian College at Cotym, in Travancore (for which we are indebted to the kindness of the Church Missionary Society), renders necessary an account of the Syrian Christians, for whose benefit it was erected, principally by the exertions of Col. Monro, late British resident in the court of the Rannea, or Queen, to whom the province nominally belongs.

Lord William Bentinck, Governor of Madras, in 1806, was desirous of procuring accurate information concerning the "First Introduction of Christianity into India—of the arrival of the different sects who have been, or may be in existence,—of their general history, and of the persecutions to which they may have been exposed,—of their success in making proselytes,—of their church establishment, and of the source from which they are maintained," &c. For this purpose an order in council was issued to Dr. Kerr, senior chaplain of Fort St. George; and Dr. Buchanan was commissioned from the government of Bengal for a similar purpose. The very interesting reports of these two clergymen, will be found by our readers in the Evangelical Magazine for 1807, p. 473—486.

The following account was drawn up by a distinguished literary gentleman of the India House, for the Gentleman's Magazine.

"The most ancient body of Christians in India is the primitive Church of MALAY ALA, or SYRIAN CHRISTIANS of the APOSTLE THOMAS. The tomb of this apostle, at *Malinpoor* on the coast of Malabar, has been, according to various accounts, as much venerated in the East, from the first dawn of Christianity, as that of St. Peter in the West; and many interesting particulars of the Christian church founded by St. Thomas in India, are still preserved there.

"The accounts of his arrival on the Peninsula, which are generally credited, state, that after he had established Christianity in Arabia Felix, and in the island of Socotra, he came to India, A. D. 51, and landed at Cranganore on the Malabar coast, which was then the residence of a powerful sovereign. In that neighbourhood he found a colony of Jews (a circumstance which corroborates the claim of the black Jews to high autiquity), and to them he preached the Gospel, converting and baptizing several of them. The seed thus sown he continued to cultivate successfully; so that the Christian religion spread into the town of Cranganore, to Paroor, a city of the interior, and to Quilon, then a considerable city on the coast, as well as into many of the small states of that part of India. Both Jews and Brahmins are stated to have embraced Christianity, and united in church fellowship, adopting the language of Syria in their public worship. Having first given to the congregations thus formed, rules of fellowship, and a form of church government, the apostle proceeded to *Maliapoor,* then a great and flourishing city, the residence of a sovereign prince, and the resort of Hindoo pilgrims, who came from all parts of India to worship at the numerous and splendid temples which were within its walls. St. Thomas nevertheless preached the Gospel in this city openly, and the king became a convert to the Christian faith, and was baptized; after which the apostle, in the further prosecution of his ministerial labours, exposed himself to the fury of the heathen populace, by whom he was stoned to death on a mount near to the city, which still retains the name of St. Thomas's Mount.

"This mount, as well as the ancient city or town, to which also the Christian inhabitants have given the name of *St. Thomé,* are now, and have been for several centuries, places of pilgrimage and annual resort of *Christians,* who come from all parts of India, the interior of Armenia, and Syria, crowding to the town, and covering the mount, in order that they may kiss the spot where the apostle suffered martyrdom; there also depositing their offerings, and praying over the place of his sepulture, which they are represented as holding in such high veneration, that they carry away with them small portions of the red earth, and, conceiving it to possess miraculous properties, administer it with great solemnity to the sick and dying.

"The yet unpublished history of the Syrian Christians, from the age of the apostle, would be one of high interest. They suffered persecution from heathen rulers during the *three* first centuries. Early in the fourth century, they obtained aid from Athanasius, bishop of Alexandria, who is represented as having come to their succour, and appointed a bishop to rule over and protect them.

"In the year 345, *Mar Thomas* assumed charge of them, under the authority of Eustathius, bishop of Antioch, and introduced amongst them several bishops and priests, as also 'many Christian men, women, and children, from foreign countries.' This man, *Thomas Cana,* or *Mar Thomas,* was an Armenian merchant, in creed an Arian, who first came to India with commercial views only; but being a virtuous and upright man, and having amassed great wealth, he obtained the friendship of the kings of Cranganore and Cochin, at the same time enjoying the veneration and respect of the Christians of St. Thomas; for whom he is stated to have built many churches, to have established seminaries for the education of their clergy, and to have founded a town called *Maha Devapatam,* in the neighbourhood of the city of Cranganore, wherein he planted the foreign colony of Christians he had imported.

"He also, assisted by Syrian teachers, introduced the Syro-Chaldeac ritual, and successfully exerted his influence with the native princes to obtain for the Christians on the Malabar coast exclusive privileges; such as independence of the native judges, except in criminal cases, and a rank in the country equal to nobility, by which they were placed on a level with the superior castes. These privileges were ostensibly granted to the Christians, in consideration of their virtues, and they were enjoyed uninterruptedly through several succeeding centuries, having been confirmed by formal grants in different and now unknown languages, engraven on tablets composed of a mixed metal. The inscription on the plate supposed to contain the oldest grant, is in the nail-headed or Persepolitan character. Another is in a character which has no affinity with any existing language in Hindostan. These tablets were lost during several centuries, and were recovered a few years since by the exertions of Colonel Macaulay, the British resident in Travancore, to the great joy of the Syrian churches; by whom they were deposited, and are still preserved in the Syrian college, which has been erected at Cattayam.

"In settling the ecclesiastical constitution of the Syrian churches, it was determined that the right to rule over them should vest in those families only out of which the apostle had himself ordained priests. The offices of bishop, archdeacon, and priest, were accordingly, for many years, confined to these families, and persons were chosen from them who were recognized as the natural judges in all civil and ecclesiastical causes, and as having authority over all temporal as well as ecclesiastical affairs.

"In the ninth century the Syrian Christians were much depressed, and sought the aid of the Nestorian patriarch, who commissioned two ecclesiastics of that church, *Mar Saul* and *Mar Ambrose,* to proceed to Malabar, and rule over them. These prelates, on their arrival at Quilon, were received by the Christians with great thankfulness. By their presence they soon commanded the respect of the native princes, who allowed them to make converts, and to erect churches wherever they pleased; for which also they obtained endowments from the noble and wealthy part of the community. From the Hindoo princes they moreover obtained the formal renewal of ancient privileges by grants, which were engraven, as those of higher antiquity had been, on plates of metal. These grants are still preserved, and are in the languages of Malabar, of Canara, of Bisnagur, and in Tamul.

"The Syrian or Nestorian bishops, *Mar Saul* and *Mar Ambrose,* are still held in high veneration by the Syrian Christians, who mention them in their prayers, and dedicate churches to their memory.

"Between the ninth and fourteenth centuries these Christians are described as having attained to their highest state of external respectability, if not of purity. They were enlightened by the instructions of a succession of able teachers from Syria, who spread the blessings of the Gospel with zeal, integrity, and honour; receiving such only to their communion as could approach with unblemished character; and rejecting all and every one who could not appear with hands undefiled, and with minds thoroughly convinced of the abomination of heathen worship. All false miracles were then rejected, and the Christians were distinguished by intelligence and decency of manners, which recommended them to the native princes, by whom their teachers were invested with the first offices under the government. At length they entirely shook off the yoke of the Hindoo princes, and elected a chief or king of their own religion, raising one *Baliarte* to the throne, who assumed the title of 'King of the Christians of St. Thomas:' but this state of independence did not long continue. The regal power, through default of succession, passed to the rajah of Cochin, and that chief, while he professedly respected their rights, persecuted them through hatred of their religion.

"In this state the Portuguese found them; *encompassed on all sides by enemies, and bowed under the yoke of the Hindoo princes.* The account which the Portuguese gave of them was, that they 'were in a state of decadence, and amounted to about 200,000 Christians, the wreck of an unfortunate people who called themselves Christians of St. Thomas, and after the example of their ancestors, performed pilgrimages every year to the place where the apostle consummated his martyrdom; whose history and miracles, extracted from their annals, had been composed into a species of canticles translated into the language of the country, and sung by the inhabitants of the fishery (the Manaar pearl fishery), and of the coast of Malabar.'

"Their subsequent history is a good deal interwoven with that of the Roman Catholics in India, and will be here very briefly adverted to, as much information upon it is contained in the general histories of the Portuguese nation, and of the Church of Rome.

"It may suffice to observe, that when the Syrian Christians placed themselves under the direction of the Portuguese missionaries, and, as the latter assert, 'voluntarily requested that they might be adopted as good and faithful subjects of the king of Portugal,' they amounted to 1,500 Christian churches under the Syrian patriarch, retaining their martial character, and associating with the higher castes of Hindoos, who deemed themselves honoured by the association. On the part of the Syrian Churches it is stated, that they proposed their union with the Western church, 'having full confidence in its piety and truth, and no knowledge of its corruptions'—that in particular the sacraments of confirmation, of extreme unction, of auricular confession, and the worship of images, were unknown to them; that the title of '*Mother of God*' was, when they heard it, disgusting to them, and that when her image was first presented to them, they rejected it with indignation, exclaiming, '*We are Christians, and not idolaters.*' To induce the Syrians to conform to the idolatry of the Roman Catholic church, the missionaries resorted first to artifice and then to force. They founded colleges and schools for youth, whom they proposed to instruct in the rites of the Latin church, still employing the Syrian language, and it is believed that their schools did some service; but these measures not effecting their main object, which appears to have been the establishment of the pope's supremacy, together with the erroneous tenets, and particularly the idolatry of his religion *, the missionaries resorted to the *inquisition* about the middle of the sixteenth century. Division, contention, and confusion were the natural consequences of this step: in which state the churches continued till the year 1599, when a fresh attempt was made to effect a compromise between the Latin and Syrian Christians, at a conference called the synod of *Udiamper*, a town in the neighbourhood of Cochin. Here the parties met; but the Roman Catholic missionaries, the Jesuits, had bribed the civil power, which was in the hands of the Cochin Rajah, so effectually as to destroy the freedom of discussion, and eventually to obtain the means of subjecting the Syrian bishops to persecution, for their faithful adherence to the truth. Two of these confessors, Mar Symeon and Mar Ignatius, were embarked on board of Portuguese vessels for Lisbon, where they were treated as heretics, and never more heard of in India. In this state of depression and suffering under popish intolerance, the Syrian Christians continued more than sixty years, until the capture of Quilon by the Dutch in 1661. By that event the power of the Portuguese was destroyed, and the Christians of St. Thomas restored to liberty. In 1665 the Jesuits quitted India. From their expulsion to the year 1815, the Syrian churches continued a separate branch of the Indian community; although divided into sects, and impaired in energy and purity of doctrine, by their unhappy connection with the Roman missionaries.

"In 1815, on the demise of their patriarchs, they obtained the aid of the Company's government, exerted through Colonel Macaulay, the Company's resident in Travancore, who having recovered for them their ancient grants and evidences of nobility, assisted them to found a college at Cattayam for the education of a clergy, and of the Syrian youth generally. Colonel Macaulay effected several other arrangements for the general improvement of their condition. A considerable grant of land was obtained for the college, together with a donation of 20,000 Rupees from the rannee of Travancore, and three English missionaries were attached to the college at the instance of the resident."

(*To be continued.*)

RELIGION IN FRANCE.

(Continued from p. 377.)

FRANCE, in thus overthrowing the intolerable usurpations and degrading superstitions of popery, plunged into all the extravagance, frenzy, and impurity of the grossest infidelity. There was, however, a method observed in all the prevailing madness; and the decemviral faction confirmed their influence over the minds of the populace, by making them fanatics in devotion to their newly-created divinity. Atheism was now publicly preached! This monstrous doctrine had hitherto been confined to the writings of a few speculative philosophers; and although it is a mournful fact, that many, if not most of the ancient philosophers, neither believed in the creation of the world, nor in a future state of rewards and punishments, and that some of them were even determined sceptics, yet they never ventured to make these principles the source and rule of popular belief. They held it to be absolutely necessary for the well-being of society, that the vulgar should believe in the existence of a Deity, or of many gods, and a state of future rewards and punishments, and durst not trust Atheism in the hands of the populace, but carefully confined it within the precincts of philosophy. The ingenious and sceptical Bayle, the father of modern infidels, was the first of the tribe who dared openly to throw off the mask, and boldly avow and defend the innocency of Atheism, that it was not destructive of the well-being of society, nor necessarily followed by a depravation of morals; and endeavoured to produce instances of whole nations living in a state of savagism and atheism, and yet living, *as he pretended*, virtuously and innocently, without either law or religion: and lest it should be urged, that although Atheism might be consistent with a state of savagism, yet that it would not be tolerable in a state of civilization, but must be built upon its ruins; he, in order to meet this objection, very gravely maintains that civil society is not absolutely necessary for the preservation or well-being of mankind. That arch-infidel Rousseau artfully improved upon the paradox of his predecessor Bayle, and ventured boldly to assert that civil society was injurious to the happiness of man; that savagism was a state of supreme felicity; and that the naked savage of New Zealand, or the cannibal of the American woods, who roamed at large, and indulged without restraint and without remorse in the gratification of his ferocious and brutal propensities, was the only being that deserved the name of man; and that human nature appeared in all its true, majestic, and pristine dignity, only on the banks of the Oronooko or the Amazons, in the wilds of

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* "They professed to have found the remains of St. Thomas the apostle and martyr; and a skull and bones, called his, were kept and worshipped in a church at Goa, dedicated to the blessed virgin, *mother of God*. One friar Emanuel is reported to have dug up these remains at the command of Don John, King of Portugal."

Paraguay or Canada. Bayle's paradoxical assertion of the innocency of Atheism, has been satisfactorily disproved in France, by a long and wide train of evils that flowed from the inculcation of Atheism as the subject of popular belief; and a pretty large number of French theorists, who stupidly believed in the virtues of savages, received the strongest possible confutation of their doctrine, *in being devoured by these majestic beings!*

Robespierre, Carnot, and their associates, went boldly to work in cutting down the carved work of all religious belief and moral practice, by teaching that *death is an eternal sleep!* "The dying," said a member of the Convention to that assembly, "are thus no longer frightened." A professor was named by Chaumette, to instruct the children in the mysteries of Atheism. He abolished all forms of religious worship, demolished the churches, and caused the following inscription to be displayed in the public burying-places—"*Death is only an eternal sleep!*" In the Convention, Gobet archbishop of Paris, the rector of Vaugirard, and several other priests, with a Protestant minister, and Julian of Tholouse, a member of the Convention, abjured the Christian religion; and for this abjuration they received *applauses and the fraternal kiss.* A priest from Melun stated, that there is no true religion but that of nature, and that all the mummery with which they have hitherto been amused is only old wives' fables, *and he was heard with loud applause.* In a deputation from the commune of Sens to the Convention, the spokesman declared, that henceforth human victims will no longer be slaughtered in the name of any imaginary god. "The sole figure of the Almighty," said Couthon, "is in the picture of nature." Akin to this blasphemy is the assertion of De la Metherie, that *the highest and most perfect form of crystallization is that which is vulgarly called God!*

The Convention decreed in 1793, that all the churches and temples of different religious worship, which are known to be in Paris, should be instantly shut up, and that "every person requiring the opening of a church or temple, should be put under arrest as a suspected person." The bulk of the clergy, however, "refused to abjure their tenets, and were accordingly unmercifully persecuted—were butchered wherever found—hunted as wild beasts, and frequently roasted alive, or drowned in hundreds together, without either accusation or trial!"

After the death of the sanguinary Robespierre, and the overthrow of the Terrorists, the *Moderes* granted a toleration to all forms of worship, the churches were again restored to their accustomed uses, and the Catholics obtained a respite from those sufferings which they had endured from the Atheistical Jacobins. Under the government of the Directory, however, they were again exposed to persecution. A new infidel sect had arisen in France, under the name of *Theophilanthropists*, or *lovers of God and man.* Assuming reason as their sole guide in matters of religion, a principle which they held in common with Deists of every class, and the Socinian part of the Unitarians, they professed belief in the existence, perfections, and providence of God, and the doctrine of a future state, pretending to found their moral system upon the basis of love to God and good-will to men. La Reveilliere Lepaux was the apostle of these Deists; and his principles, according to Mr. Belsham, the chief leader of the English Unitarians, differed in nothing from his own, except in *denying the resurrection of a dead man.* Lepaux was a member of the Directory, and he employed the greater part of his time in composing sermons for the Theophilanthropists, in hunting out priests, whether they were nonjurant or consitutional, in persecuting Catholics, botanizing in the national garden, and making, altering, and re-altering constitutions for the Cisalpine, Roman, Luccan, Helvetian, and Dutch republics. Under the reign of this *merciful Theophilanthropist*, the churches were again taken from the priests, and converted into places of amusement or municipal festivity.

Such was the miserable condition of the Roman Catholic religion in France, until the revolution of Nov. 18, 1799, by Buonaparte, broke the power of the Terrorist Jacobins, and emancipated the priesthood from the persecution of the *Theophilanthropist* director, Lepaux. An *arrete* of the consuls not only put an end to the proscription, but annulled every condemning decree of the Directory, setting at liberty those who were imprisoned, and recalling those who had been exiled by its terrible sentence. All the administrations that had been active in this persecution of the priests were immediately broken, and the churches were restored to their former uses. The Catholic clergy promised forbearance and toleration, and they procured a translation of the Bishop of Llandaff's Apology for the Bible, in answer to Paine's Age of Reason, to circulate as an antidote to infidelity, promising at the same time an ecclesiastical reform.

(To be continued.)

SCRIPTURE BIOGRAPHY.

ABRAHAM.

The Death of Sarah.

Delighted in contemplating the matured virtues and the extraordinary piety of Isaac, Abraham enjoyed several years tranquillity in the bosom of his happy family. But the patriarch confessed himself "a stranger and pilgrim upon earth." The monitory voice to the prophet, "All flesh is grass," was now painfully addressed to the venerable "father of the faithful." That surpassing beauty on which conjugal affection had doated, and which foreign princes had coveted, becomes wrinkled with age, deformed by disease, and loathsome in death! "And Sarah was *a hundred and seven and twenty years* old: and Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan." Gen. xxiii, 1, 2.

After a union of nearly a hundred years with such a wife, we should naturally expect to hear that "Abraham came to mourn for Sarah, and to weep for her," ver. 2. But this man of God "sorrowed not as others who have no hope." His renewed mind had been devoted to spiritual things; to anticipate the bliss of his ancestor Enoch; to seek "a better country, that is a heavenly;—he looked for a city which hath foundations, whose builder and maker is God." Heb. xi, 10, 16. To that blest place, Abraham doubted not but the spirit of his long-loved Sarah was received; and that the period could not be distant, when his own disimprisoned soul would repose in the same everlasting mansions. Abraham soon dries up his tears to fulfil imperative duties. A sepulchre must be prepared; but Abraham has not a foot of ground actually his own. He is necessitated to make application to the princes of the land. According to the custom of the age, the patriarch rendered them due honours in soliciting the favour. "And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight." Ver. 3, 4.

The lords of the country entertained a high respect for this distinguished servant of God: for while his numerous retinue was calculated to excite their jealousy and fear, his piety, integrity, and courtesy had gained their unsuspecting confidence, and they were at once ready to gratify him. "And the children of Heth answered Abraham, saying unto him, Hear us, my lord;

thou art a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead." Ver. 5, 6.

The cave of Machpelah in the field of Ephron was the spot desired; and the mourning patriarch requested it in purchase for the amount of its value. "And Ephron the Hittite answered Abraham in the audience of the children of Heth, saying, Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee: in the presence of the sons of my people give I it to thee: bury thy dead." Ver. 11.

Abraham acknowledged the sympathizing kindness and the delicate politeness of the liberal proprietor of the land: but with a generous independence of mind he insists on knowing the value of the estate, and on paying its estimated price. Ephron at length yielded to his demand, "saying unto him, My lord, hearken unto me: the land is worth four hundred shekels of silver: what is that betwixt me and thee? bury therefore thy dead. And Abraham hearkened unto Ephron: and Abraham weighed to Ephron the silver, which he had named, in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant." Ver. 15, 16.

The whole detail of this affair is admirably instructive, as it presents to us a genuine picture of the beautiful simplicity of ancient manners. Here is the first notice of *sacred repositories for the dead*, and *the most ancient money transaction* of which we read. It is evident that a circulating medium was then common in the East; and as the shekel was about half a crown, the price paid by Abraham was about fifty pounds of our money.

Having secured the purchase of Machpelah, Abraham discharged the last melancholy duties to the mortal remains of a faithful and beloved wife. He bewailed her loss in a manner which marked his sincere veneration for her memory; he looked forward to a reunion in the world of bliss eternal, and anticipated the ineffable satisfaction of a glorious resurrection, in the immediate presence of God, who was his "exceeding great reward."

Letters to a Mother, upon Education.

LETTER XL.

Religion.

(Concluded from p. 381.)

6. Beware how you allow a servant, or, if the tutor comes to your house, even the tutor, to speak to your child on the subject of religion. Strictly prohibit it, and let yourself and your minister be the only teachers. Nurses and servants especially often talk to a child about religion to the same ill effect as they do upon other subjects above their attainments.

7. Let all your instructions in religion be *systematic*. Take up the topics in the order in which I have enumerated them: teach each one of them thoroughly, then proceed to the next. Be assured, that if ever you are to do your child any good in this respect, it must be by a *course* of instruction.

8. Never teach any thing in religion which you do not quite understand yourself: never *overstate*. Immense mischief is done by these means. If you are at a loss, apply to the minister, whom I have supposed to be throughout permitted to be your instructor.

9. Be most careful not to convey that there is any thing *meritorious* or *remarkable* in your child being religious. How many a wretched child have I beheld, restrained and awkward and hypocritical, and becoming rapidly imbecile, from being made an object of such particular attention! Ever act and feel towards him and yourself, that to be pious and well instructed towards God is no *merit*, though ignorance and irreligion would be the greatest disgrace. I have often feared that the parade one sometimes sees about such matters is but one subtle form of pride, conceit, and vanity. Would the persons in question *look*, and *act*, and *talk* as they do, if they were *alone*, or in an uninhabited island. Now change their circumstances, and see the change in *them*. The man or woman who is sullen, or inactive, or ill-tempered when alone or *merely* with their *family*, become wonderfully excited and devout when a stranger or a neighbour comes in. What is all this but *display*, and mere *selfishness* in one of its grossest forms. Hence when these persons come into affliction, or into the hour of death, you will find them devoid of all hope, or, as I have seen to my amazement, even totally indifferent to the whole subject. Their religion lived in publicity alone.

10. Avoid by all means *talking* upon the subject of religion as a family conversation. How disgraceful is such a scene! Each one has his opinion; and while one is talking, another is thinking what he shall say when he can next get an opportunity to speak; and many a phrase that has struck them in sermons they have heard, is introduced, under the temptation to appear eloquent or profound. Roused in conversation upon religious subjects, the mind, like a chariot wheel, glows by action, and soon sets on fire; and it is endless to think upon the false notions propagated through such means. Religious conversation should only be conducted between friends, who are nearly equals in age, circumstances, and attainments. I am persuaded that multitudes of people talk upon the subject from the mere love of excitement, *indolence*, the want of something to do, and often from mere ambition and display.

11. Be exceedingly careful that you make morality the grand desideratum and effect of all religious knowledge. Without morality there may be theological knowledge, but there is no religion. The grand effect of all knowledge on all topics is conduct. Often explain the nature, and the principles, and the modifications of *virtue*. Make superior moral conduct of mind and heart and external action the alone standard of religious attainment. I do not object to your pointing out instances to the contrary to your child, and expressing your just pity, and even contempt of them. Inspire him with the conviction, that the more he knows the better he must act.

12. Be most careful never to praise or to reprove him in the use of any words or associations derived from the subject of religion. Many parents when they are pleased, and especially displeased with their children, express their approbation or their spleen in the terms of scripture, or by dilating upon the motives of religion. In the latter instance, their knowledge of the subject serves no other purpose than to enable them more thoroughly to irritate and abuse.

13. I strongly advise you to be most careful into what *associations* of a religious nature you enter, and especially into which of them you introduce your child. Be assured that all *extraordinary* means, manners, and sensations, are transitory in their existence and their effects. They are transitory in their existence: in a short time the movers of the scheme get tired, and are off after something new. They are transitory in their influence: in religion, as in every thing else, the law of excitement is, that the collapse shall be proportionable; and the glow of the mind, like all kinds of fire, which burns most steadily and temperately, does most good and lasts the longest.

14. Let me remind you, that all beneficial effects of religion must be derived from thorough and comprehensive *knowledge*. Accordingly, do all you can to have your child soundly and thoroughly instructed on the subject. To select one instance out of many: we are commanded in the Scriptures to love our Creator; but the mere *command* to love him will not produce the affection. Our love of an object can only be proportioned to our knowledge of the object. Hence I scruple not to assert, that the ampler and more correct our knowledge of the Creator is rendered, the higher and more intense will be our love. The same remark may be applied to every topic of revelation. Knowledge is the instrument whereby the affections are to be excited. It is only through our *perceptions* of an object that esteem for it is enkindled in our mind; if we do not perceive it, we do not love it; and if we have defective views of it, our regard will be proportionably deficient.

15. Let it be a test of a genuine doctrine of Revelation, that it tends to endear and exalt the character of our blessed Creator in the minds of his creatures. Hence then let us not only attribute creation to Him and providence, but the inspiration of the Scriptures, the gift of the Saviour, and the help of the Holy Spirit. "All things are of *God*, who hath reconciled us to himself *by* Jesus Christ.

16. If you take proper views of religion, or of any of its topics, you will assuredly take such as are calculated to cheer and console you, and by your own tranquil cheerfulness and serenity, you will afford a very strong and convincing argument of its excellence.

17. Lastly, let the views you inculcate of death be scriptural, and then, though solemn, they will not be revolting. Represent to him, that death is indeed the proof of our degradation; but that through that degradation we derive the Saviour, and that through him we regain a glorified body, and a far higher exaltation of our nature, than that from which it had previously descended. Let it also be gathered from your observations, that the mode or time of death are at the disposal of that gracious and wise Being, and that were it to occur at any other time and in any other mode, it would be less adapted to the moral purposes intended in the particular instance, which are always wise and benevolent. Be careful to adhere to the representation of the Scriptures, that the spirit upon departure is gathered into the invisible world, and that the perfection of human nature is reserved for the resurrection. Exercise a sound discernment as to the statements of the Scriptures on these topics, lest you apply to the state which transpires immediately upon death, those representations which apply alone to the time when the faithful shall have their "perfect consummation and bliss" in the kingdom of Christ and of God.

Nor will it be an unprofitable lesson, finally, to remind him, that the purposes intended by the Creator, though benevolent, yet often involve the adoption of means, and a slowness of providence which is opposed to human impatience; but which is nevertheless the best calculated upon the whole to secure the grand object of the Divine procedure, namely, the greatest portion of happiness of his creatures during the greatest duration.— I am, dear Madam, yours, &c.

CLERICUS.

If thou desire not to be too poor, desire not to be too rich: he is rich, not that possesses much, but that covets no more: and he is poor, not that enjoys little, but that wants too much. The contented mind wants nothing which it hath not: the covetous mind wants, not only what it hath not, but likewise what it hath.

Quarles' Enchiridion, cent. 2, chap. xvii.

ON THE DIVINE ATTRIBUTES.

IMPROVEMENT OF THE SERIES OF ESSAYS.

THE character of God, when rightly understood, cannot fail to strike the mind as one of infinitely surpassing loveliness; and though I am quite conscious that the task which I assigned to myself, of illustrating that character, has fallen far short even of human excellence, yet I entertain the hope that some few at least have gained information, and been able to correct wrong notions or improve right ones. In reviewing, therefore, the subjects which have passed under consideration, I am desirous to deduce from the whole some lessons of practical importance. We are connected with the Deity by ties of a most awful and at the same time pleasing nature. Every moment of existence is passed in his presence, and we are bound at all times to keep him in remembrance. The hum of business, the society of friends, the enjoyment of lawful pleasures, the exercise of devotion, are alike scenes and circumstances in which it is our duty to act as though impressed by the belief that an All-seeing Eye is fixed upon us. Such considerations are by no means calculated to spread gloom or melancholy over our actions, but the reverse; for he who is striving to please his Maker, should derive comfort from the reflection that he is watching every struggle on the side of virtue, and waiting to bestow all needful supplies of strength. Impressed by these recollections, let us proceed to inquire what are the dispositions of mind with which God requires that we should contemplate him.

1. LOVE. Love is a compound principle, and is composed of different dispositions, according to the different natures of the beings towards whom it is exercised. The love which the husband bears to the wife, or the parent to the child, of course differs materially from that love which we bear to the Deity. It will be well therefore to point out the distinction. The different circumstances in which we are placed with regard to our fellow-creatures, does in fact render the nature of the love we bear to them in some degree various. I should say, that to make up that frame of mind which we call Love to God, it is necessary to behold him with admiration, complacency, gratitude, benevolence, confidence. Now these are also dispositions requisite for the contemplation of a superior under any circumstances. The indigent man, who looks up to a kind and benignant benefactor, will be found to have a portion of each of these views, requisite to describe the emotion which he feels. But not so when equals are the subjects of our regard. We may then dipense with gratitude and confidence, since there will be nothing to be grateful about, and since the situation in life of each of the parties renders confidence unnecessary. Though these remarks are far from making the subject plain, they will show that we must look up to God with similar feelings, though in a much higher degree, to those with which the poor and needy regard their benefactors. God is in truth the great Benefactor of the human race; and when we remember the unchangeableness of his nature, and the superior claims he has on our worship and obedience, to what any creature can have upon his fellow-creature, whatever his situation may be, we shall, I think, be in possession of the sentiments requisite for rendering the present remarks useful and intelligible.

Having stated what dispositions compose love to God, I proceed to point out the reasons which exist for contemplating him with them. 1. Admiration. Surely no man can review the glorious attributes ascribed to our Heavenly Father, without exclaiming, "Who is a God like unto thee?" The more we know of the dispensations of the Almighty, and the reasons upon which they are founded, the more shall we be lost in admiration at the boundless goodness and wisdom which they display. We are by nature apt to admire excellence to which we cannot attain; and well therefore may we employ this inclination when the wonders which the hand of our Almighty Parent has wrought are the subject of our contemplation. 2. Complacency. By this we are to understand, pleasure or joy. Now, though it is not possible for man in a state of alienation to feel any emotion of joy in reflecting on the nature of one whom he must ever view as bound to punish sin, yet real love to God includes obedience to his commands; and since the most pleasing of his commands direct the eye of faith to behold a Saviour and Redeemer in Christ the Lord, it cannot fail to excite in the minds of those who obey indescribable emotions of pleasure. "Rejoice in the Lord alway." 3. Gratitude. Let us look around, and contemplate the unnumbered mercies that we are every day receiving at the hand of God; let us remember that every temporal blessing we enjoy, nay the very breath we draw, is bestowed upon us by him; let us picture also to our imagination the gloom of that endless night from which we are redeemed, and the glories of that eternal state to which we are invited; let us revert to the sorrows that the Saviour underwent to accomplish for us so desirable an object; and then I am sure we shall feel the immensity of our obligations, and the loud calls which are made upon us to "bless the Lord, and forget not all his benefits." 4. Benevolence. Right apprehensions of the Deity are exceedingly well calculated to produce in our hearts universal benevolence. They lead us to contemplate the whole human species as one family, and God as the Father of them all; and thus we are induced to feel towards each particular member of this large assembly, anxiety for his welfare, and to indulge the pleasing hope that we, who endure together the sorrows of life, and submit to the present obscure and incomprehensible workings of providence, shall meet again in a brighter world, where sorrow shall cease and universal love smile all around. 5. Confidence. From the Christian dispensation we undoubtedly derive the strongest inducements to place implicit confidence in its Author; for when we contemplate the unwearied assiduity with which he has laboured for our good, and the inconceivable exertions he has made to produce happiness in the highest possible degree, we cannot fail to be convinced, that in his hands we are perfectly safe. Neither is it Revelation alone that teaches this great doctrine. Who is he that does not verily believe, when he beholds the setting sun, that yet a few hours and it shall again appear, "coming forth as a bridegroom out of his chamber?" Who is he that does not feel the fullest confidence, that the bright days of summer shall smile upon the earth, that the fields shall stand thick with corn, and that nature shall again assume its smiling aspect, even though the whole face of the earth seems gloomy and forsaken, the trees are leafless, the rivers are stagnant, and the flakes of snow seem determined to mantle every green and blooming prospect with their fleecy covering? Why then should we doubt that all things will be made to work together for our good, if we will but keep his commandments? For though thou sayest thou canst not see him — his dispensations are inscrutable and thou art unable to comprehend them, — yet judgment is before him; he sees further than you can, and he knows that the end of his work will be right; therefore do thou put thy trust in him.

Such is a brief view of those various dispositions and emotions of mind, the union of which may be considered to produce that Love which our Heavenly Father requires of us.

(To be continued.)

JUDGE HALE HONOURING THE SABBATH.

Mr. Editor,

The excellent spirit in which the following Letter is written, induces me to forward it to you: it is from Judge Hale, Lord Chief Justice of England, to his children, on the serious observance of the Lord's day (commonly called Sunday), when he was on the circuit, which well deserves the attention of the Readers of the Christian's Penny Magazine.

"I am now come well to ———, from whence I intend to write to you on the observance of the Lord's day: and this I do for these reasons; 1st. Because it has pleased God to cast my lot so, that I am to rest at this place on that day, and the consideration therefore of that duty is proper for me and you; namely, the work fit for that day. 2dly. Because I have, by long and sound experience, found that the due observance of that day, and the duties of it, have been of singular comfort and advantage to me; and I doubt not but it will prove so to you. God Almighty is the Lord of our time, and he it is that lends it us, and it is but just that we should consecrate this part of that time to him; for I have found by a strict and diligent observation, that a due observance of the duties of this day has ever had joined to it a blessing on the rest of my time; and the week that hath been so begun hath been blessed and prosperous to me on every hand. On the other side, when I have been negligent of the duties of this day, the rest of the week has been unsuccessful and unhappy to my own secular employment; so that I could easily make an estimate of my successes the week following, by the manner of my passing this day; and this I do not write lightly or inconsiderately, but upon a long and sound observation and experience."

Such is the advice of this excellent man to his children. O how few feel as this learned man felt when he said, "God Almighty is the Lord of our time, and he it is that lends it us." How few, I say, think "it just that we should consecrate this part of our time to him." But Judge Hale knew by experience, that the due regard of the Sabbath was a reflection to which he could look back with pleasure, and that the utter disregard thereof would leave behind it a reflection not the most agreeable. Reader, look on the one side and on the other, and then ask yourself the solemn question, "What will it profit me if I should gain the whole world, and lose my own soul?" Let me tell you, Reader, that now is the time to study that point; and if you do not do so, sooner or later you will regret it. What if you should gain the courtesy of the king, and lose the favour of the King of kings. The king's favour endureth but for a while, the pleasure of this world is but for a season; but the pleasure of the King of kings endureth for ever and ever. O let me entreat you to turn from the way of death and destruction, and, ere it is too late, beg of Him who gave his only begotten Son as a propitiation for the sins of the whole world pardon for all the mispent Sabbaths that have passed over your head, and power to walk in Him who is "the way, the truth, and the life," the remainder of your days, through Jesus Christ our Lord and Saviour.

T. G. W.

Family prayer is profitable for a fourfold evil; the wrongs of men, the reign of sin, the rage of Satan, the displeasure of God: it is profitable for a fourfold good; personal, domestic, political, and ecclesiastical.

P. Goodwin.

CHRISTIAN MUSINGS.

JESUS, THE WAY, THE TRUTH, AND THE LIFE.

JOHN XIV, 6.

I am the Way, says our blessed Saviour; for since his sacrifice, the bar that prevented man's approach to God is taken away: it is now a highway for man — it is God's highway. Religion is not a mere speculation, it is an action; it is a life of action. Try it. Believing in Jesus, try God's promises. Appealing in his name, thou wilt find he is a prayer hearing and answering God.

I am the Truth, our Lord also asserts. When Christ came, all heaven, all hell, all earth, could point to him and say, "That is THE Truth!" Truth is the representation of the mind of God. God is the mind — Jesus the word by which it is made known. God is the substance — Jesus the light that reflects it. God is the unknown — Jesus the great revealer of God: he is the knowledge and wisdom of God. God is the great living fountain — Christ is the stream continually flowing from it, diffusing its waters all around. If we wish to know what God is, we must look to Jesus, who is the express image and great revealer of God.

The Life. Yes, Jesus is life, essential life! Look at man — look at the world — and what do we see? In the midst of life we are in death! All things around us dying and decaying and changing. This is the appointed end of all things. Life here is the condition of dying rather than of living: but in Christ a life will be ours, which neither disease nor temptation nor death can ever touch. It is a life which feeds on God. The life that is in the Godhead is manifested in Jesus. It is the life of God: a glorious life, whose powers and faculties shall be of vast comprehension, capable of vastness of thought and feeling, that shall be able to contain the revealed fulness of God! — a fulness of love which no unkindness will ever disturb, a fulness of joy which no sorrow can ever alloy, a fulness of stability subject to no change or dissolution, a fulness of glory, a fulness of all that can make the redeemed soul happy, without liability either to diminution or to falling away!

The radiant truth! the unutterable truth which Jesus has expressed! — that before unapproachable place, which God Almighty fills with all the effluence of his own essence, and with all the blessedness which Deity diffuses around, every one of you who trust in Jesus shall be there! — this is the truth of truths! It cannot be estimated but by the dimensions of the unmeasurable love of God. Yes: each believer in Jesus shall be taken from this scene of sorrow, from this dark and desolate world, to his presence where there is the fulness of joy. Oh! would you estimate the love of God, then see it in the love of Jesus. Oh! consider the love of Jesus, try its extent, consider its dimensions, and you see the extent and know the dimensions of the pity and the love of God! E. I.

God is *Alpha* and *Omega* in the great world; endeavour to make him so in the little world: make him thy evening epilogue and thy morning prologue: practise to make him thy *last* thought at night when thou sleepest, and thy *first* in the morning when thou awakest: so shall thy fancy be sanctified in the night, and thy understanding rectified in the day; so shall thy rest be peaceful, thy labours prosperous, thy life pious, and thy death glorious.

Quarles' Enchiridion, chap. xxviii, cent. 2.

SOCIETY FOR THE SUPPRESSION OF SUNDAY TRADING.

A Public Meeting of the above Society, of which the Bishop of London is patron, was held on Friday, the 29th of November, at the London Coffee House, Ludgate Hill, Lord Henley in the chair.

The Right Hon. Chairman in a forcible manner drew the attention of the Meeting to the utter inefficiency of the present laws for preventing a desecration of the Sabbath, to the urgent necessity for their amendment, and to the probability of their speedy alteration and improvement.

Apsley Pellatt, Esq. one of the Secretaries, then read an interesting Report, in which the efforts made by the Society were detailed, and the encouragements to perseverance were adverted to. The Report referred, amongst other things, to the indifference and opposition manifested on this important subject, as matter for regret; and to the success of Sir A. Agnew in his bill for transferring the election of corporate officers from Sunday to Monday, and to the pledge given by Lord Althorp to support such a measure as the Committee contemplate, as grounds for congratulation and encouragement.

The Meeting was addressed by J. Labouchere, Esq.; J. Conder, Esq.; R. J. Chambers, Esq. of Marlborough Street Police Office; Rev. H. Smith; Rev. G. Mutter; D. Wire, Esq.; a gentleman from Antigua; J. E. Saunders, Esq. &c. &c.; and Resolutions were unanimously adopted, pledging the Committees to renewed exertions, and recommending the formation of local associations and the presentation of petitions to Parliament.

EPITAPH.

On a Monument in the Church of St. Bartholomew Exchange.

Near this spot are interred
the dear Remains
of ANTHONY RICHARDSON BACON,
only child
of Anthony Bacon, Esq.
who departed this life
May 26th, 1770,
aged 12 years;
whom neither the fervour of parental piety,
nor a profusion of friendly tears,
nor all the powers of well-adapted medicine,
nor every effort of the tenderest affection,
could rescue from the hands of death.

Reader! contemplate and adore:
nor dare to cavil at the ways of Providence.
This happy object of a Saviour's love
thus young was ripe for glory!

ON JOHN AND JESUS.

John was the morning star that did forerun
The long-wish'd rising of our glorious Sun:
The first word that John's preaching lips express'd
Was this, *Repent;* our Saviour's first was, *Bless'd*.
John makes th' incision; Jesus makes it sound:
Jesus ne'er cures where John ne'er made a wound.

QUARLES.

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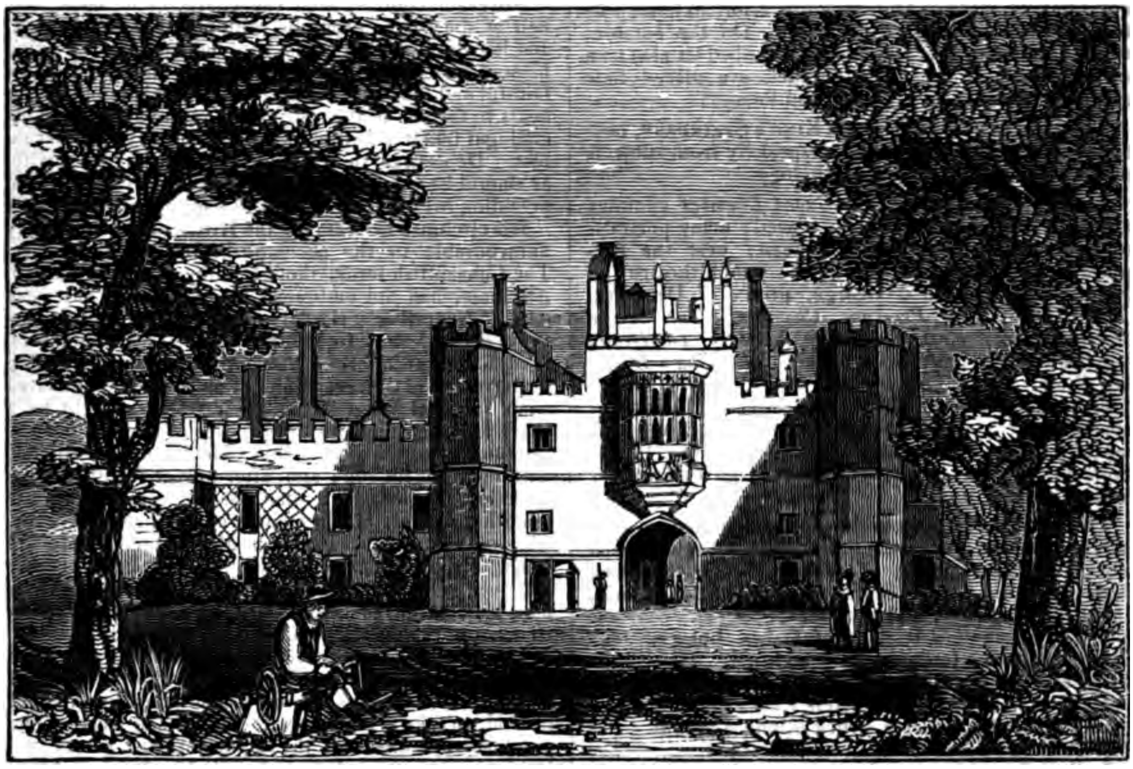

ENTRANCE TO HAMPTON COURT PALACE.

Hampton Court Palace, Cardinal Wolsey, and **Henry VIII**, are inseparably connected in a most eventful period of English history.

Cardinal Wolsey built this palace, which, with some modern enlargments, is the most magnificent, and said to be the most capacious of all the royal palaces in England. Originally there was a manor-house near this spot, when the cardinal procured a lease of the estate from the Knights Hospitallers. Corresponding with his ambition and pride, Wolsey employed a portion of his ill-gotten wealth in raising a structure more polished in character, and more splendid in arrangement, than had at any period previously adorned this country. The interior was so capacious, that it was said to have been provided with 280 silk beds for visitors of superior rank!

Wolsey, in 1526, presented this most sumptuous palace to his royal master, Henry VIII; and for two centuries it was the favourite residence of our British sovereigns. Edward VI was born here, Oct. 12, 1537. Here Catherine Howard was openly showed as queen. Catherine Parr was married here to Henry, and proclaimed queen, July 12, 1540. Philip and Mary kept their Christmas at Hampton Court with great solemnity in 1558, the great hall of the palace being illuminated with 1,000 lamps. Queen Elizabeth frequently resided here; and in this palace the celebrated conference was held before James I, in 1603, between the Presbyterians and Episcopalians, and which led to the present "authorized version of the Bible." Charles I, Charles II, James II, William and Mary, George I, and George II, more or less resided at Hampton Court.

The west front is the usual entrance: after passing through the archway of the portal is found the *entrance-court*, a quadrangle whose dimensions are 162 feet 2 inches, by 141 feet 7 inches. Through a groined archway, finely ornamented, there is a passage to the *middle* quadrangle, 133 feet 6 inches by 91 feet 10 inches. The turrets are ornamented with busts of the Cæsars. On the left side is the *great hall*. On the front of the third story is a splendid and curious clock, by Tompion: on the south side is a stone colonnade of 14 columns, leading to the great staircase. The third *great quadrangle*, or *fountain court*, consists chiefly of buildings constructed by Sir Christopher Wren, under William III. A fountain ornaments the area, which is 117 feet 3 inches by 100 feet 7 inches. On the north is the queen's staircase, the ceiling of which was painted by Vick. Here are Charles II, and his queen, with the Duke of Buckingham, representing Science in the character of Mercury, while Envy is struck down by naked boys.

THE CHAPEL, situated on the north of the Fountain Court, forms the south side of a small quadrangle. On the outer wall, at each side of the door, are the arms of Henry VIII impaled with Seymour; and the initials *H. I.* united by a true-lover's knot. The interior of the chapel was fitted up by Queen Anne, adorned with winged angels having musical instruments: the altar-piece is Grecian, with Corinthian columns.

THE GRAND FRONT of Hampton Court Palace on the east was begun 1690, and completed 1694, after the designs of Sir Christopher Wren. This grand elevation is 330 feet in extent, chiefly of brick, but the decorations of stone. The southern front extends 328 feet, of a less embellished character. On the entablature, sustained by four columns, is inscribed GULIELMUS ET MARIA, R. R. E. On a parapet, are placed four statues of Flora, Ceres, Diana, and Pomona.

THE PAINTED GALLERY, and **KING'S STAIRCASE**, contain numerous rich paintings, especially from subjects of the Roman and Grecian Mythology.

STATE APARTMENTS. *The Guard Chamber* contains arms for 1,000 men variously placed: many portraits of naval commanders are here seen: over the fireplace is represented Vespasian's amphitheatre at Rome, and opposite is George, prince of Denmark. *The King's First Presence Chamber. The Second Presence Chamber. The Audience Chamber. The Drawing Room. The State Bedchamber. The King's Dressing Room. The King's Writing Closet. Queen Mary's Closet. The Queen's State Bedchamber.* All these apartments contain many splendid paintings, and rich tapestry, with various sumptuous furniture. In the *State Bedchamber* is a clock that will go *a whole year without winding up!*

THE CARTOON GALLERY is most celebrated as containing the Cartoons, the latest and most esteemed works of the "prince of painters," the renowned Raffaelle. They were executed by desire of Pope Leo X, about the year 1510, and represent—

1. The Miraculous Draught of Fishes. Luke v.
2. The Charge to Peter. John xxi.
3. Peter and John healing the Cripple. Acts iii
4. The Death of Ananias. Acts v.
5. Elymas the Sorcerer struck blind. Acts xiii.
6. Paul and Barnabas at Lystra. Acts xiv.
7. Paul Preaching at Athens. Acts xvii.

THE BEAUTY ROOM contains the portraits of Queen Mary, consort of William III, and eight of her distinguished ladies.

THE PLEASURE GARDENS are very extensive and beautiful; and here is a celebrated Vine, which is believed to surpass every one in Europe. It was planted in 1769, and the stem is about thirteen inches in girth: in one season it has produced 2,272 bunches of grapes, weighing 18 cwt.! The *Maze*, or Wilderness, is a labyrinth, in which some visitors are greatly amused. The whole park and grounds are about three miles in circumference, and are situated about fourteen miles from London.

To an intelligent and devout Christian, one of the most interesting circumstances connected with this royal palace, is the famous "Hampton Conference," to which a reference has been made; but to which, in connection with the new Translation of the Scriptures resulting from that conference, we purpose again calling the attention of the readers of the Christian's Penny Magazine.

A biographical notice of Wolsey, which we had intended should follow this account of Hampton Court Palace, must be postponed till our next Number.

SCRIPTURE BIOGRAPHY.

ABRAHAM.

Abraham's Care for the Conjugal Happiness of Isaac.

THE death of his beloved mother, deeply affected the tender heart of Isaac, who, at the period of that event, was thirty-seven years of age. Residing under the consecrated roof of his revered father, he cherished his principles, and walked in his holy footsteps, by faith in the promises of their covenant God.

Abraham contemplated the character of Isaac, the heir of the Divine promises, with heartfelt satisfaction; and his elevated piety was a sure indication of his being blessed and destined for a blessing. Bereaved of his faithful and long-endeared partner, Abraham turned his heart to the son of their affection, anxious to secure his conjugal felicity, before his own removal to his eternal rest. He desired to see him blessed with such a wife, as should be worthy of the excellent son of Sarah, and presiding over an increasing and happy family.

His circumstances among the Hittites were extremely unfavourable to the accomplishment of his wishes. The Canaanitish lords, though polite and courteous to Abraham, had not embraced his religion. They were still degenerating, evidently neglecters of divine worship, and enemies to the true God. Their daughters, though elegant in form and beautiful in features, having been trained in the ceremonies of idolatry, and alienated from spiritual religion like their fathers, might be a snare to Isaac, injurious to his peace of mind, if not the instruments of his eternal ruin. He dreaded an alliance with them for his son; and, after prayer for the Divine direction, he formed a plan for his escape from the tempting danger. He remembered his brother Nahor, who had remained at Haran in Mesopotamia. He had heard of the increase of his family; and, as his brother had been converted from idolatry by his ministry, Abraham had reason to believe that his children were instructed in the doctrine and fear of the Lord.

The holy patriarch called his faithful steward, gave him a commission to make a journey to the house of Nahor, and thence, as he would be directed by an angel of God, to take a suitable wife for his son Isaac. The pious servant executed the important trust committed to him, and succeeded, according to the desire of Abraham, in obtaining the excellent Rebekah. The instructive narrative of this affair belongs more especially to the history of Isaac, in which they shall be further considered. In the mean time, we cannot but observe how little Abraham esteemed the wealth of the Hittite princes, as a portion for their daughters, while they were destitute of the fear of God, and of those principles of religion, which sanctify, and enrich, and ennoble the mind. He well knew the deep corruption of human nature, and the power of female charms; and eminent as was his intelligent piety, Abraham considered his devout son Isaac in far greater danger of being perverted from the ways of sacred truth by the influence of an idolatrous wife, than a woman of Canaan would be likely to be converted to the love and service of the true God, by means of a believing husband. The judgment and conduct of Abraham in this particular, are seriously admonitory, and afford to us, both parents and children, one of the most instructive lessons in the whole of his improving history.

Though sins are found in praying families, yet much is prevented, somewhat is reformed, and all is bewailed.—*P. Goodwin.*

RELIGION IN FRANCE.

(Continued from p. 387.)

Buonaparte, though equally irreligious with the Atheistical Jacobins, displayed incomparably more policy, and employed the church establishment as a defence of his sovereign power. Perceiving that the Anarchists had failed in their attempt to eradicate all religious belief, and that a great part of the nation was still attached to the Catholic church, and that those clergy who had sacrificed their temporal interests to their religious principles were generally revered, he determined on making the whole of the priesthood his friends, by formally re-establishing the Romish church. For that purpose, a *Concordat* was entered into between Pope Pius VII and the First Consul; by which it was provided, that the Catholic religion should be that of the state; that the nominal prelates of France should give up their sees, as required by the pope, in order to receive them at the hands of the new government; that the nomination of all vacant sees should be in the first consul, and that of parish priests in the bishops; that the bishops and clergy should, before they entered upon their functions, swear fidelity to the existing government, and engage to discover any designs against the state that came to their knowledge; and, as nearly all the ecclesiastical property had been alienated during the revolution, it was ordained that it should remain in the hands of those who had obtained it, but that the state should provide for the maintenance of the clergy; and that all the rights and prerogatives which the former French monarchs possessed, should be confirmed to the supreme ruler of the French nation. Among other articles of the *Concordat*, the following enactments were made: "that no bull, brief, or other proclamation of the court of Rome, should be effectual in France without the consent of the government; that no nuncio or legate should be permitted to exercise his functions in France without the consent of the government, or in a way which may derogate from the privileges of the Gallican church. The national council, or diocesan synod, might be held without the consent of government. Disturbances on account of religion to be under the cognizance of that council."

Before the revolution there were, in France, 19 archbishoprics, 118 bishoprics, 257 commanderies of the order of Malta, 16 heads of religious orders, 556 nunneries, 1,356 monasteries, 700 convents of Cordeliers, 1,240 priories, 15,000 chapels having chaplains, 679 chapters, 1,477 convents of all orders, and 40,000 parishes. The number of religious persons, of all orders, has been variously estimated; but the general opinion is, that the total number of male religious amounted to 130,000, and the female religious about 82,000. There is also great difference of opinion as to the amount of income of the clergy before the revolution. M. Necker calculated it at 5,687,000*l.* sterling; of which the cures of parishes had 1,859,375*l.* sterling.

Buonaparte's re-establishment of the hierarchy divided France into ten archbishoprics, with an allowance of 15,000 livres, or 625*l.* each; and fifty bishoprics, with salaries of 10,000 livres, or 416*l.* 13*s.* 4*d.*

Napoleon, in thus re-establishing the papal hierarchy, had an imperial diadem in contemplation, and a near prospect of having his temples anointed with the *holy* consecrating oil, *miraculously* conveyed to Clovis at his baptism, and as *miraculously* preserved ever since at Rheims. He was crowned Emperor of the French, Dec. 2, 1804, by the pope in person, in Notre Dame. In order therefore to make the hierarchy the pillar of his throne, and the clergy subservient to his will, and thus form an alliance between the religious creed which they were to inculcate and the sentiments of the people towards the imperial dignity, a Catechism was published, the joint production of himself and his time-serving clergy, as a manual of political and religious belief. This Catechism was sanctioned by the pope's bull, and prefaced by the archbishop of Paris, who enjoined all the clergy of his diocese to use this work alone in the instruction of their flocks. While the pontiff is called by his legate, in the preface to the bull, "*Our most holy Lord* Pope Pius VII," Buonaparte is styled by the archbishop "*The modern Constantine*," and "The Protector of the true Religion." Napoleon, in return for such an honourable appellation, and as a faithful son of the church, confirmed the whole, adding the edge of the civil sword to the spiritual, by his authoritative mandate to his minister of religion to see to the execution of the decree. This Catechism was compiled principally from one drawn up by the famous Bossuet, bishop of Meaux, with additions suited to political circumstances, and including all the peculiar doctrines which Protestants regard as antichristian—transubstantiation, the worship of saints and angels by prayer to them, an inherent power in the church to make new commandments or dispense with the old, the immaculate conception of the blessed Virgin, her holy nativity, her divine maternity, perfect obedience, and glorious assumption into heaven, the exclusive privilege of keeping the keys of the kingdom of heaven, which can be entered by none who are not in the pale of the Roman catholic church, &c.

Buonaparte, however, reaped but little advantage from his system of church government, principally from the sternness and irritability of his temper, which could not persist long in apparent veneration for a power of his own creating, but exposed the new prelates to contempt and neglect. The more conscientious of the clergy kept aloof from his court: they could not brook his contemptuous treatment of the *Holy Father*, whom he kept as a kind of state prisoner, after having brought him all the way from Rome to Paris, to place the imperial diadem on his head: and the pope himself felt indignant at being made a mere tool to serve the purposes of the ambition of Napoleon. Though stript of all his temporalities, he still asserted his high dignity, and spurned at being made a passive instrument in the hands of the very man whom he had crowned; and therefore sternly refused to ordain such as Buonaparte had nominated to the vacant sees; and the bishops, on the other hand, though willing enough to flatter him, and to offer blasphemous thanksgivings for the success of his arms, yet would not support him in opposition to the pope, or act in defiance of the catholic church; and the Gallican church, consequently, remained in a comparatively disorganized state during the whole reign of the Emperor Napoleon.

The mighty emperor falling in 1814, the pope was set at liberty in the revolution; and Louis XVIII, being a most devoted catholic, adopted measures to re-establish the ancient ecclesiastical regime. He added also 5,000,000 of livres, to improve the salaries of the catholic clergy. But the reign of popery in France had been broken: the long disuse of the Romish worship by the present and rising generation, left their minds void of veneration for popery or its rites. Now, as before the Revolution, all the pomp of the catholic worship may be exhibited, and all its forms may prevail, while the mass of the population, who pay some external regard to them, are infidels at heart: and it seems impossible that so acute, intelligent, and scientific a people as the French are, can swallow down the absurdities of doctrine which the Catechism contains, or cordially approve the ceremonies of its worship. The general effect seems to be a disposition to establish *a double doctrine—a sys-*

tem of infidelity for the initiated; with a contemptuous indulgence, and even active encouragement of superstition among the vulgar; similar to that which prevailed among the philosophers of Greece and Rome before the promulgation of Christianity.

Serious impediments to the advancement of evangelical Protestant religion still continued in France, and rather increased under the government of the bigoted Charles X, who became the dupe of the priests and the Jesuits. Popish intolerance became every day more oppressive, and Charles was counselled to set at nought the rights of the people, till they rose against his government as a united nation, determining to humble the intolerant priesthood, and rid themselves of a despotic king. This they accomplished in three days, after much bloodshed, July 27, 28, 29, 1830. The duke of Orleans, now Philip I, was called to the throne, and a new order of things arose, to the admiration of every Protestant nation. The article of the French charter, which declared the "Roman catholic and apostolic religion to be the religion of the state," was abolished, and in its stead the following was adopted: "The ministers of the catholic, apostolic, and Roman religion, professed by the majority of Frenchmen, together with those of other Christian doctrines, shall be supported at the public expense."

Popery has thus received a decisive blow in France, and the field has been opened for the diffusion of pure Christianity, as taught in the Holy Scriptures.

(To be continued.)

SYRIAN CHRISTIANS OF ST. THOMAS.

(Continued from p. 385.)

"The Syrian Christians now exist under three denominations.

"*First.* The *Syrian* Churches, of which there are fifty-seven in Quilon and the neighbouring districts, comprehending a Christian population of 70,000 persons, who are governed by a metropolitan, and retain a comparatively pure doctrine, although its professors are in general in low condition.

"*Second.* The *Syro-Roman* Churches, who had adopted the Roman ritual with its corruptions, but still perform their worship in the Syrian language. These are in number ninety-seven churches, with a population of about 96,000; *viz.* fifty-two churches, with a population of about 49,000, under the archbishop of Cranganore; thirty-eight churches, with a population of 40,000, under the vicar apostolic of Verapoli; and seven churches, with a population of about 7,000, under the bishop of Cochin and Quilon.

"*Third.* The *Latin* Churches, which have fully conformed to the church of Rome, and use a ritual in the Latin language. These are in number forty churches, with a population of about 54,000; *viz.* twenty-one churches, with a population of about 29,000, under the vicar apostolic of Verapoli; and nineteen churches, with a population of about 35,000, under the bishop of Cochin and Quilon. In addition to these churches, and dependent on them, there are numerous chapels of ease scattered over the country, in many instances four to each principal church.

"The Syrian churches keep quite distinct from the Latin churches, and do not intermix with them.

"Such of these churches (and they are numerous) as are within the Company's territory, have enjoyed not only that general protection for persons and property, which is common to all classes of natives; but many grants or loans of money, and grants of land for the erection of churches and for cemeteries, have been made to them. A volume might be filled with the details of these grants. The claims of the Christians for protection against Mahomedans and Hindoos, are also not unfrequent. The following is a somewhat remarkable instance. In one of the villages within the territories of the Ex-Paishwa, lately transferred to the Bombay presidency, there appears to have been a body of these native Christians, who, immediately on the establishment of the British power in the district, applied to the magistrate to relieve them from the disagreeable obligation of drawing the Hindoo idol's car on his festival day. The Hindoos put in a formal answer to the claim of exemption, pleading that the practice had continued for more than eighty years, which amounted to custom beyond the memory of man to the contrary. The cause was duly, and it may be presumed ably, argued by native vakeels, before the British magistrate; who decided, that no custom, of however long continuance, could justify a practice so monstrous, as that of compelling Christians to draw the car of an idol. The decision was final: whether it gave universal satisfaction, the record does not state."

Creed of the Syrian Christians of St. Thomas.

To this interesting account by Mr. Fisher, we add the Creed of the Syrian Christians, "being a written communication from the Metropolitan to the Resident of Travancore," and given in the "Report" by Dr. Kerr.

"In the name of the Father, Son, and Holy Ghost: We, the Christians, believers in the religion of Jesus Christ, subject to the jurisdiction of Mar Ignatius, patriarch of Antioch, being loyal Jacobians[*], hold the following Creed: —

"We believe in the Father, Son, and Holy Ghost, Three Persons in one God, neither confounding the persons nor dividing the substance, One in Three, and Three in One.

"The Father generator, the Son generated, and the Holy Ghost proceeding.

"None is before nor after other in majesty, honour, might, and power; coequal, unity in trinity, and trinity in unity.

"We do not believe, with Arius and Eunonimus, that there are three different and separate substances.

"We do not believe, as Sabellius believes, by confusion of substance.

"We do not believe, as Macedonius said, that the Holy Ghost is less than the Father and Son.

"We do not believe, as Mawney and Marcianus said, that the body of Christ was sent down from heaven.

"We do not believe, as Julianus said, that Christ was only man.

"We do not hold, as Nestorius, the doctrine of two natures and two substances in the Messiah.

"We do not believe, as the Chalcedonians said, that there are two natures in the Messiah.

"But we believe, by the doctrine of the Trinity, that the Son is coequal with the Father, without beginning or end: that, in the appointed time, through the disposition of the Father and the Holy Ghost, without disjoining from the right side of the Father, he appeared on earth for the salvation of mankind: that he was incarnate, God and man: so that, in the union of the divine and human nature, there was one nature and one substance. So we believe."

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[*] Eastern Christians, who renounce the communion of the Greek church, and differ from it both in doctrine and worship, may be comprehended under two distinct classes. To the former belong the Monophysites, or Jacobites, so called from Jacob Albardai, who declare it as their opinion, that in the Saviour of the world there is only one nature; while the latter comprehends the followers of Nestorius, frequently called Chaldeans, from the country where they principally reside, and who declare that there are two distinct persons, or natures, in the Son of God.

The Church Missionary Society has paid considerable attention to the Syrian Christians, especially in the revival and advancement of learning amongst them. The establishment of a college at Cotym is an important object in this respect, as by it a supply and succession of faithful pastors may be raised up, not only for their own churches, but to spread the gospel to the heathen. The Committee of the Church Missionary Society, in their Report for 1831, state,—"The experience of each succeeding year recommends the principle on which this Mission has been undertaken and conducted; and although it may be long before the ulterior objects of the Society are attained, there is reasonable ground for the conviction, that in attempting, under the Divine blessing, the renovation of that ancient church, the foundation has been laid of permanent and extensive good to the Heathen population with which it has been surrounded. Let but the Syrian church in Travancore be restored to the pure faith of Christ, and she will become a faithful witness for God among those who dishonour and disobey him, and a light to guide many of those who are now in darkness into the way of life and peace."

Letters to a Mother, upon Education.

LETTER XLI.

Upon those points in which the Education of Females ought to be different from that of Males.

Dear Madam,

I AM about to conclude my advice to you upon Education by letter, in four additional Letters devoted to the topic now named.

It has generally been believed, that the education of females ought to be essentially distinct from that of boys; and though the difference is undoubtedly estimated at less now than it used to be, still it is even now supposed to be considerable.

For my part, I cannot see any reason why the physical, moral, intellectual, and religious education of the two sexes should not be in all respects the same, except in those branches of the *intellectual* part only, which are directed towards the pursuit of some particular profession. It would not, for instance, be requisite or advisable in general circumstances, that the sister of a boy who is to be educated for a learned profession, should learn Latin and Greek along with her brother; but in *every* other *general* branch of education, there ought to be no difference.

I see no reason why a girl should not bowl a hoop and be amused in the open air as well as a boy. There are abundant reasons, which I cannot particularize, which require that every female should possess the most vigorous, healthy, and active frame of body, and all the moral habits and moral knowledge, and all the abstract intellectual culture, and certainly all the religious knowledge, which is allotted to a son in the same family. Ought the education, in the proper sense, of the *mother* of the future generation to be less accurate and comprehensive than that of the father? Since the character of the offspring is dependent far more upon her than upon him, ought it not to be *at least* equal?

But with regard to the physical education, it has too long been imagined, that the compression of her form from birth to womanhood, by barbarous swathings, is essential to elegance of shape; and hence has arisen the disinclination to exercise, and even the physical incapacity of it. It has also been imagined, that were the physical education of girls to be the same with that of boys, they would acquire a roughness inconsistent with the approved notions of female delicacy and beauty. The preventive appears to me to be obvious. Let the entire fourfold system of education be begun and carried on at once, and let each branch be attended to in its own due proportion, and the influence of each will best aid that of every other, and the united effect will be proper and even beautiful.

True feminine delicacy does not consist in imbecility and helplessness; but of all women, those who have been bred up as if it did, are the least lovely. *Health is beauty;* and the desire of Bishop Ken for his daughter speaks a volume of directions:—

"But, oh! be thine a frame with *health*,
The *truest beauty*, blest."

Beauty, dignity, grace, elegance, are all natural, or they never exist. Nor can they ever be acquired: where they exist they are never aimed at; where they do not, all imitation of them is *affectation*, and all affectation is worse than downright ugliness.

I could wish then that a female from her earliest dawn be left utterly to nature as to her form and as to her manners, and every means adopted to render her healthy, full grown, and robust. The vigour of her health, the strength of her mind, the natural unaffected bearing of her manners, constitute general loveliness, compared with which, the timid, invalided, and helpless girl of a fashionable boarding school is an object of the deepest commiseration.

With regard to the *moral* cultivation of the female mind, no question surely can exist, whether an identity of system should be pursued in both cases.

In the *intellectual* branch, it appears to me that the same rules are generally applicable; namely, that she should be educated with a view to the station which she is likely to fill in after-life, that station being inferred from that occupied by her parents.

Yet how many instances may we observe, in which the folly and vanity of the parents utterly destroy the prospects of their children in this respect! Perhaps they have set their mind upon educating their eldest or other daughter at a fashionable boarding-school. *There*, conscious of the inferiority of her family to that of the girls around her, she becomes chagrined, or else degenerates into a sycophant, or becomes contemptuous. Still she is sent thither by the silly parents under the idea, that the more they educate her, the higher will her station be hereafter. She will *marry* all the better for it; and whatever they may endure in making up the expenses, they will find all repaid when some wealthy suitor, attracted by mere excellence, as is *sure* to be the case, selects the girl, not indeed already living in a mansion, but *so accomplished and clever*, transplants her to his own. At all events, the father thinks it is education makes the man or woman, and therefore he will do all he can to educate his children, as he calls it, and then he need do no more: they are sure to find their level; they will then make their way; or at the least the child so expensively *finished* will be able to instruct her other sisters; as if any child could, or would, or ought to be set to be the governess of her sisters! What is the result? The girl goes home, and brings several glaring pieces of embroidery, a portfolio full of drawings, a prize for her French exercises, and she can play the Battle of Prague or Handel's Hallelujah Chorus, and she can dance several quadrilles; she has also learned to dress and to talk affectedly.

Accordingly, many a pitying neighbour smiles at the transformation, and the simplicity of a neighbouring villager enables him to predict the result. The young men of their acquaintance are dazzled and confounded, to the infinite satisfaction of the father and mother, at the manners of their daughter: but any sensible young man, who expects to get his own living, knows better than to choose *her* for a wife. Generally some wondering farmer's son is attracted by her charms, and actually half dies in love for her: at length he ventures to disclose his passion: he is then either indignantly refused, or if he or a tradesman of similar taste *should* succeed, then is there no need of a conjurer's sagacity to foresee the result.

In this case, the girl and her parents are actuated by the love of his wealth or likelihood to do well; but his *wife*, helpless, ignorant of all that can tend to his happiness, expensive and affected, secretly reflects on the sacrifice she has made, learns to think of her husband with a benevolent pity, discloses to her intimate friend that he is really a good kind of man, though not the *most* elegant and informed in the world, whom she loves quite well enough to make *very comfortable!* Not unfrequently the *comfort* spoken of comes to, the ruin and poverty of all parties. If not, then in their own family, you may see in the *bedizened* girls and the affectation of the mother, continued through life, the genuine effects of the system. Not unfrequently do the grossest quarrels ensue, when the wife is sure to remind her husband of her superiority, and what a sacrifice it was for a girl of her education to marry him. Very often, however, there is *no* wondering clown or bewildered tradesman at hand, and the young lady passes her days in single blessedness, like "the cowslip growing upon the rock, alone, and mildly smiling," and retaining notions of her superiority throughout her existence; or more probably turning shrew, and despising her neighbours and hating the human race; and not unfrequently compelled by the mutation of circumstances to accept some situation, whose duties cause her acquired notions to constitute the perpetual source of chagrin.

These are the ill effects of the disproportion of female education to prospects and circumstances in *one* instance, and in one walk of human life; but the consequences are similar under every variety. The differences between the various grades of society are so little, as to occasion that, even in the *very highest* and the very lowest, the qualities in the female essential to *domestic happiness* must be nearly the same.—I am, dear Madam, yours, &c. CLERICUS.

ON THE DIVINE ATTRIBUTES.

IMPROVEMENT OF THE SERIES OF ESSAYS.

(Continued from p. 390.)

II. REVERENCE. The love which has already been described, will be found to be quite consistent with that reverential feeling, so necessary to be entertained towards God, and the reasons for which I will now endeavour to explain.

1. *Because he is the source of all existence.* From the throne of his High Majesty, he contemplates the children of men; and, behold! they are as grasshoppers in his sight. A word from him is of sufficient power to call into existence every variety of human life; and every possible organization of matter. On what side soever we turn our eyes, subjects present themselves to convince us of the all-prevailing energy of Him whose wondrous works in the creation are thus described in Holy Writ: "He spake, and it was done." All that we see around us proclaims, that while infinite benevolence has induced the Creator to make his dwelling-place with the children of men, yet that he has been willing to show that infinite power is necessary to form a place wherein the operations of Deity shall be seen. Seest thou that little insect? Mark the elaborate care and skill with which each tiny portion of its fabric is adjusted, and how marvellously every part of the body is qualified to perform the office which its Creator has designed it for. Look again at that huge animal, the lash of whose tail causes commotions in the mighty waters—no less wisdom and power is displayed in its formation. Cast thy eyes over the blooming landscape before thee, and as thou admirest the green verdure of that carpet which is spread over the earth, and the graceful and blooming aspect of the trees, and the still and gentle meandering of the stream, and the joyous carol of the birds, and the lowing of the oxen, and the bleating of the sheep; think of Him who is the Author of them all: and (if thou canst) contemplate the wondrous mechanism which is contained in the earth, to produce effects which would strike man dumb with reverence for their Maker, if it were not for the repetition of them which everywhere abounds, and which, while it does in fact more elevate the Almighty, still makes men regardless and unconcerned.

2. But there is a method whereby I think we may gain still more abundant reasons for reverence; and that is, by removing our attention from the *general* view of the subject, and fixing it upon the particular; or, in other words, by regarding God as *our* Creator. There is at all times a great degree of reverence felt to be due to those who have rightful authority over us, and still more so when that authority is derived from some nearness of connection existing between the parties. We look, or at least ought to look, with reverence to our parents; and when we remember that the express command of God enforces this duty, we shall be prepared for the argument adopted by the apostle, that if such reverence was due to our earthly parents, who like ourselves were liable to err, who were interested in the mode of conduct pursued towards them, and who for a short time only exercised this authority; we should much rather be in subject to the great Father of all, who only could claim absolute dominion over us. Let therefore the poorest and the meanest; those whom rank has not elevated to notice among their fellow-men, and for whom fortune has not spread a bed of roses; rejoice in the cheering announcement, which bids them regard the God of heaven as their Father, and let each one for himself apply to his own heart the pleasing intelligence, and look up to heaven with the eye of faith, exclaiming, "Doubtless thou art our Father, though Abraham be ignorant of us."

3. There is also another character in which we are bound to view God, and the effect of which upon the mind of every reflecting man must be to produce sentiments of the deepest reverence. A day is yet to come, and (if the records of prophecy may be relied on) at no distant period, when the unnumbered tribes of earth shall stand in one vast assemblage before the judgment-seat of Christ. Undisguised by the distinction which rank has conferred upon him, and unconcealed because of the obscurity and lowness of his station, shall each man appear at that tribunal. Can we then view with feelings of unconcern the character of Him who is to decide our future destiny, and fix us for ever in realms of never-fading joy, or in regions where no gleam of hope can come? Were it our lot on earth to be placed in similar circumstances with our fellow-creature, we should feel deeply interested in knowing what his disposition would most likely be towards us. Shall we then be less anxious concerning that which is incalculably more important? Children of men, are ye not deceiving yourselves? Are ye not acting a part quite inconsistent with the wisdom and foresight ye are apt to manifest in worldly things? Are ye unmoved at the idea of appearing naked

and alone, at the bar of one who knows every secret of your heart, and will not fail to unravel that which you thought too securely concealed for any power to comprehend? Fear ye not *me?* saith the Lord. Will ye not tremble at *my* coming? Let not, however, the Christian be dismayed at such announcements: to him they have no terror. What though the Lord shall come, and all his holy angels with him; and what if the earth shall be destroyed, and every vestige of human greatness crumble into nothingness: what though the blast of the archangel's trumpet shall awake the sleeping myriads whose bones lie mouldering in the tomb! Is there in this more than we expect? Have not all the promises of the gospel reference to this? And can we think that the word of Jesus shall be broken, or a declaration that has proceeded from his mouth fail of effect? He has promised to protect his saints, and therefore, though you cannot fail to view him with reverence in his high character as Judge of quick and dead; yet forget not that he is the Saviour, and has now gone into heaven, to prepare for you a mansion that shall never be moved.

III. Resignation. It cannot be doubted that this is most difficult to practise, since we are often placed in circumstances of a trying and most distressful nature. It is hard to see our friends drop one by one into the grave, our fortunes decay, our hopes wither, and our health decline; and yet believe that infinite mercy superintends it all. But so in truth it is: the trials of this life *must* be borne; murmuring does not remove them: and since he who believes them to be the work of God is best able to bear up under them, let each one of us resolve to adopt this wisest course whenever we are oppressed or afflicted. But it must be borne in mind that resignation means more than submission: it means more than restraining complaints, for that may be forced upon us by the consideration of their uselessness; and it remains only for me therefore to describe the constituent parts of this most excellent disposition.

1. We must feel assured of the wisdom of our Governor. Our bounded view sees only a little way, and we imagine that many of the sorrows of life might be spared. But never let it be forgotten, that God knows the end from the beginning: that no circumstances can mislead, no difficulties be too great for his overruling providence. Left to our own direction, we should adopt many a foolish plan, and pursue many a hurtful course of conduct; but under his protection we are safe. Let then experience of the past afford a firm basis for resignation in the future. The history of those who have gone before us has shown (imperfectly indeed), that the hand which guided them through this weary pilgrimage, acted upon principles and from motives of the most exalted nature, and therefore, that since He fainteth not, neither is weary, the same may be believed of our own condition. The future world, to which we are hastening, will remove all our doubts upon the subject.

2. Let us confide in his paternal care. The ruler of the universe is not indifferent to the welfare of the meanest of his subjects, but feels for each an affection, far exceeding that which earthly parents bear towards their children. Oh! I am sure we overlook these declarations of scripture, and too often view God rather in a repulsive than an attractive character. But this is not just; this is not acting with becoming confidence in one who has left no means untried to convince us of his tenderness. Henceforth, therefore, let us go forth into the scenes of life in humble trust and confidence in him: let us feel assured, that under all circumstances his eye is fixed upon us; and let us banish for ever the unwarrantable fear, that he can have any purpose concerning us inconsistent with his character of Father. And till we can believe that a parent can calmly sit down, contemplate the future misery of his child, and adopt methods of reducing him to hopeless wretchedness, and yet be called a loving parent: let us cast from us as unworthy of being entertained for one moment any suspicion, that our heavenly Father is unmindful of our welfare, and careless of our sufferings.

3. Let us believe in his power. The unhappy worldling can never accuse God for his distress, seeing that God has never said that happiness shall be our lot on earth. But he has bid us anticipate a future state where unmixed joy shall reign for ever. View, therefore, this world as a state of probation; all the circumstances of which are intended by the Almighty to render us more qualified for that future service which he designs that we shall render to him. Instead therefore of grieving at distress, let us view it as a fresh testimony of the brightness of our future crown; and though even an inspired apostle could not deny, that now, no trouble seems joyous but grievous, yet he felt himself bound to declare, that every thing we had to endure was working out for us a far more exceeding and eternal weight of glory.

Thus have I drawn my subject to a close, under the perfect conviction, that Universal Resignation to the will of God is the greatest and most desirable of objects. And acting on this principle, it shall yet be the lot of each to meet their Christian friends in an eternal world of joy and peace. And oh! how far would it exceed my most sanguine expectations, if in those realms of glory I should meet with one, whom my feeble efforts had induced to say, "This God is my God for ever and ever, he shall be my guide unto death." Amen.

B. Z.

Death-Bed Testimonies.

COLLECTED BY THE LATE REV. WILLIAM BUTTON.

No. XI.

REV. WILLIAM ROMAINE,

Rector of St. Ann's, Blackfriars, London. Died July 26th, 1795, aged 81.

On Friday, June 5th, 1795, calling on an intimate friend, as soon as seated, he said, without any introduction, "*Set thine house in order, for thou shalt die, and not live.*" His friend asked him if had any particular meaning in reciting this Scripture. He said, "No; but these words are much impressed on my mind, and they are a proper admonition to us all." He slept that night at the house of Mr. W———, at Balaam Hill. At six o'clock next morning he came down to breakfast, presided as usual in family devotion, and prayed earnestly, that "God would fit them for, and support them in all the trials of that day, which might be many." After breakfast, being about to return to London to prepare for the service of the next day, he was suddenly taken ill, but not so much indisposed as to prevent his immediate return to town. On his way, he conversed very profitably, and with pleasure and energy, on the approach of death, and the near prospect of eternity, and said, "Oh! how animating is the view I now have of death, and the hope which is laid up for me in heaven, full of glory and immortality."

As soon as taken ill, though sensible it was for death, there was that sweet reliance upon the promise and truth of God, the necessity of which he had so often inculcated. Hence arose that remarkable patience, that not one fretful or murmuring word ever escaped his lips. His only companion was his Hebrew Psalter, which lay ever before him, and out of which he frequently read a verse or two, not being able to attend to more. The nature of his disorder was such that he could speak but little; and being asked if he would see some company, he replied, "I need no better company than I enjoy." At various times he was asked how he was: "As well as I can be on this side heaven," was his general answer. Once he replied to the same question, "As well as possible while in this vile body, which plagues and torments me." A few days after his seizure, he said to those about him, "You are taking much pains to prop up this feeble body: I thank you for it, but it will not do now." At another time, when in one of his lowest frames, being asked if God was with him; he replied, "Yes, he is indeed, and he is MY God." To another friend he observed, respecting the weakness of his body, "It is all mercy, all mercy." A person calling upon business, he took the opportunity of saying, he hoped he was better, and happy in his views. "Yes," replied he, "upon that point I have no doubt, for I have much of the presence of Jesus with me." To a brother in the ministry, who came to see him in his journey through London, he said, "I do not repent of one word that I have ever printed or preached on faith in Jesus, for I now feel the blessed comforts of that precious doctrine." Another time he said, "I have been in deep waters, but I have enjoyed much comfort." After having been from home, upon his return, Mr. Goode visited him, and found him a little revived; to whom he said, "I have lain long in the arms of death, and if recovering, it is very slowly; but this is but a poor dying life at best; however, I am in His hands who will do the best for me," and added with peculiar energy, "I am sure of that: I have lived to experience all I have spoken, and all I have written, and I bless God for it." To another friend he said, "I have the peace of God in my conscience, and the love of God in my heart; and that, you know, is sound experience." And again, "I knew the doctrines I preached to be *truth*, and now I experience them to be *blessings*." He had been accustomed to say in health, "I desire to die with the language of the publican on my lips, 'God be merciful to me a sinner.'" In this his desire was fulfilled; for to an acquaintance he said, "I thank you for coming to see a saved sinner." When he again left town, his strength rapidly decayed; but now, as his outward man perished, his inward man was renewed day by day. A friend admiring his patience in his weak state, quoted that scripture, "My soul is as a weaned child." He replied, "A child is sometimes cross when weaning," to which Mrs. Romaine said, "Yes, but when weaned it is quiet;" thereby intimating he had fully proved he was a weaned child.

A few mornings before his death, he read in family worship the chapter which records Hezekiah's sickness, and said, "Now I should have none of this weakness and languishing if I had no sin; but God be thanked for hope in death, yea, for life in death."

On the 23d of July, as he was at breakfast, he said, "It is now sixty years since God opened my mouth to publish the everlasting sufficiency and eternal glory of the salvation of Christ Jesus; and it has now pleased him to shut my mouth, that my heart might feel and experience what my mouth has so often spoken."

The next day, after being helped down stairs, he said, "O how good is God! what a good night he has favoured me with! O what a blessed prospect I now see before me;" requesting, as he had often done, that prayer without ceasing might be made for him, that his faith and patience might not fail. Mrs. R. coming in, said, "I hope, my dear, you now find God your support, and his promises of life in Christ Jesus your comfort." "Yes," he replied, "now, when my heart, my flesh, and strength fail, my God is the strength of my heart and my portion for ever." He then spoke to her in language expressive of the most tender affection, and thanking her for all her care of him, said, "Come, my love, that I may bless you. The Lord be with you, a covenant God for ever, to save and bless you." He spoke with the same tenderness and affection to his son. The lady of the house on hearing this said, "Have you not a blessing for *me*, Sir?" "Yes," said he, "I have, I pray God to bless you," and so he said to every one that came to him. The night following, he was rather restless, and in the morning was not able to come down stairs. His friend returned from town about three o'clock, and went up to ask him how he did; he answered, "Very well, I am glad to see you." He then shook hands with him, and said, "Are you going to town again?" "No," replied his friend, "I am come to pray to God to bless you now with the comforts of his sweet salvation, and to give you the blessed possession and enjoyment of life everlasting." Upon which he cried out with solemnity, earnestness, and delight, "*Amen! Amen! Amen!*"

About an hour before he died, his friend and host went up to him, and said, "I hope, Sir, you now find the salvation of Jesus Christ precious to you." He replied, "Yes, yes, yes; he is precious to my soul." "More precious than rubies," said his friend. "Yes, yes, yes; all that can be desired is not to be compared to him." "Now," added his friend, "He is the chiefest of ten thousand." "Yes, yes; A TREE OF LIFE."

The last words he was heard to utter were "HOLY, HOLY, HOLY, BLESSED JESUS, TO THEE BE ENDLESS PRAISE!"

Unable any longer to articulate, he continued in the exercise of devotion; for his lips were seen to move, and his hands were so clasped, as to indicate that his soul was in communion with God; and a little before one o'clock, on the Lord's day morning, July 26th, he fell asleep in Jesus, and entered into that eternal rest which remains for the people of God.

FRIENDSHIP.

What is Friendship? a fair flower, that grew
In Eden's garden, of the richest hue;
It flourish'd there till Satan enter'd in,
When its chief beauty was despoil'd by sin;
Thus blighted, thus defac'd, it then became
O'errun with weeds that soon assum'd its name;
No more on earth perfection it attains,
But at full growth arrives on heavenly plains,
And (though too seldom found in earthly fields)
Where'er it grows, it still a fragrance yields.

A. I. E.

LITERARY NOTICE.

No. VI of "British Ecclesiastical History" appeared on the 1st of the present month: we recommend it to all our readers who wish to become acquainted with the history of the Church of Christ in their own country. The present Number contains the progress of the "Reformation," as far as the persecution of the Reformers by the blinded and bigoted Mary.

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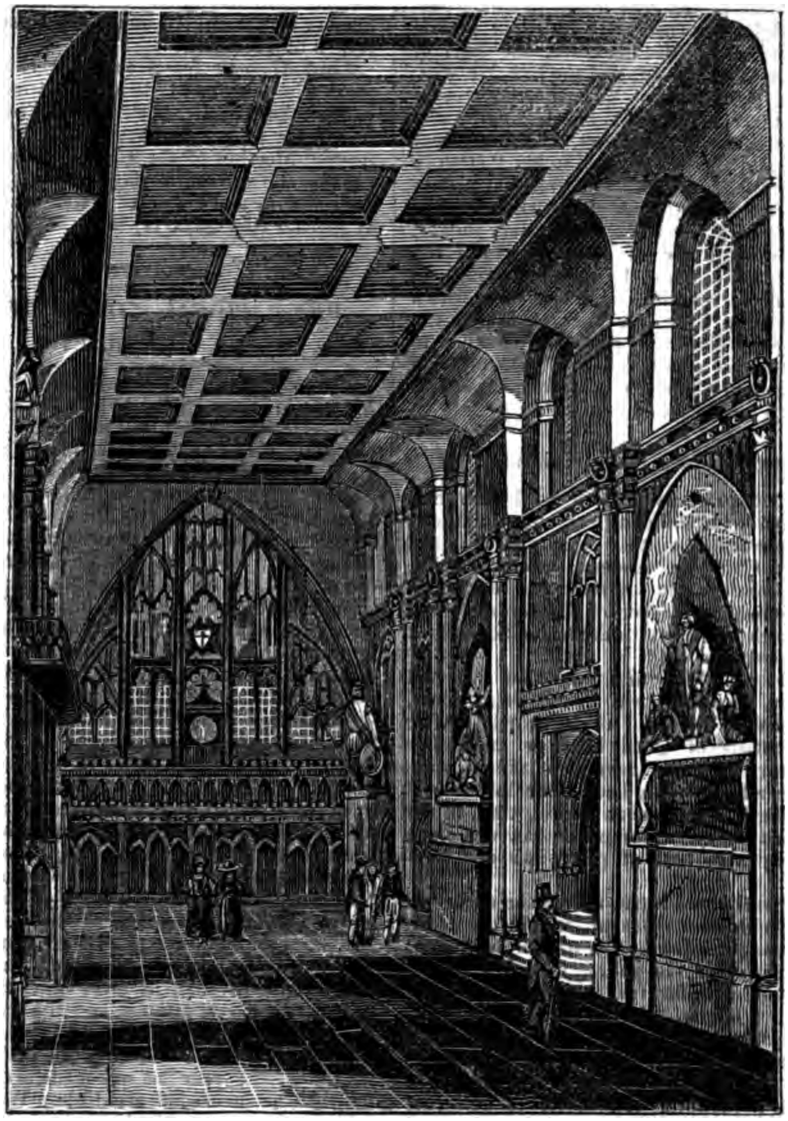

INTERIOR OF GUILDHALL, LONDON.

DON being the metropolis of the most powerful ire on earth, and the greatest mart of trade in the ld, must needs have public offices corresponding its political importance, and the magnitude of its business. Some of these, particularly the BANK ENGLAND, and the TOWER, have already been debed to the readers of the Christian's Penny Maga-, with notices of their connection with the preserva- or promotion of religion.

UILDHALL, the *hall of the corporation*, so called n the old Saxon word *guildscip*, signifying *corporation*, is appropriated to the chief public offices of the city of London. Here the large public meetings of the city are held, the lord mayor chosen, and the members for the representation of the city in parliament. Before the erection of this building, the *Court Hall*, or *Bury*, as it was called, was held in *Alderman-bury*, so denominated from the place of meeting of the city senators, or aldermen. Guildhall was commenced in the year 1411, and completed in 1432, erected partly by voluntary contributions, and partly by sums raised for pardons of offenders, and by fines. Guildhall was so injured by the Great Fire of London in 1666, that it was necessary to rebuild it, and the whole was completed in three years.

Besides the Hall, there are included in this building, the Chamberlain's Office, the Court of King's Bench, in which the Lord Mayor's Court, and Sessions of the Peace of the City, are held, a Court of Common Pleas, a Court of Exchequer, and a court called the Common Council Chamber, for the Lord Mayor, Aldermen, and Common Councilmen.

The principal Hall is 153 feet long, 48 feet broad, and 55 feet in height, adorned with splendid marble monuments in honour of Mr. Beckford, the Earl of Chatham, Lord Viscount Nelson, and the late Mr. Pitt. Besides these, and the gorgeous grotesque figures of GOG and MAGOG, there are portraits of our judges, who frequently tried causes under this roof. "I may direct the reader's attention," says Pennant, in his "History of London," to twelve of that order of peculiar merit: these are the portraits of the able and virtuous SIR MATTHEW HALE, and his *eleven* contemporary judges, who, after the dreadful fire of 1666, regulated the building of the city of London, by such wise rules, as to prevent the endless vexations and law suits which might ensue, and been little less chargeable than the fire itself had been. This was principally owing to Sir Mathew Hale, who conducted the business, and sat with his brethren in Clifford's Inn, to compose all differences between landlord and tenant."

CELEBRATED FEASTS IN GUILDHALL.

Scarcely any subject has occasioned so much conversation, in connection with Guildhall, as the sumptuous Feasts: a few observations on this topic may be made edifying even to Christian readers: *two* especially, which will excite considerable interest, *one* relating to that of the last popish archbishop of Canterbury; and the *other*, that which was given to the Allied Sovereigns and the Prince Regent, in 1814.

Pennant informs us, "The first time that this hall was used on festive occasions, was by Sir John Shaw, goldsmith, knighted in the field of Bosworth. After building the essentials of good kitchens and other offices, in the year 1500, he gave here the Mayor's feast, which before had usually been done in *Grocers' Hall*. They at length grew to such excess, that, in the time of Philip and Mary, a sumptuary law was made to restrain the expenses both of provisions and liveries."

From the same author we learn, that in the enthronization feast of archbishop Warham, in March, 1504, the first course was preceded by "a warner, conveyed upon a rounde boorde of viii panes, with viii towres embattled and made with flowres, standynge on every towre a bedil in his habite, with his staffe: and in the same boorde, first the kyng syttinge in his parliament, with his lordes about hym in their robes, and Saint Wylliam, lyke an archbishop, syttinge on the ryght hand of the kyng; then the chaunceler of Oxforde, with other doctors about hym, presented the said Lord Wylliam, kneelyng, in a doctor's habite, unto the kyng, with his commend of vertue and cunnynge, &c. &c. And on the third boorde of the same warner, the Holy Ghoste appeared with bryght beames proceedyng from hym of the gyftes of grace towarde the sayde lorde of the feaste."

On Saturday, June the 18th, 1814, Alexander, Emperor of Russia, Frederick, King of Prussia, George IV, then Prince Regent of England, with about twenty other royal personages, and many of the great Generals of different nations who had signalized themselves in overthrowing the Emperor Napoleon, and terminating the dreadful war in Europe, were entertained by the Corporation of London in Guildhall. How far this sumptuous entertainment might be the means of cementing the hearts of these great sovereigns in cordial friendship, which they now professed, or of securing the patronage of Alexander and Frederick for the Bible Societies in Russia and Prussia, it may not be possible to ascertain; but under the influence of the pious Prince Galitzin, a Bible Society had been formed at Petersburgh in 1813, which received the generous support of Alexander after his return to his capital; and the national Prussian Bible Society was instituted under royal patronage, after the return of Frederick.

Lord Mayor's feasts are proverbial for indisposing those who partake of them for business as well as devotion: but it appears the Royal Visitors were present, on the day preceding their dining at Guildhall, at the Annual Meeting of the Charity Children at St. Paul's Cathedral; and on the day following, Sunday, June 19, the Emperor and his sister privately attended a Meeting of *Friends* (the Quakers) in St. Martin's Lane!

BIOGRAPHICAL NOTICE OF CARDINAL WOLSEY.

THOMAS WOLSEY was the son of a butcher at Ipswich, born in 1471, and educated at Magdalen College, Oxford. He was a youth of great parts; and, making considerable proficiency in learning, he became tutor to the sons of Grey, marquis of Dorset, who gave him the rectory of Lymington, in Hampshire, and opened the way for him at court. Prompted by ambition, he sought and obtained promotion and favour under Henry VII, who sent him on an embassy to the emperor, and, on his return, made him dean of Lincoln. Henry VIII gave him the living of Torrington, in Devonshire; and afterwards appointed him register of the garter and canon of Windsor. He next obtained the deanery of York; and attending the king to Tournay in France, in 1513, was made bishop of that city. Honours fell upon him in a degree equal to his ambition. "He was rapacious," says Sir James Mackintosh; "but it was in order to be prodigal in his household, in his dress, in his retinue, in his palaces, and, it must be added, in justice to him, in the magnificence of his literary and religious foundations. The circumstances of his time were propitious to his passion of acquiring money. The pope, the emperor, the kings of France and Spain, desirous of his sovereign's alliance, outbade each other at the sales of a minister's influence; which change of circumstances, and inconsistency of connection, rendered, during that period, more frequent than in most other times. His preferment was too enormous and too rapid to be forgiven by an envious world."

In 1514 he was advanced to the bishopric of Lincoln; and the same year he was made archbishop of York. In 1515 he succeeded archbishop Warham in the office of lord chancellor: the king obtained for him the same year a cardinalship; and, in 1519, he was made the pope's legate in England, with the extraordinary power of suspending the laws and canons of the church. He made every possible effort to obtain the triple crown of his holiness the pope; and was near succeeding, but for the preponderating influence of the emperor, Charles V.

Wolsey's "passion for shows and festivities—not an uncommon infirmity in men intoxicated by sudden wealth—perhaps served him with a master, whose ruling folly long seemed to be of the same harmless and ridiculous nature. He encouraged and cultivated the learning of his age; and his conversations with Henry, on the doctrines of their great master Aquinas, are represented as one of his means of pleasing a monarch so various in his capricious tastes. He was considered as learned; his manners had acquired the polish of the society to which he was raised; his elocution was fluent and agreeable; his air and gesture were not without dignity. He was careful, as well as magnificent, in apparel. As he was chiefly occupied in enriching and aggrandizing himself, or in displaying his wealth — objects which are to be promoted either by foreign connections or by favour at court — it is impossible to determine what share of the merit or demerit of internal legislation ought to be allotted to him."

The cardinal's influence and income were prodigious. Mackintosh says, "In the league against the emperor (in 1527), under the auspices of the pope, and thence called 'Most Clement,' and 'Most Holy,' Henry VIII was declared 'Protector of the holy league;' with an *estate in Naples* of 30,000 crowns a-year for himself, and of 10,000 crowns a-year to the cardinal. The bribes were afterwards increased to much larger sums." As his revenues were immense, Wolsey's pride and ostentation were carried to the greatest height: for he had five hundred servants: among whom were nine or ten lords, fifteen knights, and forty esquires.

Wolsey's administration continued, seemingly with unabated sway, till 1527; when that ambitious minister, who delighted as much in displaying as in exercising power, became at last unpopular from the haughtiness of his measures: though the principles of his government had given just alarm; as, from 1516 to 1523, no parliament had been assembled, and money was raised by forced loans and pretended benevolences.

Wolsey, being employed by Henry to obtain a divorce from his queen Catherine, was found to have been carrying on a secret correspondence with the papal court, to prolong the discussion of the question, in the decision of which the emperor, Charles V, was so deeply interested. "The emperor did not fail to communicate to his aunt, the queen of England, the intrigues carried on at Rome; and her remaining friends at court conveyed the intelligence from her to the king."

The attorney-general, Oct. 9, 1529, commenced a prosecution against him for carrying on an illicit and clandestine correspondence with the court of the pope, and procuring bulls from Rome without licence from the king. On the 17th of the same month the great seal was taken from him; and Dec. 1, 1529, the lords, with Sir Thomas More, the new chancellor, at their head, presented an address to the king, enumerating various articles of accusation against the tottering cardinal; and praying he might no more have any power, jurisdiction, or authority, within the realm. Thomas Cromwell, his grateful servant, in the Commons, defended the cardinal from the charge of treason. But Wolsey confessed his offence against the statute of *premunire;* and the court pronounced their sentence, "that he was out of the protection of the law; that his lands, goods, and chattels, were forfeited; and that his person was at the mercy of the king." The cardinal, with his vast possessions, fell by this sentence into the king's hands. Henry sent some presents and kind messages to his discarded minister; and suffered him to remain at Esher, in Surrey, a country-house of his bishopric of Winchester. Here, however, the king left him without provisions for his table, or furniture for his apartments. In February, 1530, Wolsey was pardoned, and restored to his see of Winchester, and to the abbey of St. Alban's; with a grant of 6,000*l*., and of all other rents not parcel of the archbishopric of York. Even that great diocese was afterwards restored. He arrived at Cawood Castle in September 1530, where he employed himself in magnificent preparations for his installation on the archiepiscopal throne: but at that moment his final ruin seems resolved on, and the earl of Northumberland was chosen to apprehend him for high treason. He was carried first to Lord Shrewsbury's castle at Sheffield, where he was compelled by his distempers to rest, and afterwards to the abbey of Leicester. He breathed his last at that place, Nov. 30, 1530, aged 59 years. The dying words of this wretched man were most memorable, and highly instructive to all classes of hypocritical professors of religion — "If I had served God as diligently as I have done the king, he would not have given me over in my grey hairs. This is the just reward that I must receive for the pains I have taken to do him service, not regarding my service to God!"

RELIGION IN FRANCE.

(Continued from p. 395.)

PROTESTANTISM in France was baptized in rivers of blood: and its churches in the southern parts of the kingdom, where it principally flourished, declined after the dreadful persecution which arose on the revocation of the "Irrevocable Edict of Nantz." See an account of those atrocious papal cruelties in the Christian's Penny Magazine, vol. ii, p. 187, 203.

Popery being favoured by Louis XVIII, at his restoration and the fall of Napoleon, persecution was partially renewed against the remaining Protestants, especially at Nismes, where dreadful outrages were committed, with some bloodshed. Still there appeared scarcely any efforts made to extend the saving knowledge of the gospel of Christ in that great country, till after the London Missionary Society sent deputations to visit and excite the Protestant churches in France. Dr. Bogue was requested by that Society to write an "Essay on the New Testament," proving the divinity of Christianity. This excellent work was translated into French, and circulated with some good effects; and at length, in 1818, a Protestant Bible Society was formed at Paris, which has now many auxiliaries: and many thousand Bibles have been circulated. A Religious Tract Society has also been formed in France, which has succeeded in forming depôts in many parts. "The Asiatic Society" in Paris have materially co-operated with the British and Foreign Bible Society in London, by their learned labours in editing versions of the New Testament in the Oriental languages, for circulation in Turkey and the East.

Prison Discipline and Reform Societies have also been adopted from England with some success. A "Society for Elementary Instruction," was formed at Paris in 1815, on the system of the British and Foreign School Society, which has several years ago numbered almost 2,000 schools; and the society are endeavouring to extend the benefits of education, by means of *Sunday schools*, especially in the south of France. In 1821, a society was formed at Paris for the promotion of "Christian Morals, Peace, and Knowledge," of which the Duke of Rochefoucauld Liancourt was President, and in 1822, an "Evangelical Missionary Society" was instituted, the Count Verhueil, Peer of France, President.

France, since the revolution of 1830, and the separation of the Roman Catholic religion from the state, has presented a new scene for the contemplation of Protestants. But by this policy it is not to be supposed, that the new king and government became religious. "Christianity," says an intelligent observer near the centre of authority, "had not more enemies in France under the old government, than it has under the new. With us, Christianity is always blended with catholicism, and catholicism with the priests by whom it is taught. But as the priests are generally opposed to the new order of things, and as they boldly avow their opposition, it follows, the liberals, who form the more enlightened part of the nation, conceive a hatred for every kind of religion, and become infidels, as a consequence of their political system. They consider the gospel of God our Saviour as responsible for all the faults committed by some intriguing and ambitious priests."

Several missionaries have been sent forth by the friends of the gospel from the "Society of Missions" in France, to labour in South Africa; and many new religious publications have been issued by the few leading Christian patriots, for the spiritual benefit of their country. An English Protestant minister at Paris, wrote a short time ago, "Since the revolution, we have opened several chapels, several schools, and have also commenced several meetings in different quarters of Paris. After having filled a place of worship, near the Boulevard des Italiens, the most fashionable part of Paris, we have rented a large hall on the Boulevards. Every sabbath morning, we have here a most respectable, steady, and serious auditory. Many Protestants of the first rank in society, who very seldom attend on public worship, are constant in their attendance here; and many Catholics are delighted with the means afforded them of informing and edifying themselves. Of each class, not a few have felt and evinced the power of the truth of the gospel of Christ applied to the conscience and the heart by the Holy Ghost. A Sunday school is formed here, and the children are taught by ladies and gentlemen, who are resolved for the diffusion of the gospel. The friends who attend at this chapel subscribe towards the general expense of the chapel and schools, about 300*l.* per annum. This is the beginning of the voluntary support of the gospel ministry by the French, who are accustomed to look to the government to do every thing.

"Our great anxiety at this moment is, for the Fauxbourg du Temple; a quarter peopled by poor workmen and their needy families, living in the grossest ignorance. After the revolution, we began worship in a small room. The hearers soon overflowed: their children accompanied them, and were presented for instruction; their numbers and their interest rapidly and regularly increased. We were obliged to change and enlarge our plans and accommodations, to establish Sunday schools, day schools, evening schools; and at this hour more than 600 scholars of both sexes, and of all ages, are inscribed on our registers, and receive instruction, or are promised admission. God has provided us with Christian masters and mistresses: they open and close the exercise of each school with prayer, and teach the scholars both to read and understand the Scriptures. The interest, intelligence, and progress of the scholars and hearers, are very cheering. The municipal authorities already appreciate our efforts, and offer us every facility and protection, from the usefulness of our religion. Other efforts are in progress; among which are the translation of valuable works of doctrinal and practical divinity; aiding pious young men in their academical studies; promoting the circulation of Bibles and tracts: the establishment of Scripture readers: and the opening of chapels for Protestant worship, and the faithful preaching of the Word of God. These efforts are independent of those of the Bible Society, the Continental Society, Tract and School Societies, and other public institutions. Besides, a plan is in progress for placing a public library in every one of the 40,000 communes, or parishes, into which the kingdom of France is divided."

THE FRENCH PROTESTANTS.

"The Reformed Church of France," is that to which it is most natural to look for vigorous efforts to evangelize the nation. This, according to a statistical account made up in 1828, consisted of 85 *consistorial* churches: which, at the rate assigned by law, of 6,000 souls for each church, gives us an aggregate of 510,000. It has besides 11 oratories, which appear to be smaller communities than those which would warrant the formation of a *consistorial* church. Probably the whole body of Protestants in France, under this denomination, may amount to 1,000,000 of persons! Among these there were at the above period 438 edifices for public worship, 305 pastors, 451 Bible Societies and Associations, 124 Misionary Societies, 59 Tract Societies and Depositories. Such a great variety of scriptural means and ministers, must, under the Divine blessing, be effectual in producing an amount of benefit incalculable both for time and eternity!

ROMAN CATHOLIC CLERGY IN FRANCE.

It is calculated that there are at present in France, 36,185 priests, who regularly officiate, including those who do not receive pay from the treasury. Of these 2,849 are curates, 22,244 are temporary curates, 5,301 are vicars, 1,462 regular priests, 873 almoners of colleges and hospitals. Of the religious, there are 106 female congregations, possessing 1,721 establishments, which contain 11,752 sisters, who relieve about 69,000 sick persons, and instruct 63,000 poor children gratuitously! Surely the time is not far distant, when instead of Romish superstition and idolatry, all the operations of these thousands of agents shall be guided by the Holy Scriptures.

ALEXANDER THE GREAT AND THE AFRICAN PRINCE.

ALEXANDER, during his march into Africa, came to a people dwelling in peaceful huts, who knew neither war nor conquest. Gold being offered to him, he refused it, saying, that his sole object was to learn the manners and customs of the inhabitants. "Stay with us," says the chief, "as long as it pleaseth thee." During his stay with the African chief, two of his subjects brought before him a case for judgment. The dispute was, the one had bought of the other a piece of ground, which, after the purchase, was found to contain a treasure, for which he felt himself bound to pay. The other refused to receive any thing; stating, that, when he sold the ground, he sold it with all the advantages apparent or concealed which it might be found to afford. Said the chief, looking at the one, "You have a son;" and to the other, "You have a daughter. Let them be married, and the treasure be given them as dowry." Alexander was astonished. "And what," said the chief, "would have been the decision in your country?" "We should have dismissed the parties," said Alexander, "and seized the treasure for the king's use." "And does the sun shine on your country?" said the chief; "Does the rain fall there? Are there any cattle there which feed upon herbs and green grass?" "Certainly," said Alexander. "Ah!" said the chief, "it is for the sake of those innocent cattle that the Great Being permits the sun to shine, the rain to fall, and the grass to grow, in your country."

C.

Letters to a Mother, upon Education.

LETTER XLII.

Upon those points in which the Education of Females ought to be different from that of Males.

Dear Madam,

In my last I drew the consequences of an improper system: allow me now to delineate what I consider to be the correct, and to describe its results.

I will suppose then the question asked, How is the intellectual education of a female to be properly conducted? I answer, Let all the various powers and faculties of her mind be educed and strengthened, and her understanding be informed on all those practical and useful branches of knowledge which she will need as the wife and mistress of a family. All this will not interfere with the acquisition of the proper *degree* of those accomplishments already recommended in previous Letters. But the mischief consists *in substituting accomplishments for education*. Except to the truly pitiable woman of fashion, of how little real use will these accomplishments be in after-life?

Is it not highly probable that she will forget her music, her drawing, her French, &c. quite as quick at least as she learnt them? But in *such* an instance, when *these* are gone there is nothing left. It would be right indeed that the *tastes* induced by these acquisitions should remain; nor is it needful that when a girl enters into the cares and business of life, that she should entirely discontinue the *practice* of her accomplishments. But wo be to the man whose wife has nothing besides these, *except* the false and pernicious notions respecting wedlock acquired from novels and romances, or the romantic incidents of human life.

On the contrary it appears to me, that the intellectual education of a female ought to be peculiarly conducted with a view to the formation of a sound judgment, or what I would rather call common sense; a knowledge of what is proper under every circumstance, the acquiring the modes whereby the common transactions of human life are conducted. Hence she should engage equally with her brother in those studies which give acuteness to the powers of judgment, and exercise the mind in taking correct apprehensions of the real nature of all things. Her education should also be peculiarly calculated to impart true views of human life, and of its great end. She should ever be taught to consider, that it is the end of existence to be happy, and to make others happy. She should be taught to know in what happiness consists, and from what it is derived; and that the grand duty of woman is to conduce to the happiness of her husband and children, as it is *his* to protect and to secure hers.

Hence it is of the first importance that she should be trained to habits of economy in all things, to have as few wants as possible, to help herself always when it is practicable, to become acquainted with the various departments in which the management of a family consists, to know how to save by mending and making for herself and for her children, to know how at least to *superintend* all, even the most common procedures of the household.

All this is perfectly compatible with intelligence, information, loveliness, and health. At the same time, unnecessary expenditure is prevented, and those orderly arrangements proceed, upon which the comfort of a family is dependent. Every *wise* and *good* man learns to esteem the value of such a wife; and the love, induced perhaps by other considerations, is not (to say nothing more) *lessened* by perceiving the *universal value* of his choice. Nor is all this domestic excellence inconsistent with *respect*: it does indeed conduce to it. On the contrary, the woman who feels that she is inferior in the knowledge of the procedures of a household to her own servants, and also knows that her husband daily discovers it, can never, if she has any good sense left, respect herself, or expect to gain the respect of her husband.

After all, in the vast majority of instances, the happiness of a household is dependent upon the mistress; and her ability to render it happy is in strict proportion to her knowledge of domestic arrangements. This may not be needed in the professed lady of fashion, whose whole existence is occupied by fatigue and excitement, excitement and fatigue, display, indolence, dissipation, and extravagance. No one with any common sense would say, that she or her husband, even if resembling her in habits, are *happy*. But throughout the families of the empire, the happiness of individuals and the welfare of the next generation, must be dependent from the sources and circumstances which I have previously specified.

To reduce general rules to particulars, I should advise, that girls should be taught to aim at a noble simplicity of dress and manners, should be taught to estimate accomplishments as secondary, and the acquisition of *useful* knowledge and good habits and good sense and knowledge of the world, as *first*.

This can only be done by either conducting their education at home, by the aid of visiting governesses, and in which case all the benefits attributed in a former Letter to a public education are lost, or by placing them in the care of some conductress of a seminary possessing the requisite views and habits.

That such are to be found, I will not take upon myself to deny; yet I cannot help expressing my opinion, that even under the most favourable circumstances, there is not that attention to the education in the principles of *morals* and in the practices of domestic life which are requisite. I could wish some one would supply the first defect by a book, and the second by setting up a seminary in which the latter should be taught. It was part of the education of our great-grandmothers to go to a pastry school, or to learn cookery by some other means.

I cannot pretend to say how such a thing might be managed now, yet I doubt not but that if the ability to superintend and inspect such matters could be now communicated to the minds of girls as part of their education, their future husbands would never regret that in this respect their education had approximated in some degree at least to that of their ancestors.

I am the more confident in these sentiments, when I find them agreeing with those of King Lemuel, "which his mother taught him," who, in describing a good wife, says,—

"She will do him good and not evil, all the days of her life.

"She seeketh wool and flax, and worketh diligently with her hands.

"She girdeth her loins with strength, and strengtheneth her arms.

"She layeth her hand to the spindle, and her hands hold the distaff.

"She maketh herself coverings of tapestry, her clothing is of silk and purple.

"She openeth her mouth with wisdom, and in her tongue is the law of kindness.

"She looketh well to the ways of her household, and eateth not the bread of idleness."

Well may the writer say of such a female, "her price is far above rubies." Many daughters have done excellently, but *she* has excelled them all!

I am, dear Madam, yours, &c.

Clericus.

SCRIPTURE BIOGRAPHY.

ABRAHAM.

The Death of Abraham.

Abraham lived after the marriage of Isaac about thirty-seven years. Of this period, however, we have but few particulars recorded, the whole being contained in a few verses. Having seen his beloved Isaac blessed with a pious wife, agreeably to his wishes, Abraham entered again into the honourable state of marriage. In this union, God gave him an addition to his family of six sons. Of their characters nothing is recorded; yet we may be certain that he taught them "the way of the Lord;" and during his life-time, as he found the infirmities of age increasing, Abraham made suitable provision for them, and sent them away to settle in a distant part of the country; that the peaceful temper of Isaac might not be disturbed, by the ambition or avarice of his brothers.

Abraham, at length, draws near the close of his mortal days. Even "the friend of God" must die! "Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years;—and these are the days of the years of Abraham's life which he lived, a hundred threescore and fifteen years." Gen. xxv, 7, 8.

The pious patriarch doubtless terminated his pilgrimage in a temper and manner corresponding to his character as "father of believers." Passing "through the valley of the shadow of death, he feared no evil; the Lord was with him, his rod and staff comforted him." Psal. xxiii, 4.

> "His God sustain'd him in the final hour,
> His final hour brought glory to his God."

We have seen that Abraham's son Ishmael, in early years, was a mocker of religion and a persecutor of Isaac: but he appears to have become reconciled to his brother, during the life of their father, and that both were present at the patriarch's decease. They received the last benediction of their dying parent, while he breathed out his willing spirit into the hands of his covenant God. "And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre; the field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife." Gen xxv, 9, 10.

Thus died Abraham, "the father of believers," leaving behind him a character singularly honoured by God, and worthily celebrated by men. His life was much shorter than that of his ancestors, but far more connected with important events: chequered with unusual trials, but divinely blessed with extraordinary favours: distinguished by the most brilliant virtues that ever adorned the sons of men; but not altogether free from the infirmities of a fallen nature. Abraham received the blessing of free justification by faith, while an uncircumcised heathen; and though his obedience to the will of God was more eminently exemplary than that of any of his descendants, it is clearly evident, that his salvation was not merited by his good works, but was enjoyed only by sovereign grace, through faith in the all-sufficient righteousness of a Divine Redeemer.

Both by our Lord and his apostles, Abraham is repeatedly commended to us as a worthy pattern of vigorous faith and patient resignation, in running the Christian race; and the contemplation of none of the pious fathers, or prophets of God, is better calculated to instruct and encourage us, in "pressing towards the mark for the prize of our high calling of God in Christ Jesus."

Abraham's name has been highly honoured among all the nations of the East. Their mythological traditions abound with allusions to the events of his life; and not only the Jews, but the Magians, Sabians, Indians, and Mohammedans, have claimed him as the great patriarch and founder of their systems of religion. Alexander Severus the Roman emperor, who knew nothing of Abraham but what was related of him by the Christians and Jews, conceived so high an opinion of him as to enrol him with Jesus Christ among the number of his gods!

THE FIRST FEMALE MARTYR IN ENGLAND.

Popery in its genuine character is illustrated in the bitter sufferings of thousands of the martyrs for Christ. Pretended *infallibility* in its decisions, and cruel *intolerance* in its policy, towards those differing from it, mark the Roman Catholic church in every age. Dr. Southey, in his "Book of the Church," though that beautifully written volume is exceedingly defective as a record of religious history in Britain, contains some remarkable exhibitions of the spirit and practice of the Romish hierarchy, of which we select the following paragraph, containing a notice of the sufferings of Joan Boughton, whom he calls "The first female martyr in England."

Bishop Pecock had offended his haughty colleague, by professing some opinions similar to those published by Wycliffe and his followers, and therefore "as he was required, at Paul's Cross, in the presence of twenty thousand people, at the archbishop's feet, he committed himself as a penitent sinner to the correction of the church and his lord of Canterbury." "It remains now to state, what were the tender mercies of the Romish church to this eminent man (the most learned of his age and country), who had thus humbly and thoroughly submitted to its authority. That his enemies in that church insulted him with a malice which was at once venomous and grovelling, is only what may always be expected from mean and malignant minds; but the treatment which he received can only be imputed to the inimitable spirit of the papal tyranny and its agents. He was sent to Thorney Abbey, there to be confined in a secret closed chamber, out of which he was not allowed to go. The person, who made his bed and his fire, was the only one who might enter and speak to him, without the abbot's leave, and in his presence. He was to have neither pen, ink, nor paper, and to be allowed no books, except a mass book, a psalter, a legendary, and a Bible. For the first quarter, he was to have no better fare than the common rations of the convent; afterwards, the pittance of the sick or aged brother, with such further indulgence as his health might require, for which, the prior was allowed eleven pounds. In this dismal imprisonment Pecock died. But carefully as his writings were sought for and destroyed, some of them remained to preserve his memory, and bear witness to his learning, his moderation, and his worth.

If such was the severity which the Romish church exercised towards the ablest of its defenders, what were those persons to expect who detested its doctrines, when they fell into the hands of its inhuman ministers? The civil wars, which in all other respects were so frightful to humanity, had the good effect of affording them a respite: in Fuller's beautiful words, "the very storm was their shelter." But when the struggle ceased, the business of persecution was resumed, and Henry VII, while he asserted his authority over the clergy, found it consistent with his policy to employ them rather than his nobles in state affairs, and suffered them to proceed against the Lollards with the utmost rigour. Among the victims whom they brought to the stake, was a woman of some quality, Joan Boughton by name, the first female martyr in England. She was more than eighty years of age, and held in such reverence for her virtues, that during the night after her martyrdom, her ashes were collected, to be preserved as relics for pious and affectionate remembrance. Her daughter, the Lady Young, suffered afterwards the same cruel death, with equal constancy. At Amersham, when William Tylsworth was burnt, his only daughter, as being suspected of heresy, was compelled not only to witness his death, but with her own hands to set fire to him! By such barbarities did the Romish church provoke the indignation of God and man. That it should have made one real convert by such means is impossible; though it compelled many to abjuration. In that case, the miserable wretches whom it admitted to its mercy, were made to bear a faggot in public, while they witnessed the martyrdom of those who had more constancy than themselves. They were fastened to the stake by the neck with towels, and their hands held fast, while they were marked on the cheek with a hot iron; after which, they were for life to wear a faggot, worked or painted on the left sleeve; and if they ventured to lay aside this badge, which if they were in humble life consigned them to want as well as infamy, they were sent to the flames without remission; so that it became a saying, Put it off and be burnt; keep it on and be starved. Bishop Nix, of Norwich, one of the most infamous for his activity in this persecution, used to call the persons whom he suspected of heretical opinions, "men savouring of the frying pan;" with such levity did these monsters regard the sufferings which they inflicted! A correspondent of Erasmus wrote to him, that the price of wood was considerably advanced about London, in consequence of the quantity required for the frequent executions in Smithfield. The statement is one of those hyperboles, which in the familiarity of letter writing, are understood as they are meant, and convey no more than the truth.

MY SCRAP BOOK.

LEAF XV.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SENECA.

Anecdote of the Duke of Saxony.

HENRY Duke of Saxony, a cruel and debauched prince, dreamed that the tutelar angel of the country appeared to him with an angry countenance, and reproached him in these words, "Ill-fated wretch! The Almighty, unwilling to cut thee off in the fulness of thine iniquity, hath sent me to give thee warning." Upon this, he showed him a scroll, in which was written "AFTER SIX." The duke awoke trembling, and much alarmed. He was convinced the vision was from God, and thought it certainly predicted his end. Six days, six weeks, six months, were spent in penitence and serious preparation for death: but these having elapsed, he concluded that six years must have been the period intended, and under this impression he effected a thorough reformation in his life and government. At the end of six years, he was elected emperor of Germany.

Worth of the Bible.

Afflictions teach us the worth of our Bibles. The Bible is too often but an insipid book before afflictions bring us to feel the want of it, and then how many comforting passages do we find, which lay neglected and unknown before. I recollect an instance in the history of some who fled from this country to that *then* wild desert, America. Among many other hardships, they were in such straits for bread, that the very crusts of their former tables in England, would have been a dainty to them. Necessity drove the women and children to the sea-side to look for a ship, expected to bring them provisions: but no ship for many weeks appeared: however, they saw in the sand vast quantities of shell-fish, since called *clams*, a kind of mussel. Hunger compelled them to taste, and at length they fed almost wholly on them, and, to their own astonishment, were as cheerful, fat, and lusty, as they had been in England, with their fill of the best provisions. A worthy man, one day, after they had all dined on clams, without bread, returned thanks to God for causing them to "*suck of the abundance of the seas, and of treasures hid in the sand,*" a passage in Deuteronomy, till then unobserved by the company, but which ever after endeared the writings of Moses to them.—*Robt. Robinson.*

Death-bed Repentance.

All the precepts of the gospel direct to *holy living;* but I do not know any directions in all the Scriptures that peculiarly concern *holy dying.* This is a matter which I doubt has not been considered as it ought to be, for otherwise people could never lay so much stress upon what is never once mentioned in all the Scripture. I do not mean by this to deny that God will pardon those who at any time of their lives do truly repent and turn to him: but there is great reason to fear that most of that which goes under the name of *death-bed repentance,* does not proceed from a true change in the soul, but is only a sorrow in a manner forced upon people, from the necessity of their present circumstances.—*Dr. Willis, dean of Lincoln,* 1709.

Estimate of Human Life.

"So teach us to number our days."—What is the total amount of human life? What is the sum of this account of days of nothingness, and days of reality; of days of prosperity, and days of affliction; of days of languor, and days of delight; of days devoted to the world, and days devoted to religion? My brethren, it is *God,* it is God *alone,* who holds "our times in his hand:" he alone can make an accurate calculation of them. It is not impossible, however, to ascertain what shall be, in respect of time, the temporal destination of those that hear me this day. Let me suppose that the present solemnity has drawn together an assembly of 1,800 persons. I divide them into six classes.

1.	From 10 to 20 years old	530
2.	—— 20 to 30	440
3.	—— 30 to 40	345
4.	—— 40 to 50	255
5.	—— 50 to 60	160
6.	—— 60 and upward	70
		1,800

According to the most exact calculation, 60 of my present hearers must, before the beginning of another year, be numbered with the dead.

In 10 years, of the 1,800 will remain	1,270
In 20	830
In 30	480
In 40	230
In 50, only	70

Thus you see, my brethren, in what a perpetual flux the human race is. The world is a vast theatre, of which every one appears his moment upon the stage, and in a moment disappears. Every successive instant presents different scenery, a new decoration. I represent these vicissitudes to myself under the emblem of what is felt by a man who is employed in turning over the pages of history. He pores over his book, he beholds on this leaf one people, one king: he turns it, and lo! other laws, other maxims, other actors, which have no relation to that which preceded. — *Saurin.*

American Anecdote.

Mr. W. a merchant in Boston, agreeably to his usual liberality, sent a present of chocolate, sugar, &c. to the Rev. Dr. Byles, with a note desiring his acceptance of it, as a comment upon Gal. vi, 6, "Let him that is *taught* in the word, communicate unto him that *teacheth*, in all good things." The Doctor, who was then confined by indisposition, returned his compliments to Mr. W., thanked him for his excellent *Family Expositor*, and wished Mr. W. to give him a *practical* exposition of Matth. xxv, 36, "I was *sick*, and ye *visited* me."

S. J. B*****.

"YOUNG MEN'S SOCIETIES."

Mr. Editor,—You are aware, that not a few of the readers of the Christian's Penny Magazine, are composed of young persons, who, it is hoped, derive much benefit and religious advantage from its pages.

Several young men would feel obliged, if they could be informed through the medium of your excellent periodical, where applicants may apply who wish to become members of the above associations, several of which have recently been established in London?

Yours much obliged,
Crito.

"Young Men," and "Young Women," constitute the hope and glory of the church and nation. For their benefit we have particularly laboured; and with pleasure, in a future number, we intend to give some account of the "London Young Men's Society;" which, with discreet management, may be the means of infinite benefit to those for whom it is designed. A society of this kind was formed among the Young Men of the Rev. J. A. James's congregation, Birmingham, about *twenty years* ago, from which the most precious fruits have arisen. We should be obliged by some particulars respecting their plans and proceedings up to the present period.—Editor.

THE ALTAR.

A broken altar, Lord, thy servant rears,
Made of a heart, and cemented with tears;
Whose parts are as thy hand did frame,
No workman's tool hath touch'd the same;
A heart alone
Is such a stone,
As nothing but
Thy power doth cut;
Wherefore each part
Of my hard heart
Meets in this frame
To praise thy name;
That if I chance to hold my peace,
These stones to praise thee may not cease.
O let this blessed sacrifice be mine,
And sanctify this altar to be thine!

Herbert.

Every master of a family ought to be therein a prophet, priest, and king; to teach, pray, and rule.

P. Goodwin.

AMERICAN COTTAGER,

Or, Conscience and the Lord's Supper, by the Rev. Calvin Colton, A. M. 32mo. cloth, pp. 104. London, James Paul.

American religion in the newly-formed settlements of the Western States, is most graphically exhibited in this beautiful little narrative. Log-houses and log-churches are here described by the pen of an intelligent, pious, and devoted labourer in that Home Missionary field; and we believe that every reader will be thankful for our recommendation of this elegant and touching delineation of piety among the new settlers of America. We purpose to enrich our pages with some of its affecting details.

SONGS OF A PILGRIM;

Short Poems on Sacred Subjects. By John Cox. 24mo. Cloth. pp. 192. Nisbet, London.

Christians of maturity in scriptural knowledge and experience will esteem this volume a little treasure. It contains nearly *eighty* poems on the most important subjects; many of which contain considerable poetic merit, but especially the riches of evangelical truth. The following may be regarded as a good specimen of the whole.

Anxious Care dismissed from the Heart.

"Be careful for nothing," &c. — Phil. iv, 6, 7.

Farewell, farewell, corroding care,
My God commands, and we will part;
His promise doth my spirit cheer,
And rolls the burden from my heart.

Perplex'd my anxious spirit rov'd
Through paths and days that ne'er may come;
Like Noah's dove I ever prov'd,
Such troublous waves could yield no home.

In vain my *careful* soul did plan
From morning's dawn till evening's shade;
Still ending where I first began,
Still by my counsellors betray'd.

Till thus a kind adviser spoke —
"Haste to the throne in trouble's day;
Then shall thy fears dissolve, like smoke
Blown by the breath of heav'n away.

"There let thy woes and fears be spread,
There with thy large requests attend;
Then shall thy faith lift up its head,
Thy song shall rise, thy sorrows end;

"And heavenly peace thy soul shall keep;
Peace flowing through a Saviour's blood,
Shall make obedience free and sweet,
Shall keep thy heart reclin'd on God!"

Conscience is a certain middle thing between God and man.

A good conscience, is one that speaks peace with God's allowance.

Ward.

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PAUL AND BARNABAS AT LYSTRA.

MIRACLES have always been the means of demonstrating the divine mission of the inspired servants of God. Moses, the founder of the *ceremonial* dispensation of mercy to the nation of Israel, and Christ and his apostles, the founders of the *evangelical* economy for all the nations of mankind, wrought miracles in proof of their heavenly commission. Familiarity with the inspired records renders it unnecessary to enumerate for the readers of the Christian's Penny Magazine the wonderful works of God, by his inspired messengers; the present observations, therefore, are limited to the apostolic visit to Lystra, in Lycaonia of Asia Minor, as recorded Acts xiv.

Idolatry of the most absurd, ridiculous, and demoralizing character, was practised by the refined Greeks and Romans. Jupiter was regarded as the supreme divinity, or father of the gods, among both those refined divisions of the ancient world. Mercury was esteemed the god of eloquence, and the messenger of the other deities; and it was a common notion, that all the divinities were confined to some particular place or country; but that on some occasions they condescended to visit mortals, and converse with them on great affairs. According to this theology, they believed that Mercury usually accompanied Jupiter on these expeditions; and, agreeably to these notions, when the people of Lystra beheld the miracle performed on the helpless cripple, they immediately expressed their astonishment. Luke says, "And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker."

Instantly Paul and Barnabas were metamorphosed, in the imagination of these superstitious citizens, into Jupiter and Mercury, whom they supposed to be inseparable companions. Barnabas seems to have been the tallest and most elegant figure; and they concluded therefore, that he must be the father of the gods, whom they were accustomed to represent as an old man, of robust make and of majestic aspect. Paul, whose "bodily presence was weak," according to his own testimony, yet being but a young man, of sprightly manners, whose public talents and rhetoric were most distinguished, they were persuaded could be no other than Mercury, the eloquent interpreter of the gods. This persuasion might the more easily prevail in the minds of the people of Lystra, from the well-known fable of Jupiter and Mercury having descended from heaven in human shape, and being entertained by Lycaon, from whom the people of this province were called Lycaonians.

Honoured as they thus imagined themselves to be by a visit from Jupiter and Mercury, having witnessed the miracle of benevolence in the healing of the cripple; the citizens of Lystra, to render due honour to these illustrious personages for their condescension, determined on celebrating a public and solemn sacrifice, and decked themselves and the victims designed for the offering. "Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people."

Jupiter, it seems, they worshipped as the chosen guardian of their city; and a temple erected to his honour stood a little way out of the town. The *superstitious* or *crafty* priest immediately entered into the enthusiasm of the people, and brought victims and chaplets of flowers, according to the rites of their worship. With this preparation they proceeded towards the lodgings of these holy men of God, to offer the sumptuous sacrifice, all wearing garlands, both the people and the victims. Such proceedings shocked the holy minds of these devoted servants of Christ; and, as the sacred historian remarks, "When the apostles, Barnabas and Paul, heard these things, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them."

Every reader will observe the wise adaptation of the address of these messengers from God to the deluded and superstitious pagans. They derive their arguments from no higher source than natural religion, and insist only upon the plain and obvious topics of creation and providence: for the works of creation are a certain demonstration of the being of God—*the living God, who made heaven and earth, and the sea, and all things that are therein. In times past he suffered all nations*, except the house of Israel, *to walk in their own ways*, without having given to them any particular revelation of himself and of his holy will, like that which he had made to his chosen people. Still his general providence afforded to all ample proofs of his power and goodness; as they declared, *he left not himself without witness, in that he did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness.* These arguments are plain to the meanest capacity. He who is the Creator and Preserver of us and all things, the author and giver of all the good we enjoy, must be the only proper and the most worthy object of our worship. Superstition however had so inflamed and transported the minds of the heathen, that *with these sayings scarce restrained they the people, that they had not done sacrifice unto them.*

Paul and Barnabas would not, however, be satisfied to reason with the people on the grounds of *natural religion:* they preached to them the gospel of Christ for their salvation. *Disciples* were found at Lystra: and though malignant Jews succeeded in prevailing on the fickle multitude to stone their chief benefactor, and brutally drag him out of the city for dead, the Holy Spirit had blessed the good seed of the gospel already sown, and we read that Paul and Barnabas *returned again to Lystra, confirming the souls of the disciples, exhorting them to continue in the faith.*

The engraving at the head of this article, representing the intended sacrifice to Paul and Barnabas, is from one of the celebrated cartoons of Raffaelle, purchased by King Charles I, and deposited in the palace at Hampton Court, of which they are esteemed the richest treasures.

MINON ROBINSON, THE AGED GREENWICH PENSIONER.

British sailors are entitled to the respect of the nation: for their self-denying labours have preserved our shores, and kept us in the secure possession of our peaceful homes. Many of them, it is true, exhibit a character and habits, in which truly devout Christians cannot by any means delight: but probably the churches of Christ and individual believers are in a high degree culpable, in having neglected to seek and promote their spiritual welfare, by affording them more abundantly the means of grace, and calling their attention to the gospel of their salvation.

British sailors, however, are not all reprobates; much has been effected for this class of our worthy countrymen, in making provision for their spiritual edification; under the Divine blessing, many have been made "new creatures in Christ Jesus," and they have become "living epistles of Christ, known and read of all men."

Greenwich Hospital, that grand national monument of benevolence, has been not the least means of their eternal good: for besides their personal comforts, which are so amply secured, and the religious instruction imparted by the chaplains in that noble institution, there are several chapels in the town, in which the gospel is faithfully preached by the Baptist, Independent, and Wesleyan ministers, and many of the "pensioners" attend those places of worship on the Lord's day evenings, not a few of them being members of the several chapels.

Among these devout men, one of the most distinguished was **Minon Robinson**, who died Dec. 4, 1833, aged 92 years, after an illness of only a few days. He was a member of the Independent church, under the pastoral care of the Rev. H. B. Jeula, Greenwich, and highly esteemed by his minister and Christian friends. Temperance and godliness might be seen beaming in his cheerful countenance; and his regularity at the house of God, and devotional appearance when engaged in the service of the sanctuary, have been witnessed with pleasure by the writer of this notice; and they commanded the respect and love of all that knew him. Though so far advanced in life, his faculties seemed unimpaired and vigorous, even to the last; his bodily activity indicated little more than half the years which had passed over his head; and in many respects he appeared the most remarkable man in the whole establishment, which includes 2,700 pensioners.

Sir Jahleel Brenton, the excellent and pious Lieutenant Governor of Greenwich Hospital, took great notice of Minon Robinson; and sometimes, we understand, sent for him to enjoy his religious conversation. Sir Jahleel, we are informed, visited the venerable mariner, when he heard of his illness, desiring that every thing possible might be done for his comfort, and was delighted to witness his holy resignation to the will of his covenant God, and his triumph in hope of eternal glory by Christ Jesus. His character was held in deserved respect by his fellow-pensioners; and it is trusted that his death has served to lead some of them to seek an interest in God our Saviour!

"There is no adversity, no disappointment in life, that does not leave behind it some serious, useful moral."

"There is no idea which so directly tends to civilize the human mind, making all men act towards each other as brothers, as any belief, however uncertain, in a state of future existence."

JOURNAL OF TRAVELS IN SOUTH AFRICA,

Among the Hottentots and other Tribes, in the Years 1812, 1813, and 1814, by John Campbell, Minister of Kingsland Chapel, London. Abridged by the Author. London. Tract Society. 18mo. Cloth. pp. 228.

Mr. Campbell's details, on his return from his missionary travels, afforded the most lively delight to crowded congregations in every part of Great Britain. His volume, containing the journal of his travels, was read also with deep interest, as it exhibits the triumphs of Christianity among some of the most degraded of human beings — the native tribes of southern Africa. This abridgment we regard as a most valuable and interesting volume; which will form an admirable present for the young, peculiarly so for those who are collectors for missionary societies, or contributors to promote their evangelical operations.

There are few little volumes better calculated to promote the genuine improvement of the young — promoting an enlarged benevolence of heart towards the miserable heathen, and gratitude for our civilized British and Christian mercies — than this of Mr. Campbell's Journal.

ANECDOTES. CHRISTIAN GRACES.

18mo. Cloth. pp. 208. Religious Tract Society.

"Example is more powerful than precept," is a maxim which is finely illustrated in this valuable volume. Many bright examples, exhibiting the *Christian graces*, we have constantly before us in our favoured country: but in this choice collection of Anecdotes, we behold a most instructive mirror, reflecting the excellences of many of the saints of God, in a most striking manner. We give an example, illustrative of Luke xiv, 26: — "If any man come to me, and hate not his father, and mother, and wife, and children," &c.

"A martyr was asked, whether he did not love his wife and children, who stood weeping by him? — 'Love them!' said he: 'Yes, if all the world were gold, and at my disposal, I would give it all for the satisfaction of living with them, though it were in a prison: yet, *in comparison with Christ, I love them not!*'"

VISIT TO AN ARMENIAN PASTOR.

The chief at Jelton having given me a letter to the minister of Masra, a small village in the neighbourhood of Mount Lebanon, I alighted at his door. He was not at home, but his wife received me in the kindest manner, and pressed me to wait her husband's return, and rest myself after my fatigue. She was a fine woman, in the flower of her youth, and conducted the detail of her family affairs in the midst of three or four little children, whom she endeavoured to quiet by turns. Meanwhile the good man arrived from his farm, and seemed to vie with his wife in attentions to his guest. In compliance, however, with the restraints which oriental manners impose on women, she soon withdrew, and gave up her whole attention to the concerns of her family. At the hour for evening vespers, the people assembled in the open air, where prayers were offered up as much in the spirit of true piety, and consequently in a manner equally acceptable to the Deity, as if we had been seated under the gilded ceiling of the most sumptuous temple. The fall of night brought home several flocks of cattle, which constituted the whole wealth of this honest ecclesiastic; and while his wife and himself fed them by hand, and received their warm caresses, the simplicity of the patriarchal life was seen in its most genuine colours. As the customs of the East do not permit strangers to sleep under the same roof with the women, visitors are always lodged under the porch, or in apartments which have no communication with the principal part of the house. At my desire, my bed was laid in a raised corner under the porch, and my host reposed at my side; for, according to the manners of the mountaineers, the master of a family is both the keeper and the guardian of his guests, a rule of hospitality which I always found most religiously observed. As soon as it was day, I attended my host to the celebration of mass, and resumed my journey, notwithstanding the most pressing invitations to prolong my visit.

De Page's Travels.

"True piety is lovely wherever seen: it irresistibly throws interest and dignity around the most humble and obscure; and when it beams brightly in the noble and the brave, it imparts a double lustre to all their honours and their fame."

LINES ON THE TERMINATION OF THE YEAR.

A fleeting year with all its circling months,
Once more is lost in the expansive rush
Of that vast flood, Eternity, whose tide
Has onward roll'd its full, resistless stream,
Since the first morning of creation dawn'd;
And still will forward haste, till time shall cease,
And this mortality shall be no more.
So speaks the mandate of th' Eternal God!
'Tis past! and seemeth now its realty but a dream,
And its truest semblance is the moon ray,
Fitfully beaming through th' umbrageous grove,
Or streaming lucid on the peaceful lake.
'Tis gone! gone as the tropic whirlwind's blast,
When furious in wrath it sweeps the plain;
Or rending from its base some towering crag,
Adown the steep it falls precipitate,
And distant groves re-echo back the peal.
'Tis fled! fled as the vision of a summer dream,
When solar languor steals upon the soul,
And flit the fairy forms in graceful dance;
The eager mind dispels the fantasy,
And wakes to prove the shadow of the bliss.
'Tis past! and in its travellings have fallen
The great, the mighty, potentates and crowns,
And never shall oblivion veil its fame,
Or memory forget its bright renown,
While Time shall spare the chronicles of earth,
Or hold its records sacred from its spoil:
For great has been the lustre of its scenes,
And glorious the annals of its deeds:
And while each year revolving to the view
Opens fate's dark predestination,
Scenes of to-morrow dawn at morning's break,
And evening's shades proclaim the present past.
The misty future, veil'd from mortal eye,
Ere long shall beam upon the anxious view,
And memory retrace prophetic thought.
Thus as successive years shall onward fleet,
And Time shall haste it to its destined end,
Our frames must swell the myriad hosts of dead,
And the heart's throbbing at the painful truth,
Counts its pulsations but that throb the less.

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